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VOL. V.

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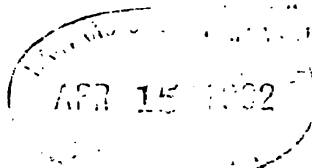
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7, TRINITY COLLEGE, DUBLIN,
October, 1901.

MY LORD,

Having been requested by the Commissioners for publishing the Ancient Laws and Institutions of Ireland to edit such of the Brehon Law Tracts translated by Dr. O'Donovan, or Professor O'Curry, as might be most suitable for publication, I have accordingly prepared and carried through the Press the text and translation of the several Brehon Law Tracts contained in this, the fifth volume.

The text I have in all cases transcribed again, and collated with the original MSS., and have made an attempt, in the case of the Heptads, to exhibit the various readings of the more important of the other MSS. A very brief study of the Glossary to the whole five volumes, which I have prepared and printed in the sixth volume, will show that there is abundant scope for further study and careful collation, in order to arrive at the elucidation of many points as yet obscure.

The translation is based upon the translations made by Dr. O'Donovan and Professor O'Curry.

In the Glossary, constituting the sixth volume, which is now also completed, I have endeavoured to set forth the vocabulary and the phraseology as employed in these five volumes as completely as time and space would allow, in the hope that students may be aided by references to the place of the occurrence of the words, to the better appreciation of the exact meaning of difficult and disputable passages.

I have had no assistant or associate in the preparation of these volumes, and am, therefore, alone responsible for all the matter contained in these two volumes, which I have now the honour to submit to the Commissioners.

I am, my Lord,

Your Lordship's obedient Servant,

ROBERT ATKINSON.

To the Right Honorable Lord Ashbourne,
Lord Chancellor of Ireland, President of the Commission for Publishing
the Ancient Laws and Institutions of Ireland.

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INTRODUCTION.

It has been the custom in the preceding four volumes of these published Ancient Laws and Institutions of Ireland to prefix a somewhat lengthy Introduction of a general nature explanatory of the various problems that are raised by the form or the contents of each work. These Introductions make it unnecessary for me to enter upon the investigation of the matters treated by the previous Editors, the more especially as it is my intention to make an independent examination of the subject in a separate work.

Of the Tracts printed in this Vol. V. the two Treatises first in order, the *Small Primer*, pp. 1 to 116, and the *Heptads*, pp. 118 to 374, were evidently intended each as a kind of *Manual*, and probably used as such in the Law-Schools of Ireland; so that their study may be expected to give a fuller insight into the general direction of Brehon thought and procedure. The third Tract on the '*Judgements about the Interest of Pledges*', pp. 376 to 423, is also a more or less complete Treatise on the subject discussed, and indeed it is elsewhere referred to in the Law-fragments under its proper name.

The two remaining Treatises, *On the Confirmation of Right and Law*, pp. 426 to 493, and *On the Removal of Covenants*, pp. 496 to 521, are not quite so elaborated into manuals, and contain many details that might have appeared under another heading. But in the present state of our knowledge of these early laws and customs, it is almost impossible to say what is and what is not relevant and of importance. The closer investigation of each main topic will, no doubt, clear up many difficulties, and enable the reader to realise the bearing and importance of much that now seems insignificant detail.

I. SMALL PRIMER.

[MS. : BB., p. 335a.]

The introductory remarks show the influence of the Civil Law, and a desire on the part of the writer to demonstrate his familiarity with the Latin language. The tripartite analysis of 'judgement' into *truth*, *law*, and *nature*, whatever be the exact reference of these words, runs parallel with that given in the Digest : *privatum ius tripartitum est : collectum etenim est ex naturalibus præceptis aut gentium aut civilibus*. Along with the Civil Law, he had notions about the Canon Law (9, 21 ; 11, 17) ; though it is possible that his acquaintance with either Civil or Canon Law may have been very limited. In any case, immediately after this discussion about 'judgement', the writer proceeds to a distinction analogous to that in the *Instit.*, I. 3 *de iure personarum*, by his formulation of two classes, *saer* and *daer*, which is literally *omnes homines aut liberi sunt aut servi* of Gaius, *Dig.* I. V., 3.

But he speedily gets away into the details of his own customary regulations, with which he was no doubt infinitely more familiar : the *saer* is the wealthy person from whom chattels are received in *daer*-stock ; the *daer* is the man who receives this stock and owes *service* for it, 19, x. This did not involve a hard and fast line rigidly marked out by conditions of birth and descent, for 'a man can be better than the man from whom he sprang,' 21, 34, as for instance when the son of a man of Feine-grade becomes a bishop or a doctor of law.

After this, the writer proceeds to the details of the *saer*-grades, viz. church, 23, 1 ; chiefs, 25, 13 ; and poets, 27, 27 ; with their various privileges in due order. On p. 31, begins the special detail, *aire desa*, 31, 20, &c., up to the King, 51, 1.

In the case of the church-grades 'penance' is added, 53, 33, but otherwise their honour-price is analogous to that of the chiefs, 53, 34. The poet-grades are next referred to, at 57, 15 down to 71, 10 ; and this section winds up with a general statement as to the co-relation of honour-price and property, 71, 11.

The writer then takes up the honour-price, not of the individual, but of his household, his wife, son, steward (or the

prior of a church), 71, 32 ; with details of variation in the amount of the honour-price, in the case of wife and servants, &c.

Next we come to the *farming*-class, the 'brewy', 77, 1, and his qualifications and status, 14, 18 ; in his double aspect of *hundredman*, 21, and *two-hundredman*, 79, 10, 20. Finally, we have an enumeration of the grades of the *people* apparently, rising from the *inol*, 79, 30, up to the *bo-aire*, the 'cow'-*aire*, in his threefold division, 91, 1.

After this follows the section of the *daer-nemed* persons—smiths, doctors, *brehons*, &c., the people of every art in general, 91, 25, with details of their status and privileges, to 95, 2. But before entering into fuller details, the writer introduces the important question of '*dire*', 97, 1, which he equates as usual with *eneclann*, 'honour-price', and declares it to be dependent on a person's *desert* [of property], and *worth* [of word], and *purity* [of deed]. These *daer-nemed* persons include the various possessors of *art*, from the *brehon* onwards, 99, 1, who have by their art *honour-price*, and are therefore *suer*, and who may increase their honour-price by the acquirement of many arts, 109, 21 ; down to the practisers of the *under-arts*, 'mean arts', who have no honour-price at all on the score of their art, 109, 2. Here it is noteworthy that an exception is made : for, while the '*people of music*' are graded with buffoons and very queer *artists* indeed, 109, 27, the *harp* [*cruil*] is 'the one art of music that is entitled to honour-price,' 107, 34.

A few details, of the nature of an 'appendix', are added in the *ollams* of various grades, 113, 10.

II. HEPTADS.

[MSS. : R = Rawlinson, 487, [cf. J¹].

J¹ = H. 3, 17, 255 ; J² = H. 3, 17, 351–392].

This interesting Tract is referred to in SM. I., 252, 31, and probably also in the verse quoted at II. 314, 28, "feb a sechta,—sega in sreth."

Of these, the Treatise as apparently extant when transcribed into the MSS., contains 65 ; but 17 more are added in whole or part, and not so fully glossed, from the MSS., as being evidently of the same general structure, so that 82 are here printed. I have pointed out on p. 351 that about a dozen more are known from other sources ; so that it is quite possible that the schematizing

tendencies of the brehons may have elaborated a Hundred of *Heptads* as a manual for reference. It can hardly be doubted that a work of this kind, in the hands or memory of a competent oral teacher, would be a very effective medium for instruction in the brehon practice; but it may be admitted that the solution in the continuity of oral teaching by trained brehons has led to no small confusion and misunderstanding.

It is obvious that the limitation to 'Seven' must have been gained at the cost of a little Procrustean violence, and indeed the variations point to differences of opinion or practice as to the items that make up some of these Heptads; but the use of the formula seems also to suggest that it was a relic handed down from an early period, and possibly connected with the well-known septenary division of the grades. The number 'seven' had become to a certain extent consecrated by the Biblical references: the seven days of creation, the seven years of jubilee, &c.

These Heptads, so far as they are intelligible, are self-explanatory, so that analysis is unnecessary: the Index given on p. 374 is arranged according to the Irish words, but the following Table will probably be suggestive:—

Heptad.	Penalties Involved.	Classification.
I.	<i>dire</i> and <i>dichubus</i> .	Churches [<i>cella</i>].
II.	forfeit of gifts, offerings.	Disqualifications [<i>anfolaid</i>].
III.	" <i>dowry</i> .	Husbands.
IV.	neither <i>flachu</i> nor <i>Ugradun</i> .	Drivings [<i>imána</i>].
V.	both " and "	" "
VI.	neither " nor <i>othrus</i> .	Bloods [<i>fulle</i>].
VII.	[animals not forfeited].	" "
VIII.	<i>flachu</i> nor <i>othrus</i> .	Reboundings [<i>aithsecanmánda</i>].
IX.	<i>aithgin</i> nor <i>dire</i> .	Houses [<i>treaba</i>].
X.	<i>dire</i> partly, &c.	" "
XI.	<i>eric</i> in some cases, &c.	" "
XII.	neither <i>dire</i> nor <i>log-einech</i> .	'Dun'-forts [<i>dúine</i>].
XIII.	" "	Kings [<i>rí</i>].
XIV.	" "	Chiefs [<i>aire</i>].
XV.	" "	Women [<i>mná</i>].
XVI.	" nor <i>flachu</i> .	Levyings [<i>lobnig</i>].

Heptad.	Penalties Involved.	Classification.
XVII.	neither <i>slán</i> nor <i>somulne</i> .	'Eric's' [<i>erca</i>].
XVIII.	" "	Pledges [<i>gealla</i>].
XIX.	no <i>talsic</i> (restoration).	Deposits [<i>athne</i>].
XX.	have "	" "
XXI.	men co-nurse [<i>com-altram</i>].	Women [<i>mná</i>].
XXII.	men do not co-nurse. "	" "
XXIII.	pay 'debt of entry' [<i>flach t.</i>]	Entries [<i>lellage</i>].
XXIV.	" (211, 2).	" "
XXV.	irrevocable.	Gifts [<i>taburta</i>].
XXVI.	revocable [<i>in-diles</i>], 216, 2.	" "
XXVII.	neither <i>slán</i> nor <i>somulne</i> .	Services [<i>galla</i>].
XXVIII.	" "	Stocks [<i>ratha</i>].
XXIX.	impossible.	" "
XXX.	neither <i>slán</i> nor <i>somulne</i> .	Sureties [<i>ratha</i>].
XXXI.	" "	Hostages [<i>alliri</i>].
XXXII.	" " nor <i>fullen</i> .	Pledges [<i>gella</i>].
XXXIII.	there is <i>dire</i> .	Satires [<i>aire</i>].
XXXIV.	do not pay a son's debts.	Fathers [<i>athre</i>].
XXXV.	no body-'eric'.	Deaths [<i>crud</i>].
XXXVI.	difficult of <i>slán</i> and <i>fullen</i> .	Pledges [<i>gella</i>].
XXXVII.	" " <i>somulne</i> .	" "
XXXVIII.	do not diminish <i>log-sinech</i> [<i>h.-p.</i>].	Pleadings [<i>tacarta</i>].
XXXIX.	involve 'five <i>seas</i> ', 255, 20, &c.	Distrainments [<i>athgabála</i>].
XL.	'five <i>seas</i> ' and <i>athchur</i> (258, 2).	" "
XLI.	prohibited.	" "
XLII.	tolerated, even though, &c.	" "
XLIII.	not recoverable by distraint.	Rights [<i>fod</i>].
XLIV.	not distrainable.	Houses [<i>foruita</i>].
XLV.	neither <i>smacht</i> , nor <i>fuchu</i> , nor <i>athglin</i> .	Trespasses [<i>oirgnit</i>].
XLVI.	sometimes " (271, 25) "	Fences [<i>aile</i>].
XLVII.	neither <i>dire</i> nor <i>eneclann</i> [for rape].	Women [<i>mná</i>].
XLVIII.	neither <i>talsic</i> nor <i>athglin</i> .	Loans [<i>óna</i>].
XLIX.	prohibited from giving evidence.	Grades [<i>gratit</i>].
I.	of son, when binding.	Contracts [<i>cuir</i>].
II.	of law, when illegal.	Obstructions [<i>frithberta</i>].
LII.	who can separate.	Women [<i>mná</i>].
LIII.	from correlation, when final, &c.	Separations [<i>indcutche</i>].

Heptad.	Penalties Involved.	Classification.
LIV.	that became property of the seizer.	Burdens [<i>aire r.</i>].
LV.	legal causes of battle.	Battle-fields [<i>re</i>].
LVI.	to be inviolable, [no battles thereon].	Places [<i>maigne</i>].
LVII.	temporary respites from battle.	Extensions [<i>fondaid</i>].
LVIII.	permanent " "	Respites [<i>turbaide</i>].
LIX.	false " "	Evidences [<i>fadaise</i>].
LX.	difficult of sick-maintenance.	Maintenances [<i>folalg</i>].
LXI.	ownership transferred.	Prescriptions [<i>rudarta</i>].
LXII.	names of 'fine'.	Families [<i>fine</i>].
LXIII.	who cannot be protected.	Absconders [<i>elaidht</i>].
LXIV.	names of.	Waifs [<i>frithe</i>].
LXV.	kinds of.	Sureties [<i>ratha</i>].

It is clear from the above Table that there is a definite principle adhered to, viz. *the consideration of the penalties involved*; but the investigation of the questions that arise on this point cannot be entered on here. The arrangement is not arbitrary, and the other Heptads found elsewhere in the MSS. might easily be arranged in their proper places in this Table, or suitably with reference to it.

As will be seen from the Table, one of the great difficulties attendant on this study is the impossibility of a uniform rendering for all the terms: the double terminology is very cumbrous, yet the maintenance of *one* English term throughout, as the conventional representative of the Irish vocable, is rendered almost impossible by the varying renderings that have been given of the words. It would probably aid progress, if the *original* term could be maintained throughout, so as to guard against the probability (or certainty) of confusion from the possible use of one English word to express several different technical terms; see note in the Glossary, Vol. VI., p. 68, sub 'apad'-notice.

III. JUDGEMENTS ON PLEDGE-INTERESTS.

[MS.: H. 2, 15, p. 28 a.]

The meaning is defined in the first gloss on 377, 8, 'judgement that is given about the interests that are given with the

pledges or about the pledges with which the interest is given, after their being neglected [lost]'. The series of objects concerning which these elaborate regulations are formulated begins with the needle, which is naturally regarded as a woman's pledge, and which has assigned to it a very small interest, viz. a dairt-heifer worth four screpalls. The amounts assigned for this implement and its more important congener, the embroidering needle, whose interest is one ounce of silver [i.e. a cow], are very instructive as to the status of the needlewoman of the period. The alternative gl. on 383, 14 assigns to her the value of an ounce of silver for *the* needle with which she does her embroidery, and the ordinary needle-value for her common needles; but the value attached to artistic work is vividly set forth by the elevation of the embroideress in status even over a queen, 383, 4. The next item, the reticule of a king's wife, is also very significant, for *without* its contents, veil, diadem, and lamina of gold, &c. (383, 27), its interest is only the restitution of itself and one of equal value in addition, 'the double', 383, 35; but *with* the lady's paraphernalia as its contents, its interest runs up to *three ounces*, or three cows, the *six seeds* of 383, 8, 28.

Similarly, in the case of any married woman, the interest of the pledge is 'the double', 385, 16. But a very noteworthy detail is added, by the assignment of the relative valuation of a man and his wife, viz. *two-thirds* of his interest being due for his wife's, 385, 22; 387, 23, y. The Tract goes on with further details, which I have summarised in the Index, p. 573. The importance of these details will appear more clearly on a presentation of the general circumstances of the social life of early Ireland on a scale very much more extensive than could be here attempted.

IV. ON THE CONFIRMATION OF RIGHT AND LAW.

[MS.: E. 3, 5, p. 11, col. 2.]

This Tract seems to have been, either originally designed as, or subsequently elaborated into, a series of *Triads*; but the series is

not continuously carried out. As far as they extend they may be shown as follows :—

TRIADS.

I.	Transfer of Ownership effected.	Lands [<i>thre</i>], 427.
II.	Sale cannot be annulled.	" " 429.
III.	Sale has not been properly completed by the payment of the consideration.	" " 431.
IV.	Property illegally seized by a church.	Red Morsels [<i>delry-mirenda</i>], 431.
V.	" " chief.	" " 433.
VI.	Of a tribe: judge, church, and chief.	Guards [<i>tatrysin</i>], 437.
VII.	Invalidation of, by an emancipated son.	Contracts [<i>cutr</i>], 437.
VIII.	[?]: festival, daily, hermit's.	Foods [<i>blada</i>], 439.
IX.	Brewy to furnish lodgings for three nights, during the holding of council for choice of a king.	Nights [<i>atliche</i>], 439, 30.

[Here the series, if it be a series, is interrupted; and there are set down a number of dicta, which apparently are merely accumulations of notes taken from some larger work. There does not seem to be any link of association binding the various items, several of which are unintelligible; and indeed it is obvious that some of the items have no bearing on the subjects indicated by the title of the Tract; thus the 'widow'-item, &c., on p. 449, might have appeared anywhere else with quite as little fitness. Apparently, the series is taken up again after this :—]

X.	Three valid documents in evidence.	Rocks [<i>lencea</i>], 451, 1.
XI.	Wrong acts of a chief, involving ruin of the products of the soil.	Times [<i>aimsera</i>], 451, 15.
XII.	Worst in the world: famine, slaughter and pestilence.	Plagues [<i>tedmanna</i>], 451, 30.
XIII.	Against plagues: justice, alms-giving, truthful evidence.	Remedies [<i>frither</i>], 453, 1.

[The insertion of the *harlot*-items, 453, 15, may possibly be accounted for as a kind of introduction to the Trial of Sons, 457, 1. The very frequent mention of the topic shows the importance the tribe attached to the tribe-land's being held only by those who were acknowledged members of the tribe.]

XIV.	That are not made chiefs.	Sons [<i>mic</i>], 457, 1.
------	---------------------------	------------------------------

The remainder of the Tract is of miscellaneous content :—459, 13, 'eric' fines are equally high for intentional *theft* and

receiving of the stolen goods (?); 459, 26 four dignitaries liable to degradation for failure of duty; 461, 17 the respective value of the oaths of the lower and higher grades; 463, 1 the tribe-land to be kept freed from illegalities by building on it, or sale of it, &c.; 463, 22 distraints to be properly carried out; 465, 9 illegalities by trespass of cattle in co-tenancies, &c.; 467, 1 penalties incurred thereby; 469, 1 oaths and swearing tests; 471, 38 pagan and Christian; 473, 31 a series of dicta on equal-*'dire'* for animals; 475, 1 the normal fine of five *'seds'* for various offences of appropriation of materials, &c.; 477, 27 for over-use of loans, over-driving of cattle, &c.; 479, 1 enjoined by St. Patrick, to secure that no one should make use of what was not his own (479, 2). The succeeding entry, 481, 8 discusses the cases where no litigation is permitted, as between certain cor-relatives, son and father, church and monks, &c.; and the Tract ends with what is apparently an enumeration of objects that are up to a certain extent free to all,—objects that the tribesman could make use of without liability to prosecution.

V. ON THE REMOVAL OF COVENANTS.

[MS. : E. 3, 5, p. 19.]

A brief Tract on certain Rights of Property. Here too, there is reference made to certain Triads, [e.g. the three *lec*-stones binding a possession, 499, 1, 13; three lands that cannot be sold legally, 511, 1; three husbands whose contracts can be impugned by their wives, 517, 5]; but the main object of the Tract seems to be the consideration of the bars [*al*]; as the Gl. puts it, the barrier, 'the fence [*ime*] which the man makes who purchases the land for a small price', cf. the discussion on p. 505; the bar of a tribesman, 501, 11; of a *Nemed*, 507, 14; of an infant [minor], 509, 22, which seemingly has brought about the *lands*-triad, 511, 6. The Tract ends with some notices of the rights and status of the *fuidir*-tenant and his family; of the particular *five-house* *fuidir*, 515, 21; of his honour-price, 517, 1; 519, 17; his relations with his *flaith*, 521, 1.

иpаiceт becc.

SMALL PRIMER.

PART V.

uráiċeċt becc.

SMALL
PRIMER.

[BB 335 a] Cio i n-agar¹ bneithemnur bepla fheim?
Ninra. I fir ocur vligeo ocur aigneo.

Dunao ocur inoi ocur aibbert conagar dun focal ar cio? .1. quoo a
bunao laroni. Cio ni cia ni, no cia vligeo, i n-agar no i n-eagar-
aibbert in bnet romaineach uair rairio na fheim o mbelaib; caic a mbi
ri no co mbert hi, ocur cio ir conairu taircra vi?

Ninra .1. ni hanora fon .1. ni doilgi feon .1. ni doilgi fon an eimura na
fon an imcomairc, uair ni anao ri i fon i fosaib doibet, aċt mas
hi celi.

Hi fir .1. porcario. Ocur vligeo .1. in farrag. Ocur aigneo .1.
na taircra, no na parbuil; ocur ar iao rin ar conairu taircra
vi, ocur ir inoib bir no co mbert in bnet, ocur ir eiruib beira.

In tan ir ne bneithemnaċt rin. In tan ir ne conairuib fuigill
imorpo, cio ni, ce ni, no cia heao, cia vligeo in fir-fuigilteir
de dun fir tiz dun² agra in bnet romaineaċ uair rairio na fime
o mbelaib? Ninra. Hi fir .1. co ro aicni in conairu fuigill ir
fir. Ocur vligeo .1. co ro aicni in conairu ir vligeo. Ocur
aigneo .1. co ro aicni in conairu ir aicinta do ar na tri
conairuib fuigill tiz ar airo.⁴

Caroi bunuor in focail ir cio? .1. laroni. Caroi a bunao
laroni? Quir uel qui .1. a ainmneuo marcail; que uel qua

¹ Agar H.

² Agan H.

³ Gan bneit vob pocroir add. H.

⁴ .1. ceit 7 teoia 7 con n-atcomairc add. H.; [cf. S.M. I, 272].

SMALL PRIMER.

What is it wherein judgment is found in the Feine language^a? Answer—In truth, and law, and nature. SMALL PRIMER.

The origin and meaning and use of the word 'cid' (what) are required? That is, quod is its Latin origin. What is the thing, what is the law, in which is found, or in which is discovered, the profitable noble judgment which the Feine speak from their mouths: where is it until it is delivered, and what is its preserving casket?

'Ninsa,' i.e. this is not difficult, i.e. this is not hard, i.e. the sound of the solution is not difficult, nor the sound of the interrogation, for a sage does not stick in the sound, in the word ever, but in the sense.

In truth, i.e. of glossary. And law, i.e. of the maxim (or precedent). And nature, i.e. of the testimony, or of the parable; and these are its preserving caskets, and it is in them it abides until the judgment is delivered, and it is out of them it is taken.

This is *the case* when it (*the word*) applies to judging. When, however, it applies to paths of decision, what thing or what path, what is the law in which there is truly found for the man who comes to the pleading the profitable noble judgment which the Feine pronounce from their lips? Answer.—In truth, i.e. that he know the path of decision which is truth. And law, i.e. that he know the path which is law. And nature, i.e. that he know the path which is natural for it, on the three paths of decision which he has put forward.

What is the origin of the word 'cid'? i.e. Latin. What is its Latin origin? Quis vel qui, i.e. its masculine nominative; que

^a 'Feine language', Berla Feine, constantly glossed by *Feneckus*, a technical name for the body of Brehon Law.

SMALL
PRIMER.

.1. α αὐτὸν ἡμεῖς ποῖν ; quod uel quod .1. α αὐτὸν ἡμεῖς ποῖν ;
 cuius .1. γενεῶν ; quem quam quod .1. α αὐτὸν ἡμεῖς ποῖν ;
 pomen ocur ; neotun (uel quid) ; aquo uel qui, a qua uel qui, a quo
 uel qui .1. α οὐκ εἶναι ἵνα τῇ ἡμετέρῃ ἡμετέρῃ μαρκαὶ ocur
 pomen ocur neotun .1. ἵ ἡ ἡ α ἡμετέρῃ ἡμετέρῃ μαρκαὶ ocur pomen
 ocur neotun. Ocur acc po α ἡμετέρῃ ocur ἡμετέρῃ, qui que
 que uel qua, quorum quorum quorum, qui uel quibus, quor
 quaf que uel qua, a qui uel a quibus .1. Ca meo panto do pantoib
 na ἡμετέρῃ α ἡμετέρῃ in poul ἵ ἡ .1. na ἡ panto .1. ἡ ἡ
 inoe nemcinnte .1. nem 'ἡ α ἡμετέρῃ nach cinnte he .1. gan cinnte
 do beit air, ocur in ἡμετέρῃ .1. do 'ἡ α ἡμετέρῃ na ἡμετέρῃ he .1.
 quio pro cur, anuair ἡμετέρῃ he. ἡμετέρῃ ἡ α ἡμετέρῃ do ἡμετέρῃ
 λαίῃ ; ocur ar leor do ἡμετέρῃ ἡμετέρῃ poul α ἡμετέρῃ co λαίῃ.
 ἡμετέρῃ ἡμετέρῃ, ἡ .1. ἡμετέρῃ, ἡ ἡμετέρῃ, α ἡμετέρῃ. ἡ ἡ, α
 ἡμετέρῃ. Ocur nocon pantoib ἡμετέρῃ, ocur ἡμετέρῃ
 po bo ἡ .1. cae ead, cae .1. conair, ocur ead .1. ἡμετέρῃ .1. conair
 ἡμετέρῃ ; ocur ἵ ἡ ἡ in poul ἡμετέρῃ α ἡμετέρῃ com-
 plan, ocur ἡμετέρῃ :

ἡμετέρῃ,
 pū α ἡμετέρῃ na pū.
 eo ἡμετέρῃ, ἡ ἡ gan aēt,
 ἵ eo ἡμετέρῃ pū.

ἡμετέρῃ an ἡ co ἡμετέρῃ,
 ἡμετέρῃ pū ἡμετέρῃ :

cae o na ἡμετέρῃ pe head,
 coē α ἡμετέρῃ, que α λαίῃ ;
 ar pū do ἡμετέρῃ, ἡ celē,
 [ocur] ἵ ἡ α ἡμετέρῃ.

Ocur aenpūlladā uatharo e, uair ataro ἡ ἡμετέρῃ anō,
 ἡμετέρῃ ἡμετέρῃ, ocur ἡμετέρῃ ἡμετέρῃ. In τ-ἡ-
 comairneē ἡμετέρῃ ἡμετέρῃ, ataro τῇ pōla pū .1. cūlū, ocur
 cūne, ocur cauead. Cūlū .1. ἡ lear po ἡ na pōchard.
 Cūne .1. cauet aenī na pōchard. Cauead .1. caui iad in pōchard,
 no caue atar in pōchard.

vel qua, i.e. its feminine nominative; quod vel quid, i.e. its neuter nominative; cujus, i.e. genitive; quem, quam, quod or quid, i.e. its nominative in masculine, in feminine, and in neuter; a quo vel qui, a qua vel qui, a quo vel qui, i.e. its ablative in these three places, in masculine and feminine and neuter, i.e. that is its singular, in masculine and feminine and neuter. And this is its plural, et pluraliter, qui que que vel qua, quorum quarum quorum, quis vel quibus, quos quas que vel qua, a quis vel a quibus. In how many parts of the parts of speech does the word 'quid,' 'cid' appear? In two, i.e. in its indefinite meaning, ('nem'-denying that it is determinate, i.e. there is not determination of it,) [indef. pron.] and as an ad-verb, i.e. 'do' denying that it is a verb, i.e. quid pro cur, when it is used in speaking. These are its functions according to the Latin; and it is sufficient origin for every word to send it to Latin. In Gaelic, however, 'cid' is 'cia ead,' what 'ead' or 'what law' is its signification; 'what thing,' is its use. And no analysis of it can be found, and if there were, it would be 'cid,' i.e. 'cai ead' from 'cai,' i.e. a path, and 'ead,' i.e. law, i.e. path of law, and this is the word through which is got a perfect sense; and an example:—

'Ead' meaning dligcad
Is found in the language of the poets :
A path, a law that is due without exception,
Is what poetry accounts it.

The names of the word 'cid' properly in the four chief languages are:—

'Cae' from the Hebrews of old,
'Coth' from Greek, 'qut' [quid] from Latin;
This is true for all men, without guile,
And 'cid' from the Gaelic.

And it is monosyllabic, and singular; for there are two interrogatives: a plural interrogative, and a singular interrogative. The plural interrogative, now, has three divisions, 'cislir,' and 'cisme,' and 'caidead.' 'Cislir' i.e. how many, or what is the number of the host? 'Cisme' i.e. what are the classes of the host? 'Caidead' i.e. who are they, the host, or where are the host?

SMALL PRIMER.

In t-imconiarthpneac uatair imorho, atair fe foela rair rre
 .i. cuin, con, cia .i. cuin tiz, no cuin tegair ; cuin tiz in t-en tuine,
 no cuin tegair in trocharoi. Can .i. canar tiz in t-aen tuine,
 no canar tegair in trocharoe. Cia .i. ce hiat no cia he.

Ըստ օգուր ցո օգուր շարք. Ըստ .i. օմաթիւն ու իսթիւն
 ու տ-սաթիւ. Ըստ .i. ցո ու տ-սաթիւ. Շարք .i. օ ու ս զ շար ան
 օմաթիւն ու տ-սաթիւ. Եւ հոմաթիւն ու, [335 b]
 օգուր եւ հոմաթիւն [անոյ] օգուր եւ հոմաթիւն օր
 ու օգուր անթիւ; օր .i. ու-օմաթիւն ու ու ը. Ըստ ու
 ու թիւն ցո ու օմաթիւն ու ու օմաթիւն օր անոյ, ու ու օ
 օր ու հոմաթիւն ան : ու օմաթիւն' օր ու ու օ.

Հարգելի թիմ, խնդրում եմ օգնել ինձ հասկանալ իմ հարցերի ճշմարտությունը:

[illegible]

Cio a πορκα, cio a φαλα, cio a τειρεταιν ιαη ηη accρα,
 co na παδα αζηα δο' ζο πο αιθε in conair ηυγιλλ ιη υηη ιαηη-
 ιηη εις τον αζηα.

Computer obliged to comply bel ocur αιτιθεν.

1. Իր բարձրագույն, իմ քննություն,՝ իմ քննություն իմ
 մեծագույն օրհնություն, օրհնություն՝ ահա իմ քննություն.

¹ This is by a second hand; originally it stood as in H., $\eta\iota$ $\rho\upsilon\beta\alpha$ $\tau\eta\mu\epsilon$ $\tau\omicron\iota\theta$ $\rho\iota\epsilon$.

² Oğun H.

³ Ὁ ἰσχυρὸς καὶ ἡγεμὼν ἐν τῇ ἐκκλησίᾳ.

*Օղջիտ, որոնք յայտնաբերվում են մ. երեխայի և օրն 0 մե. H.

³ Αριθμός παρ. 11.

As to the singular interrogative, however, there are six divisions thereof, i.e. 'cuin,' 'con,' 'cia,' ('cair,' 'cid,' and 'cease'). SMALL
PRIMER.

'Cuin,' i.e. when comes he, or when come they : when comes the one person, or when come the host. 'Can,' i.e. whence comes the one man, or whence come the host. 'Cia,' i.e. who are they, or who is he. 'Cair,' i.e. I interrogate, or I ask the singular. 'Cid' i.e. what is the singular. 'Cease,' from the word *quest-io*, what I ask is the singular. Of these there are three interrogatories of meaning, and three interrogatories of number, and three interrogatories referring to meaning and number ; so that there are nine interrogatories in all. And it is unlawful to give the force of any one interrogatory of them to another, *nor is it ever done*, unless a silly or an unlearned person so apply it : they cannot be kept from it.

Truth is confirmed upon glossaries and precedents and true testimonies.

That is, well established is the truth which is found, the judgment, that it is from glossaries, or from precedents, or from truthful testimonies it is delivered. *This is the case* when it refers to pronouncing of judgment. When it refers to paths of decision, however, the matter about which he is suing is well bound on the man who comes to sue.

Whether it be from glossary, or from precedent, or from true testimony, he sues, his suit shall not proceed until he knows the path of decision which is appropriate, according to the matter which comes to be sued.

Law is confirmed upon verbal contracts, and acknowledgment.

That is, well are bound, according to law, the contracts which the members make by their lips, when the acknowledgment of their heads is extant.

1n tam ır ne b̄yeterinnact րո. 1n tam ır ne conairub քաջիւ
 ւորորո, ır ցաո քարտաշքեր ցաւր bel ոօ աքրա՛ քօր յօնցօ
 ասօսօւոս նա n-eolach.

1. ιφ καιν παρταγτεν το ρειν ολιγιο ακνιο ιν νι^ο υαο ευ
 κοιν ο belaid, ουρ co κορυρ, co κοιν-[ε]ιρ να ηαιρεττα, νο
 ρειν να ηαιρεττα; νο co καει .ι. και κοιν υαιρ να οηρεττα.

Conquisten ein oder einige malle für neimud.

In τ-οιρεατ̃ ανεολαχ co p̃r α n-αινεολα[i]r ορηω, εἰς p̃r
 bnet̃ εἰς ἡu-bnet̃ bepar̃o, ἢ p̃ar̃oaĩo.

Մարա ԴԻ-ՐԻՇԷ եօլա՛ն Ծօժար Ծա ԲաճԻԾ, Մարա ԲԻՐ-ԲՐԵՏ
ՐԱՇԲԱՏ, ԻՐ ԱՐԾԱԻԾԻ, Մարա ԶԻ-ԲՐԵՏ, ԻՐ ԵԱՆՈՒՄԻՑԻ.

Coιg epnauί aγ a mberap in bpeτ .i. a poγcap, a paγaτ, a tepceamain, a coγmaίuιg, a haγnoιo.

Զեյն բոգաժէր ա բորժաօ, ու ա քարաժ, ու ա տէրթօսալի հի,
 ար եօ ղեգար ա Բրէժ Երտի; օսըր ին զան ղաժ քալցիտէր,
 իր ա Բրէժ ա Կօրմալիւր; օսըր ին զան ղա քալցիտէր ա Կօրմալիւր
 հի, իր ա Բրէժ ա Լօւն-Ալիւր

¹ Cup. II.

² Ocur om. H.

³ In ni bogar nešč uata co c. H.

⁴ Ներսիս Զաւարեան:

* For nem. na henecl. [sic], no do neoc for ara nemr. H.

* Do in BB. is a correction in margin by a different hand of the text 'conin.'

This is *the case* when it regards judging. When it regards paths of decision, however, verbal contracts are well bound to be sued on the law of acknowledgment of the learned. SMALL PRIMER.

The natural law is confirmed upon remission, and with adjustment.

That is, well is bound, according to the law of nature, that which a man [remits] properly from his lips, and with 'corus,' i.e. 'coir fhis' i.e. with the proper knowledge of the court, or according to the *order of* the court. Or, with the path, i.e. 'coir nais,' the proper, noble path of the court.

This is *the case* when it regards judging. When it regards paths of decision, however, well is bound what he remits with his lips. And with proper knowledge i.e. with the true knowledge of the court, or the proper, noble path of the court. And nature, that he know the path of decision which is natural for him, according to the person who comes to sue, upon the three paths of decision which he has not put forward.

Truth and law together are confirmed upon a 'nemed'-person.

That is, well is the judgment bound, from the truth of the law of *Moses* and from Canon-law, that it shall be out of these together judgment is given upon him, i.e. upon the 'nemed'-person of the church; or to the church on which there is 'nem-senchus.'

As to the ignorant court (or assembly), when their ignorance is known, whether it be a true or a false judgment they deliver, it is binding.

If it is as men of knowledge they have been sought, if it be a true judgment they have delivered, it is binding; if it be a false judgment, it is reversible.

There are five sources from which judgment is drawn, i.e. from gloss, from maxim, from testimony, from analogy, from nature.

As long as it is found in commentary or in precedent or in testimony, it is required by law to take it out of them; and when it is not found in them, it is to be taken from analogy; and when no parallel case is found, it is to be taken from bare nature.

**SMALL
PRIMER.**

Բն-ընտ ճա՛ն ո՛ւմ ըն; օսը՝ ծա ըստըն ան՛ ծն ըն
 ըս ռ-ս շել, օսը՝ ծոցե՛նտ անն ծոցե՛ն .1. ա ըստըն, ռո ա ըստըն,
 ռո ա ըստըն, իր ըստըն ըստըն անն անն.

Nach breacht nado ardaitep fopir naó aeí, nif mól
meoch etir.

Ուրիշ աստիճանով զարգացած է նաև հայկական գրականությունը՝ հարստացելով իր լեզուով և բովանդակությամբ։

1. nuchu nřuul comaro bpet hi etur ; ni comaro bpet vliřto etur hi, cia ro bet comaro bpet aicnoř, ať a bpet a cormaiur ; uair ataro cuic epnaii ar a mberar in bpet 1. porcaro, ocuř řarar, ocuř terreamam ocuř cormaiur ocuř aicnear.

Nach breat ecalra do cùirín, is fòn fìr ocu'r òlìgeò
recepta conuiter.

[illegible]

1. 1r πορ πορ ολιγτεαδ, no οελιγτεαδ na πορποτυρι ποιν cain
[336 a] αρταιτερι τι he,² no hi, in bηeth.

Ծրե՛ծ փե՛ծ ւմօրո՛ք քօ[ւ] քօրհա՛ծաւծ ցոքսւե՛ր.

1. brēteamnuŕ ɾin beŕian ŕun ɾilō imorɾio .i. imoraei cu-
caino, no imorae uaino; aɾneɾ ɾo inoɾɾin de ɾor ɾorɾaɾoib
.i. ɾor ɾo-inoɾɾeɾoib, ɾor inoɾɾib ɾorɾuamanoa ɾorɾoɾeā na
ɾilōeā, cain aɾtaiteɾ do he no hi. Ocɾ ɾɾ i cuɾo in imorɾio,
ɾɾ ɾoin luum ocɾ in brēt beŕian ŕun eclaiɾ³ ɾomano.

¹ Դձ՛ Երեւ Ի.

*He no, om. H.

* Ὁμιλ. το πρὸς ρ. Η.

Each one of these is a true judgment; and if it is taken from any of these before the other, and it could be found in the preceding source, i.e. in glossary, or in precedent, or in testimony, there is 'eric'-fine of a false judgment upon him for it.

SMALL
PRIMER.

Whatever judgment is not established upon one of these, is not anything at all.

'Whatever' is put here for 'each'; that is, I assert, or I advance that whatever judgment is not well^a established upon some one, i.e. upon some perfect one of these above, i.e. upon glossaries, and precedents, and true testimonies, it is not the fact that it is a judgment at all; nor that it is a judgment of law at all, though it may be that it is a judgment of nature, but taken from analogy; for there are five sources from which the judgment is taken, i.e. glossary and precedent, and testimony, and analogy, and nature.

Whatever ecclesiastical judgment exists, is founded upon truth and law of Scripture.

That is, 'whatever' is put here for 'each,' i.e. I maintain or advance, that every judgment which is given to the church, i.e. by way of that knowledge, or by way of that information, it is upon the lawful or discriminating truth of the Scripture itself, it, i.e. the judgment, is well bound.

The judgment of the poet, however, is founded upon glossaries.

That is, the judgment that is given to the poet, however, i.e. 'imorro,' i.e. 'imrae,' 'it flows' to us, or from us^b; it is a narration or statement from him *based* upon glossaries ('ro-scad, = ro-indsced'), i.e. it is well founded for him upon the hard obscure language of poetry. And the meaning of the 'however' is, I hold it to be different from the judgment given already to the Church.

^a The words o cœ are not intelligible to me: perhaps cam; but there is a play on oḡ aoi of the next line, which is not much clearer.

^b Cf. *infra* the parallel derivation of *tra* from *do ro*, p. 78. last line.

The judgment of a 'flaith' (chief) however, is established upon them all: upon glossaries, and precedents, and testimonies.

SMALL
PRIMER.
—

The judgment of a chief, i.e. the judgment which is given to the chief; and the meaning of the 'however' is, I hold it to be different from the previous judgment. Glossaries, i.e. upon the dark obscure language of poetry. And precedents, i.e. the knowledge got by words, i.e. 'fasach,' *quasi* 'fa-funch,' and 'faach' is 'word.' And testimonies, i.e. from the word 'testimonium,' the certain evidence of the Scriptures in truth.

Judgment is given by one right ('besca') to the church, by two to the poet, by three to the chief.

What is the reason that judgment is given by one right to the church? The reason is, i.e. because the most noble and the widest right in existence is the right of the church itself; and what the author's mind went upon was, that there could not be found in all the other rights, any thing that would not be found in her single right; and if such could be found, she should have judgment from that right too.

What is the reason that judgment is given by two *rights* to the poet? The reason that it is so is: It is proper to give it to him from poetry, by his own right, because poetry is his own special art. It is proper, also, to give it to him by the right of the chiefs, or of the people of the territory, for it is he that composes his lawful praise for every grade in the territory, and it is he that levies their lawful (?) 'seds' for them from *territories* without, in places where points of satire are attended to, and where points of arms are not attended to.

What is the reason that judgment is given from three *rights* to the chief? The reason that it is so is: It is proper to give it to him by the right of the poet, because it is he that appoints the 'ollam' of poets to equal company *at refectious* and to equal protection, and to equal honour-price with himself; and it is he that levies the price of their poems for them where points of arms are attended to, and points of satire are not attended to. It is proper too that it be given to him by the right of the church, because it is he that gives first fruits, and tithes, and alms to the church, and *an amount equal to his* full honour-price in his health and strength, and a third of honour-price at death, and it is he that levies her lawful 'seds' for her from without, where points of arms are attended to, and points of satire are not attended to. For, "'ind,' that is, 'rind', point (*spear*) precedes staff," and it is he that proclaims their 'cain'-laws and their 'cairde'-regulations for them all.

SMALL
PRIMER.

Ἄταρ το νεμῖο το κυρίη πορ τάλμυν, ραειρ-
nemea^o ocyr¹ θαερ-νειμεα^o.

Ἄταρ, .i. ατα αε .i. ολιγο, no ατα, no θα αεσο no θα αινησ, no θα
verbaro co fuileo. Το νεμῖο, .i. το nemeo .i. δευς αρ ατα nempen-
cyr. Το κυρίη, .i. το cae in ferya rin, no το cai na hinoirin. Πορ
τάλμυν, .i. πορ talomain πορ main πολομαρταγιν talmun; no πορ-
rin main δια λομυανν κας α τοι. Σαειρνειμεα^o .i. πο-τήρ ατα
νεμῖο, no αρ ατα nempen^ocyr. Οcyr¹ θαειρνειμεα^o, .i. το-τήρ ατα
nemeo, no αρ ατα nempen^ocyr.

Ἰτε ραειρνειμεα^o φίλεα^o ἀνθ .i. ecalri, platha, filio^o,
peine.

Σαειρνειμεα^o, .i. ιτ ιατο na nemro ραειρ ατα nemro, no αρ ατα
nempen^ocyr. Φίλεα^o, .i. ιριν lib[ar], no ιρ ανθ ιρ α πολιγο. Ecalri
.i. γνωρ ecalara. Platha, .i. γνωρ plata. Filio^o, .i. γνωρ φίλε^o
Peine, .i. πο-ναι .i. πο ματ, ocyr¹ nai ouine .i. brugaro, ocyr¹ rug nectair
ιαο ριου fuileo. Uin. cumala i n-a n-eneclannab.

Θαερνειμεα^o ἰμορῖο, αερ γαχα θανα ολχενα.
Ἰρ αιρε αθα θαερνειμεα^o αερ καθα θανα, ποδitch ιρ
το θαερνειμεα^o ποгнаτ.

Θαερνειμεα^o, .i. διερ-νειμεο .i. nemeo διειρε, no διειρεοι. No
τορ[n]-nemeo πογιατο nempen^ocyr o ποορναib, no ποгнаτ o ποορναib.
Ἰρ ecurio in ἰμορῖο, ιρ [r]oin lium [336 b] ocyr¹ na θαερνειμεο πομαιο.
Αερ γαχα, .i. αερ γακα τιοναice uili cena, ocyr¹ ιρ e[curio] in olcena ann,
ιρ [r]oin lium ocyr¹ ἰμορῖο νειμι. Ἰρ αιρε .i. ιρ αιρι αθα nemeo
διειρε, no διειρεοι, no ποτήρ αρ αθα nempen^ocyr. Αερ θανα .i.
luchc γακα τιοναice uili cena. Ποδιτ .i. πον πατ ιρ το na πο-περαιb
αρ ατα nempen^ocyr ποгнаτ, no ποгнаτ ποгнат.

Ἄχτ .[r] ραερ ciō cach cpeanur a ruiri δια θαν.

.i. ινγε αρ ατ, ατα ατ lium ανθ; ιρ ραερ in κας cen^ocyr¹ θαν
το θα ραειρα^o, no cen^oταγρ ραειρι το θυν θαν bir αιγ; amail
ατα in gaba.

Ἰn gobu. ατ μο το ριγνι in οισοι το γαε comaites² δι na
cetui comaitchib uili uimi tpep-a ποεα^o ρειρεuil² δεολαο

¹ Censoager H., which I have followed in the translation.

² Roipró H.

There are two 'nemed'-persons existing on earth, 'saer-nemed'-persons and 'daer-nemed'-persons.

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There are, i.e. there is 'ae' i.e. law, or it is for binding it [?], or confessing or asserting, that there are two '*nemed*'-persons. Two 'nemed'-persons' i.e. two 'nemed', i.e. two *classes* on whom there is 'Nem-senchus.' Existing, i.e. by way of knowledge or statement. On earth, i.e. upon the earth, upon the inexhaustible wealth of the earth; or upon the wealth from which every one extracts what he likes. 'Saer-nemed'-persons, i.e. noble men who are 'nemed,' or upon whom there is 'nem-senchus.' And 'daer-nemed'-persons, i.e. ignoble men who are 'nemed,' upon whom there is 'nem-senchus.'

These are the 'saer-nemed'-persons which are, namely, churches, chiefs, poets, feine.

'Saer-nemed'-persons, i.e. these are the 'saer-nemed'-persons that are 'nemed,' or upon whom there is 'nem-senchus.' That are, i.e. in the book, or there is their law. Churches, i.e. the grades of the church. Chiefs, i.e. the chieftain grades. Poets, i.e. the poet grades. Feine, i.e. 'fonai,' i.e. 'fo,' good, and 'nai,' a person, i.e. these are 'brugaid'-farmers, and the stewards of kings. There are seven 'cumals' paid as their honour-prices.

The 'daer-nemed'-persons, however, are the practisers of every art in general. The reason that they are 'daer-nemed'-persons is, because they serve 'saer-nemed'-persons.

'Daer-nemed'-persons, i.e. trivial 'nemed'-persons, or 'insignificant'; or 'dorn-nemed'-persons, i.e. who perform 'nem-senchus' with their hands; or they serve with their hands. The force of the 'however' is, *this class* I deem different from the 'saer-nemed' persons above. The practisers of every art, i.e. all persons who receive pay in general; and the force of the 'in general' here is, I hold it to be different from the 'however' in the case before. The reason why, i.e. the reason why they, i.e. every one of the parties who receive pay, are small or trifling 'nemed'-persons, or ignoble men upon whom there is 'nem-senchus,' is because it is for the noble men upon whom there is 'nem-senchus,' they work or perform service.

But, even every man is a 'saer'-person who purchases his freedom [nobility] by his art.

That is, 'but' stands for 'exception,' I have an exception in this case, that the person is free [noble] who purchases an art to make himself free, or who purchases freedom [nobility] for himself by the art which he has; such as the smith.

The smith, if he has made the tool [or structure] for each neighbour of the four neighbourhoods that are around him, through

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[illegible]

Օսր րբ ար զապր քրեւ, զոն յօրատ Դե. Զք յօնէր թոն բիւր
 ու զա բիւր, նա յօթմոն ին շրքր բիւր, ուոո ն-ամաւ տարեւ.
 Աւր ամաւ յեւջար յոն իւրջար, թր ար զա՛ իւոն սառ ամա՛ւ,
 զո նա՛ իւրթոն յեա՛ թե՛ա զոն ա յիջեաւ բիւր, ու զոն ա տարբրոն
 ու; զոմառ ամաւո յոն իւ յեւրթեա յոն զապրոն, ին յիջոն ու
 իւոշտար սառ ու զա՛ զոմաւիեա՛ յոն նա զեթրա զոմաւիեւն յեւթ
 սոմե զոն զո զսոնո՛ւեար ար. Ու յոն զեառ, զոն զսոն յոթրոնար
 սոյրջոն, ա՛ւր նա իւ յեւրթեա, զո իւթե՛ր եւեւաւոն ու.

Ματα τοῦρ [nem]εοαρρεαρεατach' uil αῖῃ, cio τοῦρ εοαρ-
ρεαρεατᾶ minne denanto maith de, noco n-uil nach ni do, aít maṯ
rebeall a dualur a inṯracuuir maṯ inṯraic e, ocuṯ munub
inṯraic, ni uil nać ni do.

Ma rugato a esteac imorho, noco raer he an cinaro a bio
nac an cinaro a imbleogan ; ocur noco niam vori na heneclann
a ngoro a oirynuri ; ocur ata eneclann vo a ngoro a ro othia
rin amac ; mara totur eoaurearutac ul aigi co noenun
matura de.

Ocur ir i peo in oicci ar a ioiuro rerepaill deolaro du sum.
do denuni du zac comaricec du na cetra comarib uilet umme .i.
comitrom .ui. ficed uinge d'iaruno atilegia; ocur rerepaill nob

1 Θε वो νεε वो τωρ νο θα τρωρ, μα νο ειτιζ μ τρερ ρρωε, ηυου αμαλ
ταρβα. Κο η-υροζηα ριν νο ζαν υροζηα; ιρ κο η-υροζηα αιη, υαιρ ασοιρ
αρωιρ ζαβαιμ νο ρ. νο ε. ο η-α μβεραρ ειτωε. Υαιρ αμαλ δε. τον
βη. Η.

• nem-e. H.

which screpalls of free offering come to him, (or though he has not done so, if he has not accepted), is free from the crime of his food and from the crime of his kinsman; and 'dire'-fine and honour-price are due for stealing his tools. Even though he has not accepted, or, though he has not refused; still if he has not performed it (*the work*), he may not be free from the crime of his food, nor from the crime of his kinsman; nor is he entitled to 'dire'-fine, nor to honour-price for the stealing of his tools. It says, "The tools of a smith, or a carpenter, or an artisan by whom refusal is given."

This is where notice is given or without notice; it certainly is with notice, for though he has performed it for two persons, or for three, if he has refused the fourth it is not as profit to him.

And what this is taken from is, from the case of the pilgrim of God. Though he performs a miracle, or two miracles, if he refuses the third miracle, it is not as profit to him. For, in the same way that the 'brewy' is obliged to have a man stationed on every road outside, in order that no person should pass him without damage to him (*the entertainer*), or without food, &c., being offered *the traveller*; in like manner it should be incumbent on the smith to execute the work of *his trade* for every neighbour of the four neighbourhoods which are about him, though it be not sought of him. Or, in truth, although the notice is not given, if he has not refused, he is entitled to honour-price.

If it is [in]separable property he has, or though it is separable property, if he does not do good with it, there is nothing for him, except a 'screpall' in right of his worthiness, if he be worthy; and if he be not worthy, there is nothing for him.

If he has given his refusal, however, he is not free from the crime of his food nor from the crime of his kinsman, and there is no 'dire'-fine nor honour-price *due* for stealing his tools, and there is honour-price *due* to him for stealing his goods from that out; if it is separable property he has, and if he does good with it.

And this is the workmanship from which screpalls come of free offering to him for doing it for each neighbour of the four neighbourhoods which are around him, i.e. the weight of six score ounces of smelted iron; and a 'screpall' was the value of it originally,

and it was to two 'screpalls' that skill and attention augmented it, i.e. *suppose ex. gr.* a black vessel (*an iron pot*). And one 'screpall' of these goes to him, and the 'screpall' *in value* which skill and attention added; for this (*skill, &c.*), he gives freely to every neighbour that is around him.

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And this is the amount which that 'tinne' takes in grains of wheat grown in a land of three roots: four hundred and sixty thousand;* for five hundred and seventy-six grains are the weight of an ounce. For twenty-four grains of wheat, twenty-four atoms to the grain, is the weight of the 'screpall' of silver; and that 'tinne' is of the weight of six score ounces. And it is not the smith that supplies the material, *when asked to make a tool*.

It is from this that a 'saer'-man goes into the place of a 'daer'-man, and a 'daer'-man into the place of a 'saer'-man: all men are 'saer'-men by their goods, they are 'daer'-men by their lips.

That is, from this law it is, or from this information it is, comes to the man; or, he who was free, who was a 'so'-man before, from whom stock was received and from whom 'ceilsine' service was not due, goes now into the place of the 'daer'-man, the 'do'-man, from whom no stock was received, and from whom service was due. Or the man who was a 'saer'-man when 'daer'-stock was received from him, goes into the place of the 'daer'-man, when daer-stock was not received from him.

That is, the man who was a 'daer'-man heretofore, from whom no stock was received, and from whom service was due, goes now into the place of the 'saer'-man, from whom stock was received and from whom no service is due. Or he who was a 'daer'-man, when no 'daer'-stock was received from him, goes (*into the place of the 'saer'-man now, when they are accepted from him*).

That is, every one is a 'saer'-man from whom goods are received in 'daer'-stock; everyone is a 'daer'-man who takes them (*the goods in 'daer'-stock*) unto himself.

* The calculation is incorrect: 1 oz. = 24 screp. = $24 \times 24 = 576$ grains; but six score oz., $120 \times 576 = 69,120$ grains, while the text has 60,400. H. has the same numbers.

Σαερ 1 ριϋδιυ ηδαιρ, ρεαρ ρεανυρ α τιρ, ηο α θειρ,
ηο α κορρ 1 ρορνυμ.

Ընդ որում, իհարկե, ինչպես և մեզ համար, այս օրվա համարժեցությունը չի կարող լինել միայն այն, որ ինչպես և մենք, այսօր ինչ-որ բան ենք անում, որովհետև մենք քաղցած ենք։ Բայց ինչպե՞ս ենք մենք քաղցած։ Ինչպե՞ս ենք մենք քաղցած, որովհետև մենք չենք ունենում այն, որի համար քաղցած ենք։ Ինչպե՞ս ենք մենք քաղցած, որովհետև մենք չենք ունենում այն, որի համար քաղցած ենք։ Ինչպե՞ս ենք մենք քաղցած, որովհետև մենք չենք ունենում այն, որի համար քաղցած ենք։

1. Ի՞ր ծոռ ու լին աճա, ո՞ր ի՞ր ծոռ ասիւի՛ր լին աճա .1. քարն Ի
քար լին յար Ին Եւ օր շարժար; ո՞ր ի՞ր քարն Ին քար լին յա
ժառա լին ծօ Կոմեմա՛յն աշխ. Ին Ինձօ՛ր յօ քօղա՛յն մա՛ս Ին
շարժ քնի շարժ շարժ քե՛ժա .1. Կոնօ քրքս ո՞ր Կոնօ քար
լեզնօ հե, Եւ քսիւէ ափ. Կւա՛ժա քեննե ծօ .1. .աււ. Կւա՛ժա
քրքս, Կոնօ Ե լին Ին քար ի՞ր քարն մա՛ն Եւ օր Կոն.

² C. van ὁ α ἱερὰς, no γ. von v. H., as partly given in the translation, in place of the BB text, which can hardly be correct as it stands.

A 'saer'-man into the position of a 'daer'-man, is a man who sells his land, or his property, or his body into servitude. SMALL
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i.e. the man who was a 'saer'-man heretofore goes now into the position of a 'daer'-man. A man who sells his land, i.e., a man who sells the land of his father and his grandfather through extravagance; i.e. to tenants.

What is the reason that now it is in nine years the equivalent of his stock is paid back to the 'aithech'-chief, and that it is in three years the equivalent of his stock is paid back to the chief who was formerly? The reason why it is so is: it was 'daer'-stock and not 'saer'-stock that was received from the 'aithech'-chief formerly, and it is more equitable; and it is just that the time in which the equivalent of his stock should come back to him should be shorter for him than for this 'aithech'-chief, because there was not received from him 'daer'-stock before 'saer'-stock, and it is more against law.

A 'daer'-man into the position of a 'saer'-man first: he is a man who purchases land, or law, or freedom [nobility] by his art, or by his husbandry, or by his talent which God bestowed upon him. From this comes, "a man is better than his descent."

That is, the man who was a 'daer,' a 'do-fear,' an ignoble man heretofore, goes now into the position of the 'saer,' the 'so-fear,' the noble. And this should have precedence, but that it was an inter-relation that came over the author's mind here; and it was in the case of 'daer'-stock it occurred before.

A man, i.e. a man who purchases land which had not been his father's or his grandfather's; i.e. from tenants. Or freedom, i.e. a man who gets an art to free himself, or who buys freedom by the art which he has. Or by his husbandry, i.e. the brewy. Or by his talent, i.e. the talent of reading in the doctor of law; or the talent of poetry in the poet. Which God bestowed, i.e. it was God that bestowed these arts upon him.

That is, it is from that thing, or from that information it is, that such a man is better than the man of whom he was begotten; or, that man is the better of chancing upon these arts. *E. gr.* when the son of a man of the fine grade has learned so as to become one of the grades of seven, i.e., so that he is a bishop, or a doctor of law, so as to be entitled to seven 'cumals' of 'penne'-fine, i.e. seven 'cumals' of cric-fine, he is the man who is better than the person from whom he sprang.

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Seacht ngnáir eacalra, liachtneoir, airtneoir,
easaircirt, ruidbeochain, deochain, racairt, eascob.

Seacht ngnáir .i. gnáir gnáir; no gnáir coim .i. .un. coimni-
geatu na heacalra, no reachta for a coimniúter gnáir na heacalra.
Liachtneoir .i. leátoir, iarrann leas co toirúitigir a liachtaine im
cair ocu in noclaid. Airtneoir .i. airtneach a tneoir ic buain
cluis ocu ic orlúgto tempail. No uairtneoir .i. uairt bair a tneoir
in tan ir clog cloistige. No irtneoir .i. iréal a tneoir in tan ir laim-
clog. Easaircirt .i. on ni ir exerceirtur .i. manúir .i. gnáir inoairbá
na domna ocu ualad, ocu on bneoir ir easaircirt .i. glanaim ata ro.
Ruidbeochain .i. on ni ir [r]uidbeochain, romamaisi he dun deocain.
Deochain .i. deóe .i. báir ocu comna. No deocain .i. dá cam aige .i.
cain ne tneoir ocu cain ne n-áitil; tneoir .i. tneoiracca uita, beata
tneoir imcirtneoir .i. a menma i nDia do gneir, ocu áitail uita .i. beata
gneitead .i. gnuilad, a menma a n-ár ocu a mbuain do gneir. Racairt
[337 b] .i. rait aige a oir. No racairt glan ocu
pito pnoir, iarrannu teo do pnoir glan .i. corp Cuirte. Dertneact
ar inoi ir pito pnoir :—

Pit beg rompnoimlur¹ inoe,
a mic Muiri migne,
iram áitneá, a Cuirte cain,
dumraro pirt po domennan.

Eascob .i. uascob, uairt in cop uair a mbi .i. cop in coilis airtneoir;
no eircob² .i. eber cae cu aib iarrannu epiter, com-enclann do iar
cai, iar conair, ocu dun abair .i. dun airtnead.

Ocu d'a n-enclannuib na ngnáir anuair airtneoir fúnda
annora, uair coim-díre eppuc ocu deoraó De, uair ir
inorcucato ceme dun eppoc dul a ndeoraóeét De.

Cumal dun airtneoir; Dá cumail dun exerceirt; Tui
cumala dun liachtneoir; Ceúra cumala don ruidbeochain;
Cug cumala dun deocain; Se cumala dun racairt; Seét cumala
dun eppoc.

¹ Romlur H.; cf. Fel. Sept., p. cxi.

² H. adds yet another, viz.:—ir gob .i. pirt bair gob a báille, no cob a
bairann.

There are seven grades of the church, a lector, a janitor, an exorcist, a sub-deacon, a deacon, a priest, and a bishop. SMALL PRIMER.
—

Seven grades, i.e. gradus, a grade, or gradus, a step, i.e. the septi-gradation of the church; or seven upon whom the degrees of the church are graduated. A lector, i.e. a reader, because he reads so that his lections relieve at Easter and Christmas. A janitor,* i.e. his movements are ambulatory in ringing a bell, and in opening a church. Or 'uaistreoir,' i.e. it is above him ('uasa') his efficiency ('treoir') is when it is the bell of a bell-house. Or 'istreoir,' i.e. his efficiency ('trooir') is low (is) when it is a hand-bell. An exorcist, i.e. from 'exorcista,' i.e. 'mundus,' i.e. the grade that banishes the demons and vices; and it is from the word 'exorcizo,' i.e. I purify, this is *derived*. A sub-deacon, i.e. from the word 'sub-diaconus,' he is subject to the deacon. A deacon, i.e. 'dede o chain,' two things by office, i.e. baptism, and communion. Or 'da chain,' i.e. he has (*obeys*) two rules, a rule of theory and a rule of action. Teoria is 'theoretica vita,' a theoretic, contemplative life, i.e. his thoughts perpetually on God; and 'actualis vita,' i.e. a life of deeds, i.e. of action, his thoughts being always *set* on ploughing and reaping. A priest, i.e. his order is wisdom^b; or his order is sevenfold (?). Or, 'sacer,' means pure, and 'piid' a meal, because he goes to a pure meal, i.e. the body of Christ. *Here is an example of the word 'pito,' a meal:—*

A small 'pit' I consumed yesterday,
O Son of Mary the Virgin.
I repent, O merciful Christ,
It cast me for a while into despondency.

A Bishop, i.e. 'uascob,' i.e. it is a noble cup over which he is, i.e. the cup of the chalice of the offering; or, 'epscob,' 'ebes cas cu ab,' he cuts a path to an 'ab,' because an equal honour-price is, according to the path, cut out for him and for the abbot, i.e. for the 'airchinnech.'

And it is of the honour-prices of these orders above that mention is made here now, for the bishop and the pilgrim of God have the same 'dire'-fine; for it is a change of degree for the bishop to go on pilgrimage of God.

There is a 'cumal' for the janitor; two 'cumals' for the exorcist; three 'cumals' for the lector; four 'cumals' for the sub-deacon; five 'cumals' for the deacon; six 'cumals' for the priest; seven 'cumals' for the bishop.

* The derivations are fanciful, the word is *ostiarius*: cf. *Wasserschleben's Ir. Kan.* p. 25, "janitores ... qui ... interiora templi sive exteriora custodiebant;" p. 26, "ostiarium (oportet) percutere cymbala clocos], *aperire ecclesiam, &c.*" So also 'levitam (diaconum) ... *et baptizare et communicare.*'

^b *pari, fuit, 'knowledge,' cf. op. cit., p. 12, "prespiteri merito et sapientia dicantur."*

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Cumal չաճա շրառ չաիտքս ան, իսր ռ-սոնցսր օսր օրթեան
.1. չաիտքս cumal իմարթառ օս չաճ շրաճ օի ըն ար ա եթ ա
նշլաւն օս ըրթառն.

Cumal օս էր ը-շրառաի: ա լէտ օսն տրաւմեռառ; ա լէտ
էլ յ'աճանտաից օսր օս լէրթէ; շս օրթառն.

Չէտքս էր իւրմեռառ ռա նշրառ ռ-եռա օսր ռ-էլաի. Ա
րաւմ իսր ըրթսր ա իւրմեռառ ռա նշրառ ռ-էլաի. Տաւմեռ-
առ ռա նշրառ ռ-եռա իմօրթ, ա իւրմ իսր ըրթառ օսր իմի
օսր աճանտաից օսր անառաի աշ.

Տէտքս նշրառ իւրա; իւրա իւրա իւրա իւրա; աիւր
օրթ, աիւր էտք, աիւր տաիւր, աիւր ար, աիւր ըրթառ,
իւ, օսր իւ իւրթէ.

Տէտքս նշրառ, .1. շրառս շրաճ, ռօ շրառս օսմ, .1. ըտ-
նիշառ ռա իւրա; ռօ ըտքս ըր ա լէտնցսր շրառ ռա իւրա. իւրա,
.1. ըօ ա իւրառ .1. մառ ռա իւրառ ըլթառ օս օս լէրթ. ռօ լէրթ, .1.
ըօ մառ, օսր լառ իւր, մառ լառ իւր. իւրա իւրա իւրա, .1. իւրա
աշս լառ .1. լառս աշս ըլթառ լառս.

Օսր իր իւ լանմառէ աշթէտքս էրթառ .1. իւր օսր ըտ
տառառ իւրթառ ըրթառ; օսր ա ըրթ ար չաճ ըրթառ;
էրթ իւրառ օսր իւրառ օսր իւրթսր աշթառ ըրթառ;
օսր տաիւր ըտ ըրթ օրթառ, ի լառ ի ըլթառ; օսր իւրթ-
առ օսր իւրթառ օսր իւրթառսր օսն իւրթ ըրթ ա լառ-լառ;
օսր ա իւրառ օս իւրթ-լառ¹; օսր իւրթառսր, մառ օրթառ իւր-
առսր, օս ըրթառ օս ըրթ ա լառ-լառ.

Աիւր օրթ, .1. աիւր աշս ա մի լառս օրթառ ար (ա) իւր օրթ օս
աիւր. Աիւր էտք, .1. ար ան աիւր օրթառ ըրթառ. Աիւր տաիւր,
.1. տաիւրս իւր իւր օրթառսր օսն աիւր օրթ. Աիւր ար, .1. աիւր
իւր իւրառ օսն աիւր տաիւր. Աիւր ըրթառ, .1. իւրառ ըրթառ
ար ռա իւրառ իւր իւր մառ իւրառ իւրառ. ը, .1. իւր տառ[1] օսր
մառ-տառ; իւ .1. ար ան աիւր ըրթառ մառառ. Օսր իւ իւրթէ,
.1. իւր իւր .1. իւր լառս, ռօ իւր օրթառ; օսր իւ իւրթէ .1. ար ան աիւր
ըրթառ իւր իւր, իւր ան ռաճ ա իւրառ իւրառ իւրառսր ռա իւրա իւր.

¹ Օս ըտ օրթառ. II.

² Օս իւրառ օսն. II.

³ Օսր իւրթառ օսն. II.

It is a 'cumal' that is taken by every degree of these, according to their purity and headship, i.e. a 'cumal' additional is taken by each degree of these for his being in purity very truly.

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A 'cumal' is *due* for their three sub-grades [*acolutus, psalmista, clerici*, *Wasserschl., Ir. Kan.*, p. 26]: half of it to the psalm-singer, the other half to a lighter of fires, &c., and to a cleric with tonsure.

There is a difference between the psalm-singer of the wisdom grades, and the psalm-singer of the church grades. The psalm-singer of the church grades has his psalms in prose; but the psalm-singer of the wisdom grades has his psalms in verses, and lines, and 'adanta' (measures ?), and breaths.

The seven grades of chiefs, are a chief with service; an 'aire desa' chief; an 'aire echta' chief; an 'aire tuise' chief; an 'aire ard' chief; an 'aire forgaill' chief; a king, and a king of kings.

Seven grades, i.e. gradus, a grade, or gradus, a degree (or step), i.e. the septi-gradation of chiefs, or seven upon whom the chieftain degrees are graduated. Chief (faith), i.e. good (fo) his substance, 'a folaid,' i.e. good are the supplies which are due from him to his tenants. Or, chief (faith), i.e. ('fo') good and ale ('laith,') i.e. he likes ale. With service, i.e. with choice of tenants, i.e. with the free choice of tenancy to him.

And this is the connexion which is recognized between them, i.e. there is stock and a returnable 'sed' *due* from him to them; and *he is bound* to protect them from every wrong; and there are food, and work, and reverence *due* from them to him; and the 'seds' which *he advances to them they are bound* to return to his 'coarb,' where it is lawful; and the chief has judgment and proof and evidence upon his 'daer'-tenants (cf. SM. III. 133); and to deny it belongs to the 'saer'-tenants; and he is entitled to give evidence, if it be general [impartial] evidence, upon his 'daer'-tenants.

An 'aire desa'-chief, i.e. an 'aire' who has property in land over the 'aire' between two 'aires.' An 'aire echta'-chief, i.e. over the lawful 'aire desa'-chief. An 'aire tuise'-chief, i.e. he is prior in order of statement before the 'aire ard.' An 'aire ard'-chief, i.e. he is higher in grade than the 'aire tuise'-chief. An 'aire forgaill'-chief, i.e. because he testifies over the lower grades, if it be a contention of evidence. A king, i.e. the king of a territory, or of a great territory, i.e. over the middle 'aire forgaill'-chief. And a king of kings, i.e. the king of a province, or the king of Ireland; a king of kings, i.e. over the best 'aire forgaill'-chief, when those kings are not counted among the 'chieftain' grades.

When, however, they are *counted* with them, *they run thus* : the 'aire desa'-chief, i.e. over the unlawful 'aire desa'-chief; the 'aire tuise'-chief; the 'aire ard'-chief; the 'aire forgaill'-chief; over the three degrees of 'aire forgaill'-chiefs, the king of a territory, and of a great territory, the king of kings, i.e. a great chieftain, the king of a province, or the king of Ireland.

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Whenever the 'aire between two aires' is included in the chieftain grades, the seven degrees of chiefs are: the 'aire between two aires,' and the 'aire desa,' and the 'aire tuise,' and the 'aire ard,' and the three 'aire forgaills.'

Whenever the 'aire between two aires' is included in the fene grades, the seven grades of chiefs are: the 'aire desa,' and the 'aire tuisi,' and the 'aire ard,' and the three 'aire forgaills,' *and you take* one of the kings to you in addition.

Three orders the O'Buirechans[?] used to compare here; or there are compared here a descending order, and an ascending order, and a mixed order.

The descending order, *that is*, to descend[?] from the higher order to the lower order, as is 'ollam,' 'ansruith,' 'cli,' 'cano,' 'dos,' 'mac fuirmid,' 'fochloc.'

The ascending order now *is*; because it is an elevation to him to be raised from the low grade to the high grade, as 'fochloc,' 'mac fuirmid,' 'dos,' 'cano,' 'cli,' 'ansruith,' 'ollam.'

The mixed order, however, *is*, i.e. to mix it by starting from the latter end(?), as lector, janitor, exorcist, subdeacon, deacon, priest, bishop, and it is this order that has occurred here.

But the seven grades of poets *are* the 'fochloc'-poet, the 'mac fuirmid'-poet, the 'dos'-poet, the 'cano'-poet, the 'cli'-poet, the 'ansruith'-poet, the 'ollam'-poet.

The seven grades, i.e. gradus a degree, or gradus a step, i.e. the septi-gradation of poetry; or the seven upon whom are graduated the degrees of poets. The 'fochluc'-poet, i.e. his art is hard, and his payment is hard (or *scanty*). Or 'focael og', 'slender young,' i.e. young his art and young his payment. The 'mac fuirmid'-poet, i.e. the son of science, i.e. a son who has been put to the acquirement of science and instruction since the time that he was a little boy. Or, a 'mac fuirmid,' i.e. a following son, i.e. a son who has been following his art since the day that he was a little boy.

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mac becc. Do rí, .i. dás uair, daim uair. No dór, ír fo cormailiur in dorrán tpe-uillig¹ bír írin cail, amail dionu[r] írde in coir bír ír ar íuacc, ocuf ar tór, ír amlaio rín dionu[r] [r]um dān nā dēri íemí ocuf a dān fodeim in tpep. Cāno, .i. iarrāni canu[r] a lāiō a tīg meōraē Míocuairta, dōn dēri-rēnuēdō dū nā gnaoib ír írli inar, ocuf d'ōnōruēdō dū nā gnaoib ír uairli inar. Clí, .i. fo cormailiur nā clēti bír írin tēgoair íoairāig², írli bunō-nemār bairi-cael, .i. bunō-nemār ē i n-aithēfēdō nā nēdō ír írli inar, ocuf bairi-cael ē i n-aithēfēdō nā nēdō ír uairli inar.³ An rēueth, .i. an-rēio .i. rīn-[r]eō dō in ecrí dō dēnuu. No an-rēueth, .i. rēueth an nā heicrí uatōrān dō cāch, ocuf rēueth íet ocuf inōmūra o'cāc dōrām. Cētarōa ar a n-abār anrēueth rīr .i. ar aine a íoircēoail, ar amuinnrī nēgair, ar íuībairí a inōrē, ar imāo a eolair. Ollam, .i. oll dōem .i. ír oll in nī dionēp a bunōraē comairēi dār nā tuatāib; dā cēt dō dāinib cān cīnta; .i. in dail nā bī bōbanu[r], ocuf nī uil cinnēdō nā cōmpēgō ar in līn dō dāinib cū cīnta. No ollam .i. oll uair bír fo aill, amail ar dītoēlāioe írde ír amlaio ír dītoēlāioe in t-ollam in cētra íennāib⁴ íēra nā ílīuēcēta⁵ dō beit āig; ocuf írīm-aicēc tēora mbliāoan in gac íann dīb írde fo dūirēp. No oll a dām .i. in cētrār ar ícēt, ocuf oll a íāerām .i. mī, ocuf oll a enēclann .i. bō ar ícēt.

Cio fōdēra cinnēdō ar a līn dō dāinib gān cīnta dū neōc dionēp bunōrach comairēce in ollamān, ocuf gān cinnēdō ar a līn dō dāinib cū cīnta?

Ír ē in íat fōdēra cinnēdō ar a līn dō dāinib gān cīnta: mō ír comēd eimē ocuf íocairí dō gān cinnēdō ar a līn dō dāinib cō cīnta dō dīten, uairí dēgair íeic dīb.

¹ In dorrān tpe-uillig bír írin cailiō .i. dā uailiō in cēt blīāoan 7 a cēatā in tanaíre; no tpe-uillec dō íat rīr .i. tōtūr nā dā gnao íoime āig 7 a gnao bōdēin, uairí aihūil dīemí 7c F.

² Íoairāig; in Cormac, p. 10, we have 'isin teglais o'lar co clethi,' 'in the house from floor to ridge-pole.'

³ no fo cormailiur clí bír i tēgoair, ír tēon a gēigí 7 ír uirēd a mēp i cuairta a dāna F.

⁴ íennāib H.

⁵ F. adds: .i. nat 7 dīcētal 7 Dīēta Nēmēd 7 anāthām.

Dos, i.e. '*dae uais*,' a noble person, or '*dos*,' *he is* like the tri-angular '*dos*' which is in the wood; as it shelters the stem which is under it, from cold and from heat, in the same way he shelters the art of the two who precede him and his own art the third. '*Cano*'-poet, i.e. because he chaunts his poem in the merry house of '*Midchunairt*,' as excelling the grades which are lower than he, and in honour of the grades that are higher than he. '*Cli*,' i.e. like the wattle ('*cleith*') which is in the historian-house, which is thick at the butt and small at the top, i.e. he is thick-butted compared to the grades which are lower than he is, and he is slender-topped compared to the grades which are higher than he is. '*Ansruth*' i.e. '*an reidh*,' '*perfectly easy*,' i.e. it is perfectly easy for him to make the poetry. Or '*ansruth*' a noble stream, i.e. a noble stream of poetry *flows* from him to every one, and a stream of '*seas*' and wealth from each to him. *There are* four causes for which he is called an '*ansruth*'-poet, i.e. for the nobleness of his instruction, for the acuteness of his wisdom, for the eloquence of his language, for the greatness of his knowledge. '*Ollam*,' i.e. great is that which shelters, i.e. great is the thing which his safe-conduct wand shelters throughout the territories, two hundred people without crime; that is where there is no criminality, and there is no determination or limit to the number of the persons with crimes. Or '*ollam*,' i.e. ('*oll-uaim*'), a great cave, a cave which is situated under a cliff, and in the same way that it is impregnable, so is the '*ollam*' invulnerable in having the four departments of the knowledge of poetry, and there is chief study of three years continuously in each department of them.* Or, great ('*oll*') is his company ('*a dam*'), i.e. the four and twenty persons, and great is his protection, i.e. a month, and great his honour-price, i.e. twenty-one cows.

What causes limitation on the number of people without crime, in those whom the '*ollam*'s' safe-conduct wand shelters, and that there is no limit to the number of persons with crimes?

The reason why the number of people without crimes is limited is, that it is a greater maintenance of his honour and advantage to him that there be no limit to the number to be protected of people with crimes, because debts are due from them.

* F. adds the special qualifications of the '*ollam*,' which here follow, slightly condensed:—

The '*ollam*' has three requisites:—[A] the 12 parts of poetry; [B] the fourteen streams, viz., hospitality, worthiness, antiquarian and genealogical knowledge, the '*imus*' [see *Corm. Tr.* p. 94], dicedal, anamain, brechtugad, teinm laegda, clear instruction, and the four purities, of hand that wounds not, of marriage with one wife, of mouth with no unlawful satire, of learning in the 12 branches of poetry; and [C] ten arts of equal honour-price, viz., the metric poems called dian, setrad, laid, eamain, anair, nath, brosnach suad, fechairigad molta, setracha suad, and his own particular metre, the anamain, 50 great anamain and 50 small; and he must have a thorough knowledge of the distinctions of all these.

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Լոցս, ւորոյն, ւն րօգար յօ չափ ցնոթ ար ա ին յօ ծանծ չափ
 ցնտ, ար ու յօգար քիւ ծիւ ; օգար ծա յօլըրտա, ու ծա լոցս ;
 ցոստ ամաւո րոն ր րօգար ծա յօ ծաւաւ ւնքնոց յա յօսաւ
 ցօ ցնտիւ ացս լալ րոն ծաւ, ու, ծա յօլըրտա քիւ, ար ու
 յօգար ար ցօսաւք ծ'ոնոլաւո չափ արքոն յօլըրտա ծա յօլըր,
 օգար ցս արքոն լալ յօլըրտա արքոն րօ յօ յօլըրտա ացս
 լալ րոն ծաւ¹ ; ցս յա արքոն քիւ ու արքոն ու արքոն արքոն ;
 ու ցս յա արքոն քիւ յօսաւ ացս. Իւ րօգար, ւորոյն, ծաւ
 ւնքնոց յա յօսաւ ացս ցնտ, ար ու յօգար քիւ ծիւ.²

Շիտ մա յօսաւք ծաւոյն ցօսաւք արքոն ? Իր արքոն քիւ արքոն
 .i. արքոն քիւ ծաւոյն յա յօ յօլըրտա յա յօլըրտա յա յօլըրտա
 արքոն քիւ, [338 b] ր արքոն րոն յօգար յա արքոն
 ծ'ոնոլաւո ծա յա յօլըրտա ացս յօլըրտա, չափ արքոն քիւ
 ա յօլըրտա ; օգար ցօստ քիւ յօլըրտա յա յօլըրտա արքոն
 րոն արքոն ծաւոյն ցօսաւք արքոն.

Շիտ քիւ արքոն արքոն արքոն, օգար արքոն արքոն,
 ծաւո ծաւոն արքոն, օգար արքոն արքոն ծա յա յա
 ցօ յօ յօլըրտա օգար ա արքոն.

Շիտ քիւ .i. արքոն, ր քիւ արքոն արքոն արքոն արքոն արքոն
 արքոն արքոն, ար արքոն արքոն արքոն. Շիտ քիւ րոն յա յօլըրտա
 արքոն .i. յօ յօլըրտա արքոն .i. արքոն ; յա յօ արքոն արքոն արքոն, յա
 յօ արքոն, ցօստ արքոն արքոն. Օգար արքոն արքոն .i. արքոն ա յա
 արքոն արքոն արքոն. Ուստ արքոն արքոն .i. արքոն ա յա յա
 արքոն արքոն արքոն արքոն արքոն. արքոն արքոն .i. արքոն
 արքոն արքոն արքոն արքոն, արքոն արքոն արքոն արքոն. Օգար ա արքոն .i.
 ա արքոն արքոն.

¹ Արքոն ու արքոն արքոն արքոն արքոն արքոն, արքոն արքոն արքոն արքոն արքոն արքոն.

² Օգար ու արքոն արքոն արքոն արքոն արքոն արքոն արքոն արքոն արքոն արքոն արքոն.

Smaller however, is the advantage to him that the number of people without crimes is unlimited, because no debts are due from them; and if they were due, it would not be smaller. So that it is in this way it is an advantage to the territories to suffer the people with crimes among them within the territory, or if they owe debts; for it is not incumbent to grant the protection without offering law in return for it, and they shall offer full law afterwards, for their remaining among them within in the territory;* even though they did not consume their grass, or corn, or water, or though they were not supported by them. It is no advantage to them however, to suffer the people without crimes to remain among them, because no debts are due from them.^b

Why did *people* call it a safe-conduct wand at all? This is merely the reason, i.e. as the wand (or shaft) of the wounding spear goes straight in the direction in which it goes or is cast, it is so that the safe-conduct ought to be granted straight over the territory, without hindrance in the direction in which it is desired to be granted; and it is in imitation of the spear, in that respect, that it is called a safe-conduct wand.

Seven 'seds' are the 'dire'-fine of the 'aire desa'-chief, and protection for three days, and feeding for four persons *are due* to him, and four cakes for each man with their condiment, and their seasoning.

Seven 'seds,' i.e. seven 'seds' is the 'dire'-fine of honour-price to which the 'aire'-chief is entitled to who has property in land, over the 'aire between two aires.' These are seven 'seds' which make four cows, i.e. they consist of a large cow and six 'samaisc'-heifers, the six 'samaisc'-heifers go for (*are equal to*) three cows; *add* the cow to them, and it makes four cows. And protection for three days, i.e. three days are his full protection in food and attendance. Feeding for four, i.e. four are his full retinue upon one night's entertainment, and on sick maintenance. Four cakes, i.e. these are four cakes of women's baking for two cakes of men's baking. And seasoning, i.e. their relieving with salt.

* For it is not protection against a law of debts that is due thereby, but protection against death and injustice, F.

^b And they do nothing but consume their grass and corn, and enjoy their hospitality, F.

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In t-airne eoir da aihuḡ, .iffi. ba a enecclann, ocuḡ ceḡuap a lan-
tam for feḡt feḡi, ocuḡ for polach n-othuḡa. Treḡḡi a lan-
faerain biḡ ocuḡ foradma. Seḡt ceḡi aḡi du celib. Oḡtuḡ do
ac denum cana ocuḡ cairḡi. Oḡt lanamna aḡi for cae, o calainḡ
co hinḡ. Da ba deḡ a toḡuḡ bo, fe cairḡ deḡ a toḡuḡ caeḡiá.
Tir da .uii. cumal aḡi, do ḡir. Uraḡar co n-a feḡain teḡta,
aḡ ocuḡ muḡlenn ocuḡ ḡabalḡ aḡi.

In t-airn eoir da aihuḡ; iḡ uime aḡeḡai in t-airn eoir da
aihuḡ nḡ .i. bo-airn iḡ feḡr he ar tuḡ. Leḡ a bo ocuḡ leḡ a
feḡainḡ ocuḡ cuicet a caeḡiá ocuḡ a muca tuḡḡtar a nath du
celib do niaḡain oirḡeḡuḡ deḡa; conḡ uime ḡin aḡeḡai in
t-airn eoir da aihuḡ nḡ .i. do cuaiḡ ar a bo-airḡeḡuḡ, ocuḡ nḡ
niaḡt in t-oirḡeḡuḡ deḡa.

1 faerḡat no i nḡaerḡat tuḡḡtar-ḡum ḡin. 1 faerḡat aii :
maḡa faerḡat, cia da tarḡ? du na .u. oḡ-airḡeḡai iḡ feḡr
ocuḡ du na da oḡ-airḡeḡai iḡ tairn .i. lan-loḡeneḡ na ba anḡ ;
ocuḡ nath amail folḡo na muca ocuḡ na cairḡ ocuḡ in feḡainḡ.
Ocuḡ ar folḡuḡ ar ḡin o buḡ a nath do celib doḡeḡa duime nḡ
da toḡuḡ, ciḡ a faerḡat ciḡ a nḡaerḡat, conḡ inanḡ do in
enecclann ocuḡ da beḡ i n-a feḡib buḡein.

Maḡ do ceḡt-toḡuḡ tuḡḡtar-ḡin feḡ amach, ocuḡ fuḡlḡo
ceḡt-toḡuḡa don ḡir ainuḡ he, toḡmaḡiḡo enecclann don ḡir
ainuḡ ḡin, ocuḡ nḡ uirḡeḡinḡanḡ a enecclann uime-ḡum.

Maḡ ḡ'forḡeḡaiḡ toḡuḡa tuḡḡtar-ḡum ḡin amach, ocuḡ
ḡ'forḡeḡaiḡ toḡuḡa duḡabuḡtar in feḡ imuḡ he, nḡ toḡmaḡiḡ
enecclann do neḡtar de.

Maḡ do ceḡt-toḡuḡ tuḡḡtar-ḡin ḡin imiá, ocuḡ ḡ'forḡeḡaiḡ
toḡuḡa duḡabuḡtar in feḡ imuḡ he, toḡmaḡiḡo enecclann doḡum
he ocuḡ noḡo toḡmaḡiḡoḡ naḡ nḡ duḡ ḡir imuḡ.

Maḡ ḡ'forḡeḡaiḡ toḡuḡa tuḡḡtar-ḡum ḡin, ocuḡ ḡ'forḡeḡaiḡ
no do fuḡlḡeḡ ceḡt-toḡuḡa duḡabuḡtar in feḡ imuḡ, toḡmaḡiḡ
enecclann duḡ ḡir imuḡ he, ocuḡ noco toḡmaḡiḡeḡo naḡ nḡ doḡum.

As to the 'aire between two aires'; four cows are his honour-price, and four persons form his full company upon one night's entertainment, and on sick maintenance. Three days are his full protection in food and attendance. Seven tenants hath he, of tenants. He is entitled to eight persons when making 'cain' law or 'cairde' regulations; eight couples upon circuit, from the calends of January till Shrovetide. Twelve cows are his property in cows. Sixteen sheep are his property in sheep. He has land of *the value of* twice seven 'cumals.' He has a plough with its proper appliances; he has a kiln, and a mill, and a barn.

'The aire between two aires' is called an 'aire' between two 'aires' for this reason, i.e., he was at first a best 'bo-aire'; he gave half his cows, and half his land, and a fifth of his sheep and of his hogs, as stock to tenants, in order to reach the rank of an 'aire desa'-chief, and it is therefore he is called an 'aire between two aires,' i.e., he went out of his rank of 'bo-aire,' and did not reach the rank of 'aire-desa.' As 'saer'-stock or as 'daer'-stock, he gave that. As 'saer'-stock indeed: if it was as 'saer'-stock, to whom did he give them? to the five best 'og-aire,' and to the two lowest 'og-aire,' i.e., the cows are his full honour-price in this case; and the pigs, and the sheep, and the land are given as stock as it bears.* And it is thereby manifest, when it is as stock to tenants a man gives part of his property, whether as 'saer'-stock or as 'daer'-stock, that it is the same to him as regards honour-price, as if it remained in his own possession.

If it is of his exact property he has given this out, and that it is an increase of exact property to the man outside, this increases honour-price of the man outside, and it does not diminish his (*the giver's*) honour-price on that account.

If it is out of an excess of property he has given this out, and that it is out of excess of property the man outside has received it, it is not an increase of honour-price to either.

If it is out of exact property he has given this out, and it was in excess of property the man outside received it, it increases honour-price to him *who gave it*, but it does not increase anything to the man outside.

If it is out of an excess of property he has given it, and it was to increase or add to exact property the man outside has received it, it increases honour-price to the man outside, and it increases nothing to him *who gave it*.

* Curry renders: 'in proportion to rent,' reading *polarb*, but cf. *MI. 32d²* *amal fu-nd-ló*, (sic) *patitur*; *H. has palog*.

To whomsoever of them it was exact property, it increases honour-price to him. To whomsoever of them it is excess of property, it increases nothing to him.

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What is the difference between these *cases* and that which is elsewhere in the 'Senchus'? A holding in the way of illegality* [1] from which half 'dire'-fine is paid, i.e. it is the land which a person gives out in a way which he deems illegal,* i.e. as stock of a 'fuidir'-tenant, there is paid half of a sack which is his due, with its being in his own possession, i.e. half to the person who gives, and a third to him to whom he gives it. A holding in the way of reward, from which is paid a third of 'dire'-fine, i.e. it is the land which a person gives out in the way of reward there is paid half [or a third] of a sack which is his due, with its being in his own possession, as regards honour-price, i.e. a third to the person who gives it, and one half to the person to whom he gives it.

For it is thus the honour-price is divided,—half of it in right of property, and half in right of worthiness, when a person is possessed of both property and worthiness; and of the half that goes to him in right of property, the half is on account of movables, i.e. a fourth part of the honour-price, and its half in right of immovables, i.e. this is a fourth part of the honour-price on account of the whole of the land. And *as to* the proportion of that fourth of honour-price which he would be entitled to in right of the portion of the land which he gave out, with its being in his own possession, it is the half thereof that he shall be entitled to if it is for 'fuidir'-stock he has given it; or it is its third he is entitled to, if it is for reward.

If it be three-fourths of his land the person has given out for 'fuidir' stock, or upon reward, he is entitled to full honour-price, except the sixteenth part plus the thirty-second part, if it is for 'fuidir'-stock he has given it. Or he is entitled to full honour-price, except the eighteenth part [$\frac{1}{18}$] plus the twenty-fourth part, if it is for reward he has given it.

If it is two-thirds of his land the person has given out, he is entitled to full honour-price except a twelfth part of the honour-price, if it is as 'fuidir'-stock he has given it; for two-thirds of the fourth part are equal to a sixth part of the whole, and it is half the sixth that is wanting to

* The word *impeaburp* is glossed *moligeo* H. 3. 18, p. 61, and was here so rendered by Curry 'illegality': but it means 'two-edged,' and is used in Rawl. 487, fol. 58, of things that cannot be taken in stock as being like a two-edged sword, damaging both chief and tenant; see also H. 3. 17, p. 323. For the opposition between 'fuidir'-service and *fochraic*, see p. 41, l. 12.

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eniclann comlan do cenmoṭa nomato eneclainni, mar ar
foçraic; uair inunṭo ṭa ṭrian in ṭreṭo iṭ eṭbaṭaṭ uato-ṭum
ocur nomuṭo in lain.

Mar e leṭ a ṭerainṭo tucurṭair in ṭuini amac, eniclann
comlan do cenmoṭa in cuiceṭo ṭano deḡ mar a ṭaṭ ṭuṭoṭi
tucurṭair he; no eniclann comlan do cenmoṭa oili deḡ a
eneclainni, mar ar foçraic.

Mar e ṭrian a ṭerainṭo tucurṭair in ṭuine amac, eniclann
comṭlan do cenmoṭa in ceṭṭamato ṭann ṭicet, mar a ṭaṭ ṭuṭoṭi
tucurṭair he; uair inunṭo leṭ na hoili deḡ ocur in ceṭṭamato
ṭano .xx. in lain. Ho eneclainṭo comṭlan do cenmoṭa in
ochṭmato ṭano deḡ na heneclainni; uair inunṭo ṭa ṭrian na
haṭi deḡ iṭ eṭbaṭaṭ uato ocur in ṭ-oṭṭmato ṭano deḡ in lain.

Mar e ceṭṭaimṭi a ṭerainṭo tucurṭair in ṭuine amach,
eniclann, comṭlan do cenmoṭa in ceṭṭamato ṭano ṭicet a
eneclainni mar ar foçraic; uair inunṭo ṭa ṭrian na ṭeṭo
ṭoinṭo deḡ iṭ eṭbaṭach uato ocur in ceṭṭamato ṭann .xx. in
lain.

Mar e cuiceṭo a ṭerainṭo tucurṭair in ṭuine amac, eniclann
comṭlan do cenmoṭa in ceṭṭamato ṭann ṭicet, mar a ṭaṭ
ṭuṭoṭi tucurṭair he; no eniclann comṭlan do cenmoṭa in
ṭriṭamato ṭano, mar ar foçraic; uair inann ṭa ṭrian na
ṭicet ṭainni ocur in ṭriṭamato ṭano in lain.

Mar e ṭeṭo a ṭerainṭo tucurṭair in ṭuine imac, eneclainṭo
comṭlan do cenmoṭa oṭmato in ṭeṭo ṭano ṭricato, mar ar
foçraic; uair iṭ e ṭa ṭrian na ceṭṭumato ṭainne ṭicet in
ṭreṭo ṭann .xxx. in lain.

Mar e ṭeṭmato a ṭerainṭo tucurṭair in ṭuine imac, in
ṭeṭmato ṭano .xx. na heneclainni uil ar a ṭcaṭh, ocur
eniclann comṭlan do cenmoṭa in ṭeṭo ṭano .l., mar ar
ṭcaṭ ṭuṭoṭi tucurṭair he; no eneclainṭo comṭlan do cenmoṭa
in ṭaṭa ṭano .xl., mar ar foçraic; uair iṭ e ṭa ṭrian na
hoṭṭmuṭo ṭainne ṭicet in ṭaṭa ṭano .xl.

Mar e ochṭmato a ṭerainṭo tucurṭair in ṭuine amac, in ṭaṭa
ṭant .xxx. a eneclainni uil ar a ṭcaṭh; ocur eneclainṭo
comṭlan do cenmoṭa in ceṭṭamato ṭann ṭeṭcat, mar a ṭaṭ ṭuṭoṭi

him ; or he is entitled to full honour-price except a ninth part of the honour-price if it is for reward ; for two-thirds of the sixth which are wanting to him, are equal to the ninth of the whole.

If it is half his land the person has given out, he is entitled to full honour-price, except the fifteenth part [$\frac{1}{15}$], if it is as 'fuidir'-stock he has given it. Or, he is entitled to full honour-price, except a twelfth part of the honour-price, if it is for reward.

If it is the third part of his land the person has given out, he is entitled to full honour-price, except the twenty-fourth part, if it is as 'fuidir'-stock he has given it ; for half the twelfth is the same as the twenty-fourth of the whole. Or, he is entitled to full honour-price except the eighteenth part of the honour-price : for two-thirds of the twelfth part which is wanting to him, are the same as the eighteenth part of the whole.

If it is the fourth part of his land the person has given out, he is entitled to full honour-price, except the twenty-fourth part of his honour-price, if it is for reward ; for two-thirds of the sixteenth part which is wanting to him, are the same as the twenty-fourth part of the whole.

If it is the fifth part of his land the person has given out, he is entitled to full honour-price, except the twenty-fourth part [$\frac{1}{24}$], if it is as 'fuidir'-stock he has given it. Or, full honour-price is due to him, excepting the thirtieth part, if it is for reward ; for two-thirds of the twentieth part are the same as the thirtieth part of the whole.

If it is the sixth part of his land the person gave out, he is entitled to full honour-price, except an eighth [properly, $\frac{1}{8}$, if as 'fuidir'-stock], [and] the thirty-sixth part, if for reward ; for two-thirds of the four and twentieth part are the thirty-sixth part of the whole.

If it is the seventh part of his land the person has given out, it is the twenty-seventh part [$\frac{1}{27}$] of the honour-price that is due for it, and he is entitled to full honour-price, except the fifty-sixth part, if it is for "fuidir"-ship he has given it. Or, full honour-price is due to him, except the forty-second part, if it is for reward ; for two-thirds of the twenty-eighth part are the forty-second part of the whole.

If it is the eighth part of his land the person has given out, it is the thirty-second part of his honour-price that is due for it ; and he is entitled to full honour-price, except the sixty-second part [$\frac{1}{62}$], if it is as 'fuidir'-stock he has given it. Or, he is entitled to full

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tucaŷταιρ he. No, enecclann comŷlan do cenmoŷa in t-oŷtmao paño ceŷpaŷat, maŷ aŷ poŷpaic; uaiρ iŷ e ŷa tŷian in ŷaŷa noinoi tŷicŷat in t-oŷtmao paño ceŷpaŷat.

Maŷ e nomao a ŷepuino tucaŷταιρ in ŷuine amaŷ, in ŷeiρo paño tŷicaŷo na heñeclainni uil aŷ a ŷcaŷ; ocuŷ enecclann comŷlan do cenmoŷa in ŷaŷa paññ ŷeŷtmoŷat, maŷ a paŷ ŷuiŷoŷi tucaŷταιρ he; no enicclann comŷlan do cenmoŷa in ceŷpamao paño caecaŷ, maŷ aŷ poŷpaic; uaiρ iŷ e ŷa tŷian na ŷeiρo paññi tŷicŷat in ceŷpamao paññ caecaŷ.

Maŷ e deŷmao a ŷepaño tucaŷταιρ in ŷuine amaŷ, in ceŷpaŷatmao paññ na heñeclainni uil aŷ a [339 b] ŷcaŷh; ocuŷ enecclann comŷlan do cenmoŷa in ŷeŷcaŷmao paññ, maŷ aŷ poŷpaic.

In ŷuine ŷa tucaŷo in ŷepaññ amaŷ, maŷ aŷ poŷpaic ŷuŷabuŷ-taŷ he .i. ma ŷa ŷoŷuŷ ŷŷaio comŷlain do ŷepuño poŷŷeca aizi, enicclann comŷlan do cenmoŷa oŷtmao enecclainni. Maŷ a paŷ ŷuiŷoŷi ŷuŷabuŷ-taŷ he, maŷ a ŷoŷuŷ ŷŷaio ŷ'ŷepuño ŷuiŷoŷi uil aizi, enecclann comŷlan do cenmoŷa ŷeiρo a enecclainni. Mina huil ŷoŷuŷ ŷŷaio ŷ'ŷepuño ŷib ŷiñ eŷoŷi aizi, noŷon ŷuil enicclann do.

Cio poŷepa conio mo ŷuñ ti tucaŷ a ŷepaññ i paŷ ŷuiŷoŷi amaŷ ina ŷuñ ti tuŷ a ŷepuño aŷ poŷpaice? Iŷ e ŷeo in paŷ poŷepa, ŷliŷtechu do a ŷepuño do tabaiρt i paŷh ŷuiŷoŷi [7 poŷnam ŷuiŷoŷi H.] do ŷe ina tabaiρt aŷ poŷpaic, no do ŷeic.

Cio poŷepa conio mo ŷuñ ŷiρ amuiŷ i n-a ŷabail aŷ poŷpaic ina ŷabail i paŷh ŷuiŷoŷi? Iŷ e paŷ poŷepa, ŷliŷteacu do ŷepuññ do cenñaŷ ina poŷnum ŷuiŷoŷi do ŷenum ŷ'ŷepuño ŷuiŷoŷi; no ŷepuññ ŷuiŷoŷi do, ocuŷ poŷnum ŷuiŷoŷi uao.

Ocuŷ iŷ i deŷbiρ uil eŷoŷi na ŷepañoŷaibŷe ocuŷ in ŷepaññ tucaŷ in t-aŷiρ eŷoŷi ŷa aŷuŷ tucaŷ ŷomaño: i paŷ ŷuiŷoŷi no-aŷ poŷpaic tucaŷo in ŷepaño aññ ŷeo, ocuŷ iŷ paŷ ŷu celib tucaŷo in ŷepuññ ŷemumo.

Caioi deŷbiρ aŷa aŷaŷiρu ŷen ocuŷ i bail aŷa iŷ muññ [iŷiñ inao H.] eli? "Cipe do paŷa a tiρ do ŷelb aŷ poŷpaic, muñi be tiρ cena ŷaiŷ [ŷaŷ a noŷiρenaŷ H.] ŷon tŷeŷib ŷiñ, conio tic aŷeapuc."

honour-price except the forty-eighth part, if it is for reward ; for two-thirds of the thirty-second part are the forty-eighth part. SMALL
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If it is the ninth part of his land the person has given out, it is the thirty-sixth part of the honour-price that is due for it ; and there is full honour-price *due* to him, except the seventy-second part, if it is as 'fuidir'-stock it is given ; or, he is entitled to full honour-price, except the fifty-fourth part, if it is for reward ; for the two-thirds of the thirty-sixth part is the same as the fifty-fourth part.

If it is the tenth part of his land the person has given out, the fortieth part of the honour-price is due for it ; and he is entitled to full honour-price, except the sixtieth part, if it is for reward.

The person to whom the land has been given out, if it is for reward he has taken it, i.e. if he has the full property of a grade in land of reward, is entitled to full honour-price, except an eighth part of honour-price. If it is as 'fuidir'-stock he has taken it, if he has the property of a grade of 'fuidir'-land, he is entitled to full honour-price, except a sixth part of his honour-price. If he has not the property of a grade of either of these at all, he is not entitled to honour-price.

What is the reason that there is more *given* to the man who has given his land out on 'fuidir'-stock than to the person who has given his land for reward ? This is the reason why ; it is more lawful for him to give his land on 'fuidir'-stock [and 'fuidir'-service] to him for it, than to give it for reward, or to sell it.

What is the reason that it is more *advantageous* for the man outside to take it upon reward, than to take it on 'fuidir'-stock ? The reason is ; it is more lawful for him to purchase land than to yield the service of a 'fuidir' for 'fuidir'-land ; or 'fuidir'-land to him, and 'fuidir'-service from him.

And the difference between these lands, and *the* land which the 'aire between two aires' gave out above, is ; it was for 'fuidir'-stock, or for reward the land was given here ; and it was by way of stock to tenants it was given before.

What is the difference which is between these and the place where it is *said* in the other place : " whosoever gives his land as a possession for reward, if he has not other land besides that possession, *he gets nothing* till it comes back to him again " ?

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Ա քըստո սւի եւս Ի՞ն ծուսն ամաճ անդրին, օսքր ոսքսն սւլ ու ծօ
ար րգա՛, ո՞ զօ եւս Ի՞ն քըստօ րին ցւիցի ամսւց արք, ո՞ քըստն
ա մաքամլա. Տնոմօրքօ, ու ծ'ա քըստն եւս Ի՞ն ծուսն ամաճ
անն, օսքր Ի՞ն ու սւլ աւցի ծե, օրք ցինա [ջօ ո՞ ?] եւ՛ ու ծօ ար ա րգա՛
մեւ՛ ծօ [բ]աջաւծ ։ ո-ա Լաւմ.

Շո քօքքա զօ միլլինն ա քնեւանն Ի՞ն ծուսն ա քըստօ ծօ
տաբարք ։ րա՛ բարօրք, օսքր ոա՛ միլլինն ա տաբարք ա րա՛ ծօ
սելից ։ օսքր օոնօ մօ քօցնում քարօրք Ի՞ն քօցնում սելի ? Իք ք
րա՛ ղօքքա, րօքրաւօ ծօ օսքր ծկիցի սելի ծօ եւ՛ աւցի ոա քարօրք,
օսքր ուծս Լաջաւօ Իք ցրա՛ քի սելի ծօ եւ՛ աւցի.

Ի՞նա՛ քրք-սանծօնօ, քի քինցի ծեւ քա՛ քա՛ քա՛ քա՛ քա՛ քա՛ քա՛ քա՛
նօ քիքք քսնօ քրք-սանծօ քա՛ քա՛ քա՛ քա՛ քա՛ քա՛ քա՛ քա՛
նօ Իաք, ո՞ ցրք, ո՞ քա-քնաւմ քալլե՛ Լա քա՛ քիքք
քալլին.

Քրք սանծօնօ .։. մա՛ քանծօնն Իաք քրք. Կա՛ քա՛ քա՛ քա՛ քա՛
քա-քսնօ. Ո՞ ուլ .։. ա Լօցքօ՛ քրք ծօ ուլ, ամալ աւա։—

Յարք ա Լաւմ քօնա ա մքր,
քա մքր ։ ո-ա ծօմնու ծքր, ու սել ։

օսքր Լե՛տ ա եւա զօ ծօման ։

ա Լա՛ ծօ ուլ ու քիլ Լարք,
Լա քա՛ քրք քալլին, քսն Ի՞ն քարք ։

.։. քոնքաբարք, ո՞ քրք [ա Լա՛ ծօ ուլ ։ ու քիլ Լ.] Լարք քօքք քրք քօքք
քիք, Իաք քօքքնն սել. Ո՞ Իաք .։. ա Լօցքօ՛ քրք ծօ Իաք ։. Լե՛ քօ
քօքքա, ո՞ քօ քօքքա : “քօ քօքքա, քա՛ ոա սել,” քքքա՛ քա
քաքքա քալլե՛ Ի՞նքր. Ո՞ ցրք .։. ա Լօցքօ՛ քրք ծօ ցրք ։

քա ծօք Լօ քքքք ծալք,
քքքա Ի՞ն քիքք քօնօ քալք.

Ո՞ քաքքա .։. ու Ի՞ն քաքք քա Իաք ո-ա քալլի Լա քա՛ քիքք քալլին
Ի՞ն քաքք.

Շօ քքքքն քրք ։ օսքր ա եւ՛ արք քքքք քք. Ո՞ մարք ար
քօն քքքա ա՛ ք, Իք քաքք ար Ի՞ն Լե՛ սել ք, մարք ծօ քքքք քալա ։
նօ Իք ար քքքա քիքք ոա քլե՛ ա՛ ք, մարք ծօ քքքք քքք ։

It was his whole land the person gave out in that case, and there is nothing due to him thereby, until he brings that land back to himself again, or land similar to it. In this case, however, it is part of his land the person has given out, and *as to* the part which he himself holds, it is just that there should be something to him on the score of the part which he has left in his own hands.

SMALL
PRIMER.

What is the reason that a person's honour-price is injured by giving his land out in the way of 'fuidir'-stock, and that it is not injured by giving it in stock to tenants; and that 'fuidir'-service is greater than tenant service? The reason is; it is more honourable and more lawful for him to have tenants than 'fuidir'-dependants, and he is not the less a grade by having tenants.

If it be real garlic there are sixteen cloves to each cake; or, it is four stalks of real garlic to each cake; or honey, or fish, or curds; or a salted crooked bone to every twenty cakes.

Real garlic, i.e. if it be garlic really. To every cake, i.e. of women's baking. Or honey, i.e., the equivalent of these in honey as it is said:—

A vessel of a hand of the root of his fingers [?]
Two fingers in its certain depth, I conceal it not.

And the breadth of its mouth to the bottom:

Its full of honey without deficiency
To every man-cake; permanent the rule.

That is, it is doubtful [; there is no] measuring measure contained in the little cup, according to others. Or fish, i.e., the value of that in fish, or half a first-bone salmon, or a straight-boned (or sword-boned) salmon [?]; "a sword-boned salmon from no one conceal"; the purchase of his crooked salted bone is in that.* Or curds, i.e. their equivalent in curds:

Two hands and a stout foot;
An inch in its thickness; so that it is strong.

Or a crooked bone, i.e., or the crooked bone, after it has been salted, to every twenty cakes of women's baking.

This is for seasoning (or relish); and this *is so* when it (*the bone*) stands for itself. Or, if it is in place of flesh it is *given*, it stands for the whole flitch, if it be for the chieftain grades; or, it is for four-fifths of the flitch it stands, if it be for the feine grades; or

* *In that.*—"That is, the sword-boned salmon was equivalent to the cured or salted crooked bone." (Curry.)

SMALL
PRIMER.

no, օնօ, չա իտրօւելիւցս ո՞ն իտրօւե՛ծերեացս օօ յա՛ն օս ջրօսօսի
քնի օօ ծե՛ն in քօւլ ա՛ն օս յա՛ն օսօսի փա՛ն. օսս քքքքքք in
քս in քսօսս քսօք in քս n-ք քսօլլօ ; օսս քք քքքքքք nob քս ք
քօսք ; սօք քք քքքքքքքք քսօս օսս քքքքք in քսն ու սիւ,
օօ քքք քքքք.

Բաբան քսն քս քսքքք քք.

.1. բաբան .1. [340 a] քսնօ քսն քօ քսնօ, քօ քօ քսքքքք-
քքք քք, օսս քս ք in քք օօ քքք, քք քք ք քն-քսն, օօ
քք քքք քք, քօօ քքք օօ քքքքք օօ ու քք քօ քն քք.

Մար քքք փա՛ն քք օօ քք քքք փա՛ն, քօ քքք քք in
քք քքք քք, քօ քքք քք in քք քքք փա՛ն, քքք քք
ք քքք քսն .1. քսն in ք ք քք քք, քօ քսն in ք քք ք
քքքք քք, քքքք քօ քք քք.

Մար քքք փա՛ն քք օօ քք քքք քք, քք քք ք քն-
քսն, քօ քք ք քք-քսն in քքք քք, քքքք քօ քք in քքք
փա՛ն քս քք .1. քք քք ք քն-քսն .1. in քն քք քքք քք,
քօ քք քք ք քք-քսն, in քն քք քքք քքք-քքք.

Ա քն-քսն քքք քն քք քսն քքքք քսն քք քքք քքք
օսս քքքք օսս քքքքք օսս քքք (քօ քքք) քքք օսս
քքքքքք ; օսս քքք քքք քք օօ քք ք քքքքք.

Ա քք-քսն քք քքք քն քք քսն քքքք քսն քք քքք քքք
օսս քքքքքք, օսս քքք քքք-քքք ; օսս քքքք ք քք քքքք
օօ քքքք օօ քք in քք քքքքք քքքք քքք օսս քքքք,
քօ քքքքք ք քն-քսն քքք քն քքք քքք ք քքքքք քքքքք ք
քքքք օօ քքքք.

Օքք քքքք քքք օօ քքքք քքքք, օսս քքքքքքք
քքքք, օսս քքք քքքքք.

indeed to distinguish or differentiate *by showing* that it is not for the *feine* grades the flesh meat is allowed, but for the chieftain grades. And it is a 'screpall' the bone is worth then, upon its having been salted; and it was half a 'screpall' it was worth before that; for skill and attention increase the value of every thing one-half according to law.

SMALL
PRIMER

It is the same even though a king came.

That is, it is the same way in my opinion it was formed or adjusted, as if it were even the king himself that came with a man over his full company, to the house of a man of the *feine* grade: there would be no more than this due to him of seasoning.

If it be a man of chieftain grade that comes to the house of a man of chieftain grade, or a *man of the* *feine* grade to the house of a *man of the* *feine* grade, or a *man of the* *feine* grade to the house of a *man of the* chieftain grade, whichever of them has the smallest company *allowed him*, i.e. the company of the man who goes to a house, or the company of the man to whose house he goes, *the law is* that it is *with such a company* he goes there.

If it is a *man of the* chieftain grade that comes to the house of a *man of the* *feine* grade, with a man more than his own full company, or over half the company of the *man of the* *feine* grade, be it thus that the *man of the* chieftain grade comes to his house, i.e. *with* a man over his full company, i.e. when it is for one night's entertainment, or a man over half his company when it is upon his customary needs.

Every one may be attended by his full company, when suing a *case* of theft and plunder, and violation, and the 'eric'-fine for trespass and burning; and on one night's entertainment to the house of his co-grade.

Every one may be attended by half his company when suing for debts of bargain and contract, and upon his customary needs; and though it be the King of Ireland that should go to the house of a 'mbidbad'-man to sue a *case* of theft and plunder, his full company may go along with him, to avenge his unlawfulness upon him, for having committed theft.

Ten 'seds' now, to an 'aire echta'-chief, and protection for five days, and thirty cakes.

SMALL
PRIMER.

Deich fíorú .i. deic fíorú rin da tecaú .ii. ba .i. da ba moíra ann ocu. .iii. íamairí. Na hoét íamairí ar cétu buaib, na da ba íu, conio .ii. ba rin ar an aine noíra nolióí. Turpachugú .i. a ían-íamam [bíó] ocu íonam. Trícha .i. trí deic mbairín do .i. a deic do íer-[f]uine ocu .xx. bairín ían-íuine. Tabair in .xx. bairín ían-íuine ar a .x. do íer-íuine, conio .xx. bairín íer-íuine uilí rin ; ocu a tabairt sun deicnebar bír acun oíus ecchea ic venum cana 7 cairí.

In t-áru deí .i. íe ba a enecclann ocu íeríer a ían-íam íor íeét íelí, ocu íor íolac n-óíurá ; ocu íuicé a ían-íamam bío ocu íonam, ocu deic íanamna aíg íor íe o íalamo co ímíro, ocu deicnebar aíg aíg venum cana ocu íarí. Da íelí .x. do íelíb ; ocu .xiii. a íoíur ío ; .xiii. íarí a íoíur íeíac. Trí íerí .ii. íumal aíg do trí. Íaríar co n-a íeíam íeéta ; aít ocu íuilenn ocu íaball aíg.

Cug fíorú íec do áru íurí, ocu íurpíugú dech-íuío, ocu íeíuracha íarín do.

Cug fíorú íec .i. u. íeíro íeí da íeíam .ix. mbá, ocu trí ba moíra ann ocu da íamairí íeí ; [tabair in da íamairí íec] ar íe íuáib, na trí ba íu, conio .ix. mbá. Dechíuío .i. x. íarí a ían-íamam bío ocu íonam. Íarín .i. íeíra íarín .x. do íer-íuine, ocu a tabairt sun íeíe bír aíg ac venum cana ocu íaríe.

In t-áru íurí .i. ix. mbá a enecclann ; oíarí a ían-íam íor íeét íelí ocu íor íolach n-óíurá. Deic íarí a ían-íamam bío ocu íonam. Íeét íelí .x. aíg íu íelíb, .xx. aíg aíg venum cana ocu íarí ; .xx. íanamna aíg íor íe o íalamo co ímíro. Da ba ar íeíe a íoíur ío ; ocu .xxx. íeíac a íoíur íeíac. Trí íerí .ii. íumal aíg do trí ; ocu íaríar co n-a íeíam íeéta ; aít, ocu íuilenn, ocu íaball aíg.

Fíe íeí do áru aírí, ocu íurpíugú íuic ía n-íec, ocu íeíe íarín.

Ten 'seds,' i.e. these are ten 'seds' which produce six cows, i.e. there are two large cows in it, and eight 'samaise'-heifers. The eight 'samaise'-heifers go for four cows; *put* those two cows with them, and that makes six cows for the lawful 'aire desa'-chief. Protection for five days, i.e. his full protection with food and attendance. Thirty, i.e. he is entitled to three times ten cakes, i.e. ten of men's baking, and twenty cakes of women's baking. Put the twenty cakes of women's baking to the ten cakes of men's baking, and it makes twenty cakes of man's baking in all; and they are given to the ten persons who accompany the 'aire echta'-chief in making 'cain'-law and 'cairde'-regulations.

As to the 'aire desa'-chief, i.e. six cows are his honour-price, and six persons are his full company on a night's entertainment and on sick maintenance, and five days are his full protection with food and attendance; and he has ten couples on circuit from the calends of January to Shrove-tide; and he has ten persons at making 'cain'-law and 'cairde'-regulations. Of tenants he has twelve tenants, and eighteen cows are his property in cows, twenty-four sheep are his property in sheep. Of iand, he has land of *the value* of four times seven 'cumals.' He has a plough with its proper appointments; he has a kiln, and a mill, and a barn.

Fifteen 'seds' *are due* to the 'aire tuise'-chief, and ten days protection, and forty cakes.

Fifteen 'seds,' i.e. fifteen 'seds' which produce nine cows, i.e. three great cows, and twelve 'samaise'-heifers. Put the twelve 'samaise'-heifers for six cows, *add* the three cows to them, and it makes nine cows. Ten days, i.e. ten days are his full protection in food and attendance. Cakes, i.e. fourteen cakes of men's baking, and they are to be given to the twenty persons who are with him when making 'cain'-law and 'cairde'-regulations.

As to the 'aire tuise'-chief, i.e. nine cows are his honour-price, eight are his full company on one night's entertainment and on sick maintenance. Ten days *are* his full protection in food and attendance. He has seventeen tenants as the number of his tenants. He has twenty men with him when making 'cain'-law and 'cairde'-regulations. He has twenty couples on circuit from the calends of *January* to Shrove-tide. Twenty-two cows are his property in cows; and thirty sheep are his property in sheep. He has land of *the value* of four times seven 'cumals' in land; and a plough, with its proper appointments; he has a kiln, and a mill, and a barn.

Twenty 'seds' *are due* to the 'aire ard'-chief, and fifteen days protection and sixty cakes.

SMALL
PRIMER.

Fici pet .i. xx. pet rin, da tecaro da ba .x. .i. fiffi ba [mora] ano
ocur pe ramairci des; na pe ramairci des ar .uiffi mbuab, na ceitri ba
riu, conro da ba des. Turptuguo .i. .u. la des a lan-paeram
bri ocur ponatoma. Serca bairigin .i. pe bairigin des ar ficit do
pep-rune ann, ocur a cetair [cetra ar ficit do H.] ban-rune.

Tabair na cetra ar ficit do ban-rune ar .a. xii. do rin-rune;
tabair a cetair dibroes rin na .xii. ar .xx., conro a do ficit;
cair na .uiffi. rinroes, conro a hoct 7 da ficeet pep-rune rin;
ocur a tabairt rin dun cetra ar ficit uil aigi ac denum cana
7 cairi.

In t-airi ar .i. da ba des a eniclan. [340 b] Decnebar a
lan-dam for pet seile ocur for polach n-othrua. Cois laiti
des a lan-paeram bri ocur ponatoma. Da celi ar ficit aigi do
celib. Beirper [cetra H.] ar .xx. aigi ac denum cana ocur cairi.
Tricha lananna aigi for cae o callaino co hinro; xx.iii. ba a
toctur bo, trica caerae a toctur caerae. Tin cetri .uiffi.
cumal aigi do tin; aratari co n-a peoain tetta; ait, ocur milenn
ocur raball aigi.

Canar a ngabar dam cana ocur cairde in oirig airi? Ir ar
gabair am, on airig forgaill ir cairi; ocur in detbir ata eoir
a n-eneclannaib, curub i in detbir rin beir eoir a noamair
cana ocur cairi .i. cuoiruunur cetraimci ann eirde, no cuirig
co n-a tabairt rin.

Tricha pet d'airig forgaill, ocur cet laech lair, ocur
turptuguo mir do, ocur cetri fichit bairigin.

Tricha pet .i. da foic rin pe gaic n-oirig oib.

Trica ramairci ar i n-aigro buren rin, da tecaro .u. ba des,
dun airig forgaill ir cairi. Ocur .xxx. pet rin da tecaro
.xiiiffi. ba; ui. ba mora ann ocur .xiiiffi. ramairci; na .xiiiffi.
ramairci ar da mbuab des mora; na .ui. ba rin .xii. ba
conro .xiiiffi. mba uil rin dun airig forgaill meodonar.

Twenty 'seds,' i.e. these are twenty 'seds,' which produce twelve cows, i.e. four cows and sixteen 'samsaic'-heifers. The sixteen heifers go for eight cows; the four cows *added* to them make twelve cows. Protection, i.e. fifteen days are his full protection in food and attendance. Sixty cakes, i.e. thirty-six cakes of men's baking therein, and (twenty-) four of women's baking.

SMALL
PRIMER.
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Put the four and twenty of women's baking for twelve of men's baking; put four of these to the thirty-six of men's baking, and it makes forty; put the *remaining* eight to these, and that makes forty-eight cakes of men's baking; and they are to be given to the four and twenty persons *that he has* with him when making 'cain'-law and 'cairde'-regulations.

As to the 'aire ard'-chief, i.e. twelve cows are his honour-price. Ten are his full company upon one night's entertainment, and on sick maintenance. Fifteen days are his full protection in food and attendance. Twenty-two tenants he has in tenants. Twenty-six [24] persons he has when making 'cain'-law and 'cairde'-regulations. He has thirty couples on circuit from the calends of *January* to Shrovetide. Twenty-seven cows is his property in cows; thirty sheep is his property in sheep. He has land of the value of four times seven 'cumals' in land; he has a plough with its proper appointments; a kiln, and a mill, and a barn.

Whence is the company of the 'aire ard'-chief when making 'cain'-law and 'cairde'-regulations taken? What it is taken from is, from the *case* of the lowest 'aire forgaill'-chief; and the difference that is between their honour-prices is the difference that is between their companies *when making* 'cain'-law and 'cairde'-regulations, i.e. it (*the difference*) is equal to a fourth part, or a fifth when it is added to it."

Thirty 'seds' are due to the 'aire forgaill'-chief, and he has an hundred warriors; and a month's protection is due to him, and four score cakes.

Thirty 'seds,' i.e. each 'aire'-chief of them reaches to this number.

These are thirty 'samsaic'-heifers at their own real value, which produce fifteen cows, for the lowest 'aire forgaill'-chief.

These are thirty 'seds,' which produce eighteen cows; six great cows and four and twenty 'samsaic'-heifers; the four and twenty 'samsaic'-heifers are put for twelve great cows; the six cows *added* to the twelve cows make the eighteen cows for the middle 'aire forgaill'-chief.

"The 'aire ard'-chief has twelve cows for his honour-price, and the lowest 'aire forgaill'-chief fifteen; the difference being three, which is one-fourth of the twelve, or one-fifth of the fifteen, when the three are added to the twelve." (Curry).

SMALL
PRIMER.

Trícha cet rin da tíg bo ar fícht, trí ba mór ann ocu^r .xxviii. inolaega; na .xxviii inolaega ar .xviii. trelaega; na trí ba rírna .xviii. nibuair de^g trelaega conro bo ar fícht. Ocu^r trí cunotairínní acun rín íf rínní; .xx. bo ocu^r .xx. caerach cáda cunotairínní oib, ocu^r cupab tualain^g gádae oib rothasuo a coibne.

Cet laech .i. rínní aocota buinní cet a cath .i. in t-airí rínní íf rínní. Turtusuo .i. mⁱ a lan-faeram bío ocu^r rínní in airínní rínní íf rínní. Cetrí rínní baínní .i. rínní baínní de^g rínní ann ocu^r .xviii. baínní ban-fuine.

Tabair na .xviii. ban-fuine ar .xxviii. rínní; cuir na cetrí rínní .xviii. conro .xx.; tabair in .xx. rínní celí conro .xl.; tabair in .xl. don rínní, 7 a hocht¹ don ceatrínní ar .xx.; a lan-dam rínní rínní ocu^r rínní n-othrínní in airínní rínní íf rínní.

Na trí hairínní rínní .i. a trí heneclanna .i. xu. ba, ocu^r .xxviii. mba, ocu^r bo ar fícht. O trí rínní do celí .i. .xxviii. celí ocu^r .xviii. celí ar fícht, ocu^r .xxviii. celí do daer-celí acu. No comro rínní rínní ocu^r daer-celí do beí rínní acu.

O trí rínní .i. [xx.] laithí ceatrínní na rínní íf rínní, ocu^r mⁱ acon rínní íf rínní. O trí rínní rínní rínní ocu^r rínní n-othrínní .i. da rínní de^g ceatrínní na rínní íf rínní, ocu^r .xxviii. agun rínní íf rínní. O rínní cana ocu^r cana .xxx. do ceatrínní na rínní íf rínní, ocu^r ceo rínní íf rínní. Trína lanamain o calainn co hinro cá rínní oib. No comro .xl. ocu^r .l. ocu^r .lx. Trínní .xviii. cumal a[c] ceatrínní na rínní íf rínní. Trína bo ocu^r .xxx. caerach cá rínní oib. O rínní co n-a rínní rínní; aít, ocu^r mⁱlenn, ocu^r rínní, cá rínní oib.

O rínní rínní a rínní a rínní rínní; ocu^r rínní airínní rínní rínní rínní no updaine, cen co beí a[c] a rínní no a rínní, no ba com-eniclainn do ocu^r in rínní no in t-airínní.

¹ These minute details are not always correct, even arithmetically

These are thirty seds which produce twenty-one cows ; three great cows, and twenty-seven in-calf cows ; the seven 'and twenty in-calf cows go for eighteen three-calf cows ;* the three cows added to the eighteen three-calf cows, make twenty-one cows for the best 'aire forgaill'-chief. And the best man of them has three residences ; each residence of them has twenty cows and twenty sheep, and each of them is able to support its own company.

An hundred warriors, i.e. a man that owns a company of an hundred in battle, i.e. the best 'aire forgaill'-chief. Protection, i.e. a month is the full protection in food and attendance of the best 'aire forgaill'-chief. Four score cakes, i.e. sixteen cakes of men's baking, and sixty-four of women's baking.

Put the sixty-four *cakes* of women's baking for thirty-two of men's baking ; put the four to the sixteen and they make twenty. Put the twenties together and they make forty ; put the forty to the twenty, and eight [?] to the four and twenty, the full company on one night's entertainment, and on sick maintenance of the best 'aire forgaill'-chief.

As regards the three 'aire forgaill'-chiefs, i.e. their three honour-prices are, i.e. fifteen cows, and eighteen cows, and twenty-one cows. Their three properties in tenants are, i.e. twenty-eight tenants, and thirty-two tenants, and thirty-seven tenants in 'daer'-stock tenants. Or it is both as 'saer'-tenants and 'daer'-tenants they have them.

Their three protections are, i.e. twenty days for each of the lower two, and a month for the best man. Their three companies on one night's entertainment and on sick maintenance, i.e. twelve men to each of the lower two, and four and twenty to the best man. Their companies when making 'cain'-law and 'cairde' ; regulations are thirty for each of the lower two, and an hundred for the best man. Thirty couples for each man of them on (circuit) from the calends of *January* to Shrovetide. Or it is forty, and fifty, and sixty. Each man of the two lower has land of the value of four times seven 'cumals' ; every man of them has thirty cows and thirty sheep, a plough with its proper appointment ; each has a kiln, and a mill, and a barn.

This is the case of an 'aire forgaill'-chief in right of his grade, and if he were an 'aire forgaill'-chief worthy of being a king or an abbacy, though he have nothing but his arms or his clothes, he should have equal honour-price with the king, or the abbot.

* "A three calf cow (says Curry), was a cow of six years of age, and of full maturity and value then. She was the great cow. I take the 'in calf' cow here to mean a cow of her first calf not yet at maturity."

SMALL
PRIMER.

Rí aen tuaithe. recht cet laech lair; leath recht cumal a dñe, ocuf turctugud mif do.

Rí .i. ní ac ata aen tuat .i. xxx. ceo d'fepuio. Secht cet .i. lin na tuaiti uili eoir faepceili' ocuf daepceili, a lepr-tinol. Leath .i. let .viii. cumal a eniclanin, let uii. cumal cana rin; inunn ríoe ocuf .viii. cumala uprauoif. No íf let .vii. cumal uprauoif in tan íf ar deopaisiact ata. No íf eipinonucuf leti' doirinoi. Turctugud .i. m a lan-faeram bío ocuf fonatoma.

Rí ruirpeac, tpi níz lair; ocuf turctug tpi caictigif; ocuf ocht ríchit baipgin do.

Rí .i. ní no-ruirpe .i. ní no-níz .i. ní tuath.

Íí níz tuat nanto- [f]onsgella

tpi níz do nízab tuaiti.

.i. tpi níz tuaiti lair. Uair tpi níz tuaiti ag níz tuat [341 a] ocuf .v. ní tuat ac ní cuigro, ocuf cuí níz cuicro ac níz Epenn. Turctug .i. caictigif ocuf a do, a lan-faeram bío ocuf fonatoma .i. caictigif ar mif do níz tuat. Baipgin .i. do baipgin deí ar ríchit d'fep-ruine ann, a .viii. ocuf .vii. xx. do ban-fuine.

Tabair na hocht ocuf na .vii. ríct ban-fuine ar a cetair ocuf ar tpi ríctib do fep-ruine; tabair in .xx. elí nízna tpi ríctib, conio cetí ríct baipgin. Íí caictí baipgin fep-ruine nízna do deí, conio .xii. do fep-ruine; ocuf a tabairt dñ oéar ocuf do .xl. i. dam fecta feile níz tuat rin.

U n-eniclanina na níz rin .i. fect cumala do níz tuaiti. Da uii. cumala do níz tuat. Da cumail ar oib fectaib cumal do níz cuicrób. Tpi .viii. cumala do níz Epenn gan fparabpa.²

Doní níz Epenn co fparabpa de, gin gu bet act aen baili d'Epenn i n-a inghair, do neoch na roibí aigí fect aili. Ma no bí aigí fect aili ho, ocuf ní uil anuir, íf earbadach a let eniclanin uat ar a fcat, uair "beaf airbernaí airuiliuó arlen a let."

¹ celi, om. H., in both.

² leti, om. H.

³ tpi .vii. c. v. p. E. cu fref., cetí .vii. c. v. p. E. gan f. H.

As to the king of one territory, he has seven hundred warriors; half of seven 'cumals' is his 'dire'-fine, and he is entitled to a month's protection.

SMALL
PRIMER.

The king, i.e. the king who has one territory, i.e. a 'tricha-ced' district of land. Seven hundred, i.e. the population of the whole territory, including 'saer'-tenants and 'daer'-tenants, is his full muster. Half, i.e. the half of seven 'cumals' is his honour-price. This half seven 'cumals' is according to 'cain'-law, which is the same as seven 'cumals' of 'urradius'-law. Or it is the half of seven 'cumals' of 'urradius'-law, when he is in exile. Or it is unworthiness of half he has made. Protection, i.e. a month is his full protection of food and attendance.

A king of kings, he has three kings with (under) him; and he has three fortnights protection; and he is entitled to eight score cakes.

A king, i.e. a king of great chiefs, i.e. a king of great kings, i.e. a king of territories. "He is not a king of territories to whom three kings of a territory do not give attestation," i.e. he has three kings of a territory with him. For a king of territories has three kings of a territory, and the king of a province has five kings of territories, and the king of Ireland has five kings of a province. Protection, i.e. three fortnights are his full protection of food and attendance. Eight score cakes, i.e. there are thirty-two cakes of men's baking, and an hundred and twenty-eight of women's baking.

Put the one hundred and twenty-eight cakes of women's baking for sixty-four of men's baking; add the other twenty to the sixty cakes, and it makes eighty cakes. Add the four cakes of men's baking to the twelve, and it makes sixteen* of men's baking; and they are to be given to the forty-eight, i.e. this is the company of one night's entertainment for a king of territories.

The honour-prices of these kings, i.e. seven 'cumals' to the king of a territory; twice seven 'cumals' to the king of territories; two 'cumals' over twice seven 'cumals' to the king of a province; three times seven 'cumals' to the king of Ireland without opposition.

It constitutes a king of Ireland with opposition, though there be but one townland ['baile'] in Ireland not in his possession, which he had not had at another time. If he has had it at another time, and he has not it now, the one half of his honour-price is wanting to him on account thereof, because "he whose deserts are gapped loses half."

* The numbers are plainly wrong in some cases, on any theory: see Table in Introduction.

Աղբարտառն ուրիշ բն. ուրիշ բարքեր ուրիշ տարի օգուտ ուրիշ
տարի; ինչ անտեղիք ուրիշ տարի; ինչ ուրիշ անտեղիք;
անտեղիք ուրիշ Երևան.

Ա յոսանա անա օսոյ անոտ: քո ծո յի տասնի օսոյ յոսի-
տասնի; .cc. ծո յի տասն; .ccc. ծո յի անցից; .cccc. ծո յից Երեսն.

Մտա ամլարօ Եար Կա՛ ըս տօ՛ րոն, Կօ յ-ա ծօԿըր ծնցե՛ժ աճի,
 .1. էրի Կսո՛ժարիլլու լար .1. էրի Կաճի-ժարիլլու աճի (նօ Կժժար-
 Ե յա Երի իր ժարի՞) .1. էրի լիճ; օԿըր իր Ելաճաճ Կաճա՛
 րօժըժօ ա Կօ՛ժնո, օԿըր իր Կսոճըժ [Կա՛ Կ.] յա՛ լիճ .1. Կա՛ Եա՛ժ
 տօ՛ րօժըժօ ա Կաճի-ժաճի Եսե՛ն.

Երևանի համալսարանի պատմության թանկարժեք աղբյուրներից է «Հայաստանի համալսարանի տնտեսական գործունեությունը»-ը։ Այս աշխատանքը ներկայացնում է ՀՀ համալսարանների տնտեսական գործունեության մասին տվյալները 1990-2017 թթ. ընթացքում։

10 Ին ժ Երբ լուսոս Իր Ե Ծօթէ .1. Ին ժ Երբ լուսոս 1 Ի-Երբ Ծօթ,⁹ Իր Ե Իր
բերեալսն Լուս Ծօ Ծաւ Իրոյ լոյսոս no Իրոյ արթաւոս, Խաբ
Եստրուս Ե Ծօթ.

Faenann cuma du ghradaib ecalra, iir. diaatad ocu
turtugud ocu dhu; ac do foimadair penidat
doruib la dhu.

Faenan .i. ip faenan .i. inuno lium iu cumato, no iu catomargeo
 im eniclaun tu na .iii. ngratuis bip ipan eclair, ocur o'a conigratuis
 ipin tuat cenmota in pennatet. Diathao .i. in bio. Turpuguo .i.
 in paspari. Dipi .i. eniclaun Cet do poim agar .i. inge an aet,
 atu aet lium ann eo topmargep penoatet d'imajerato do na hib eoai
 riu iu taeb oiu .i. iu coab eniclauni.

² In marg. BB; om. H.Y.

⁸ Դիմեա՛ւ ա՛յն ժամանակս Կ.

As to the protections of these kings, i.e. a month is the protection of the king of a territory and of a great territory; three fortnights *are due* to the king of territories; a quarter of a year to the king of a province; a year to the king of Ireland.

Their companies on a night's entertainment, and on sick maintenance, i.e. four and twenty *are due* to the king of a territory, and of a great territory; two score to the king of territories; six score to the king of a province; twelve score to the king of Ireland.

Their companies when making 'cain'-law and 'cairde'-regulations are:—One hundred for the king of a territory and a great territory; two hundred for a king of territories; three hundred for the king of a province; four hundred for the king of Ireland.

Each man of them has thirty-seven 'daer'-tenants. Each man of them has a plough with its proper appointments. Each man of them has a kiln, a mill, and a barn. Or it is forty, and fifty, and sixty *tenants they severally have*, as it says elsewhere in the 'Senchus': "If every king has his lawful (*necessary*) property."

If each king of these be so situated as to have his lawful property, i.e., that he (or each of the inferior two) has three residences, i.e. three houses; and that each of them is able to support its 'coibne' [= 'com-maith' 'equally-good,' O'Dav., p. 67], i.e. each house is able to support its own company of guests, *according to the rank of the owner*.

Each of them has three residences, i.e. *there are* twenty cows, and twenty sheep to each residence of them.

It is he who is the oldest that takes precedence, i.e. the person of them who is the oldest, is he *who in my opinion* has the first right to go into the kingship, or into the abbacy, if his property be equal (*to the position*).

It is the same way with the grades of the church, as to feeding, and protection, and 'dire'-fine; but penance is added for these along with 'dire'-fine.

The same, i.e. the same in my opinion, is the manner in which honour-price has been framed or adjusted for the seven grades of the church, and their co-grades in the laity, excepting the penance. Feeding, i.e. as regards food. Protection. i.e. 'faesam'-protection. 'Dire'-fine, i.e. honour-price. But there is added, i.e. 'but' is put here for 'exception'; I have an exception in this case, viz., the penance is added in excess to these parties beside 'dire'-fine, i.e. beside honour-price.

SMALL
PRIMER.

Քոն զեն զսա զո զարձաւ¹ Եւրա, ամաւիւր զարձա
նա զ-Եւրա օժ Եւրա, զեն զո զարձա զարձա
Եւրա, զարձա զարձա Եւրա Եւրա.

Քոն զեն .i. զքոն զեն, զարձա զարձա զարձա զարձա զարձա զարձա
նա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
Ամաւիւր .i. ամաւիւր զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
զարձա .i. զարձա զարձա, օժ զարձա զարձա զարձա, օժ զարձա զարձա զարձա.

Եւրա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
Եւրա, (.i. Երեն) զարձա, զարձա [նո Ե.] զարձա զարձա.

Ին զարձա զարձա, օ զարձա զարձա զարձա զարձա զարձա զարձա զարձա
նո օ զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
Եւրա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա.

Մար զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
օժ զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
օժ զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
[341 b] զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
Եւրա.

Ին զարձա զարձա .i. օ զարձա զարձա զարձա զարձա զարձա զարձա զարձա
օժ զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
նո զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
[Եւրա Y., H.] զարձա ; օժ զարձա զարձա զարձա զարձա զարձա զարձա զարձա
Եւրա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա.

Մար զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
օժ զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
նո զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
օժ զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա
Եւրա զարձա զարձա զարձա զարձա զարձա զարձա զարձա զարձա.

¹ Եւրա, H.

² Եւրա, Y.; though this not prove it to be *fem.* for Y. uses *աւի* for *աւց*. I do not see however any other agent of the *hiring* or *employing* ['foichill'] than the church itself.

It is the same with the grades of the church, according as are the grades of the churches to which they belong, though degrees have not been conferred on themselves, if their qualification at least is good.

SMALL
PRIMER.
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The same, i.e. I deem alike the manner in which it has been framed or adjusted for the guardians^a of the inheritance who are in the church as with their co-grades in the laity. According to, i.e. according to the dignity of the church to which they belong. Though, i.e. though there be no grades upon themselves, but their abiding in their fair-beauty, i.e. *not tansured*. If good, i.e. in the matter of works, and of guest-house, and in employing the grades.

Every church is a church entitled to full (*honour-price*), from the church of the twelve apostles out, in the land of the Gaidil, i.e. Ireland, the church of dignity,^b (the cathedral).

As regards the church of full honour-price, when a bishop or a doctor of laws is its 'erenach'; or when it employs a bishop or a doctor of laws for it from without; there are seven 'cumals' of honour-price for its 'erenach.' If it be a *man of a degree* lower than the above, that is 'erenach' in it; or if it is a *man of a degree* lower than that, it employed for it from without, he has the honour-price of that degree which it employed; or half the honour-price of the patron saint; or half the honour-price of the best 'manach' person, at the back of the church, whichever of them he prefers.

As to the church of dignity,^b i.e. *when* the three men of the seven grades are in it, i.e. a bishop, and a doctor of laws, and an 'erenach,' there are two 'cumals' over twice seven 'cumals' of honour-price *due* to its 'erenach'; and that is what constitutes a cathedral; and *these grades* might happen to be *all united* in the bishop, if he were a doctor of laws, and was the 'erenach' *besides*.

If these were in it in the time of the patron saint, or after the patron saint, and they are not in it now; whatsoever person is 'erenach' in it, half his honour-price is paid to an 'erenach,' i.e. eight 'cumals'; and though it be an untansured person that is 'erenach' in it, eight 'cumals' are *to be paid* to him as honour-price.

^a Cf. SM. III. 44, for the distinction between the 'coarb' who *guards* [*conas*] the 'orba,' 'inheritance,' and him who *increases* or *diminishes* it by purchase or sale.

^b I can make nothing of *croig* or *atag* after *cathag*, unless it be an attempt at *cath-dr-atagus*; cf. however, p. 20, l. 7. *plant atig*.

SMALL
PRIMER.

Ἰn catair̃i appoail̃, o biar̃ eppuc̃ no fep̃i leginõ i n-a hoircin-
necc̃, no a foicledur̃ eppuc̃ no fep̃i leginõ cuiḡi amuig̃, ḡibe
duine uil̃i iḡ oircinveac̃ inñti, atac̃ ḡa cumail̃ fop̃i ḡib̃ fect̃aib̃
cumal̃ i n-a eniclaunñ.

Maḡa ḡiaõ iḡ iḡli inar̃ iḡ oircinveac̃ inñti, no maḡa ḡiaõ iḡ
iḡli inar̃ no foicleḡtar̃ cuiḡi amuig̃, eniclaunñ in ḡiaõ f̃in no
foicleḡtar̃ cuiḡi ḡo co n-a uir̃oneõ a catair̃i appoail̃; no leḡ
eniclaunñ in eplumã, ocuḡ leḡ eniclaunñ in manaiḡ iḡ fep̃i ar̃
cuḡ na hecalḡa, ḡipe ḡib̃ iḡ fep̃i laiḡ.

Coiber̃ a eniclaunñi, ocuḡ ḡa fect̃maõ a eneclaunñi, iḡeõ
ḡoḡmaḡiḡiḡi ḡu ḡac̃ ḡiaõ uil̃i a uir̃oneõ a catair̃i ataiḡ, no i
catair̃i appoail̃.

Secht̃ nḡiaõ f̃ileaõ : coim̃ḡiḡi ollum̃ f̃pi ruḡ n-aeñ
ḡuaiḡi, ocuḡ ḡur̃ḡuḡi m̃iḡ ḡo, ocuḡ ḡpi hochḡaiḡi a liñ.

Secht̃ nḡiaõ .i. ḡiaoḡur̃ ḡiaõ, no ḡiaoḡur̃ ceim̃ .i. fect̃-commiḡetu
na f̃il̃ioeḡḡa. Coim̃ḡiḡi .i. com̃ieclanñ in ḡ-ollum̃ f̃ileaõ f̃up̃in ruḡ aḡ
ata aeñ ḡuaḡ̃ .i. aeñ .xxx. .c. ḡur̃ḡuḡi .i. m̃i a lañ-faeḡam̃ biõ 7
fonaomã. ḡpi hochḡaiḡi .i. ceḡḡar̃ ar̃ f̃ic̃it̃ a lañ-ḡam̃ fop̃i fect̃
felĩ ocuḡ fop̃i folach̃ n-oḡḡaḡa.

ḡreḡi ḡleḡar̃ ḡuñ ollam̃aiñ f̃ileaõ .i. tenm̃ laeḡḡa ocuḡ im̃uḡ
ḡoḡoḡnaḡ ocuḡ ḡiceḡal̃ ḡo cennaib̃, amail̃ aḡbeir̃i b̃reḡa nemeḡ,
“a ḡpi nem̃ḡiḡḡer̃i nem̃ḡuḡa f̃ileḡ, tenm̃ laeḡḡa, im̃uḡ ḡoḡoḡnaḡ,
ḡiceḡul̃ ḡu cennaib̃.”

Tenm̃ laeḡḡa .i. tenm̃ ḡait̃nem̃, ocuḡ tenm̃ ḡuic̃ḡiñ .i. a ḡuic̃ḡiñ
uaḡ ḡre n-a laiḡ i neac̃ buḡ ail̃ leiḡ ḡo ḡaõ, amail̃ aḡbeir̃i,
“ḡelug̃uḡo coim̃ḡne co laeḡa laiḡib̃ la ḡenelḡaib̃ ḡeñḡuḡa” .i.
ḡenelḡa fep̃i n-ḡḡenñ aḡi ḡo h̃ll̃oam̃ ocuḡ a ḡraeba coib̃niḡa.

Im̃uḡ ḡoḡoḡnaḡõ .i. im̃uḡ fep̃a na f̃oḡlum̃a oñ oiõi ḡuñ ḡalḡa
.i. ceḡḡiḡi ḡanna fep̃a na f̃il̃ioeḡḡa, ocuḡ ḡḡim̃i-aiḡeḡḡ ḡeoḡa
mb̃liar̃oañ in ḡac̃ ḡaḡo ḡib̃ ḡo ḡuic̃ḡneḡ.

The apostle's chair, when a bishop or a doctor of laws is its 'erenach,' or when it employs a bishop or a doctor of laws for it from without, whatsoever person is 'erenach' in it, there are two 'cumals' over twice seven 'cumals,' *due* as his honour-price.

If it be a *person* of lower degree than these that is 'erenach' in it, or if it is a *person* of lower degree than that, which it employed for it from without, he is entitled to the honour-price of *the person* of that degree whom it has employed for it, on his having been ordained in an apostle's chair; or half the honour-price of the patron saint, and half the honour-price of the best 'manach'-tenant at the back of the church, whichever of them he prefers.

The equivalent of his honour-price and two-sevenths of his honour-price is what it augments to every man of orders, to have been ordained in a cathedral of dignity, or in a cathedral of an apostle.

Seven grades of poets: the 'ollam'-poet has the same 'dire'-fine as the king of one territory; and a month's protection is due for him, and three times eight are his company.

Seven grades, i.e. gradus, a grade, or gradus, a degree, i.e. the septi-gradation of poetry; and the honour-price of the 'ollam'-poet is the same as that of the king of one territory, i.e. one cantred; and a month is his full protection as to food and attendance. And three times eight, i.e. four and twenty are his full company on one night's entertainment and on sick maintenance.

There are three things that are required of the 'ollam'-poet, i.e. 'teinm laegda,' and 'imus forosnad,' and 'dichetal do chennaib,' as the 'Nemed'-Judgments say: "three things which dignify the dignities [?] of a poet, 'teinm laegda,' 'imus forosnad,' 'dicedul du cennaib.'"

'Teinm laegda,' that is to say, 'teinm,' means shining, and 'teinm' means to understand, i.e. that he understand through his poem ['laid'] the thing which he wishes to say, as it says: "the elucidation of synchronisms, with illuminating poems, by historical genealogies," i.e. he has the genealogies of the men of Ireland up to Adam, and their branching relationships.

'Imus forosnad,' i.e. abundant knowledge of the learning *given* by the tutor to the pupil, i.e. the four departments of the knowledge of poetry, and each department of them requires three years of continuous study.

* This section is so much more extended in H. 2. 15 [F], that it must have belonged to a different redaction treating of the poetic grades only. I have added to the text of BB., one or two items from F. as an appendix.

SMALL
PRIMER.

"Díceduél tu cenotab .i. uél do a cenot a tana pocetoir in cenotaiact, amail dobeir, "aíneodac su n-imraoúó tónaasair do uíru," aínecríum imraoúó na rann gín rímuaineó gín rímuain teóat [nemí ríamí].

In t-ollam ríleat, .uíf. cumala a eniclan, ocuf .uíf. cumala los a aife, ocuf anamain cain-ceitiriac a aife, so n-a ceitirí reib¹ ogaib eilligterí inní [.i.] nat ocuf anair, laio ocuf eamain; x. mba ocuf ramairc ar corp na hanamínaó bosen; cois ba ar nat; ba ba ocuf ramairc ar anair; ba ba ar emain; bo ar laio; conat bo ar .xx. uilí rín. Ceórar ar .xx. a lan-óam for feét feile ocuf for polach n-óthrafa, ocuf ba fer oeg ríu gnat-lera; deicnebar ríu felí pleoab; octar for cae as agra ríac cuir ocuf cunnaréta. Mí a lan-íaeam bíó ocuf rónatoma. Séct l. ícel aísí do ícelab, a ba íeétmogac² do ío-ícelab, a .n.lxx. do ríum-ícelab.

Áen íet gabla uíru póclaccain, áen la a tuptugúó, ocuf bíatható deírí do.

Áen íet .i. áen do na íeab gablaigter³ aó, íre uíru eneclanní atá uan póclacain .i. in íramairce. Áen la .i. áen la a lan-íaeam bíó ocuf rónatoma; ocuf cuígeo a lan-bíata co rónatóm tucac do rún ocuf cuíeó a íaeam do íeab ar a íeac; ocuf í baíl íta tall, "aígeo co cuígeí póclaccain íaeam"; a lan-bíatá co rónatóm tucac do anííre, ocuf a lan-íaeam [342 a] do íeab for a íeac. Bíatható .i. uíar a lan-óam for feét felí ocuf for polach n-óthrafa, ocuf a aenur do for gac nóam o rín amac.

In póclacan ríleat, ramairc a eneclann ocuf ramairc a losíóeact a aife. Dían a aife; uair dobeir, "raígeo ramairc ar deín co nóron-coíru."

¹ no ceitirí íre .i. ba íe íoíreí 7 ba íe uíreí. Áírebaríe aóíle, ír óa caeacat anamain lair, (a. mór 7 a. bec,) 7 ír in aonmáó bíatáin oeg a ríóíoma uíreíu-ríu rín, add F.

² These readings of BB. 341b 45, 342a 11, 12, viz. .lxx are incorrect: read íeétmúó, 'two-sevenths,' 343a 16, 38.

³ For 'set gabra,' cf. Cor., p. 8, sub 'clithar sét'; O'Dav. 99, l. 2.

⁴ Quoted in O'Dav., 85, "íuísín a. a. d. c. nd."

'Dichedal do chennaib,'^a i.e. there goes at once to him from the head of his art the common headship, as it says, "they tell with deliberation: 'dire' is given to him," i.e. they tell the deliberation [purport] of the verses without having meditated, or even thought of them before.

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As to the 'ollam'-poet: seven 'cumals' are his honour-price, and seven 'cumals' are the price of his composition, and 'anamain cain cheithiriach' is the name of his metre, [see 'Irish Metric,' p. 27], with its four perfect 're' [measures?] united in it, namely, 'nath' and 'anair,' 'laid' and 'eamain.' Ten cows and a 'samaisc'-heifer *are paid* for the body of the 'anamain'-poem itself; five cows for a 'nath'-poem, two cows and a 'samaisc'-heifer for an 'anair'-poem, two cows for an 'emain'-poem, a cow for a 'laid'-poem, and this makes twenty-one cows. Four and twenty are his full company on one night's entertainment, and on sick-maintenance, and twelve men for customary needs; ten at festal visits; eight on circuit while suing debts of bargain and contract. A month is his full protection as to food and attendance. He has seven times fifty stories, two-sevenths of them being sub-stories, and five-sevenths prime stories.

One 'sed gabla' is the due of a 'fochlacan'-poet; one day is his protection, and he is entitled to refectations for two.

One 'sed,' i.e. one of the 'seds' that begin to fork [?] here, is the 'dire'-fine of the 'fochlacan'-poet, i.e. the 'samaisc'-heifer. One day, i.e. one day is his full protection as to food and attendance. It was a fifth part of his full refectation with attendance that was given him here, and it was a fifth part of his protection he relinquished in place of it; and where it is said in the text, "to five days of protection a 'fochlacan'-poet advances," it was his full refectations and attendance that were allowed him there, and it was his full protection *from arrest or injury* he had relinquished in place of them. Refectations, i.e. two are his full company on one night's entertainment and on sick maintenance; and he goes alone in every company from that out.

The 'fochlacan'-poet; a 'samaisc'-heifer is his honour-price, and a 'samaisc'-heifer is the price of his composition, and 'dian' is the name of his metre. For it says: "a 'samaisc'-heifer goes for a properly constructed 'dian'-poem."

^a Curry translates, "he enters upon his poem instantly,—the common extempore, and it is said, 'because he gives information [of what is secret] without contemplation, that 'dire' is paid to him,' i.e. he recites the [revealing] verses, without having," &c. See also the variation in Appendix.

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Ceithri diana dhon-coirí aitéreḡtar aigí .i. dían mibeng,¹ ocuf dían aipeng, ocuf dían microm, ocuf dían cenn-trom. In da ro-dein aitéreḡtar leo .i. dían urtírom, ocuf dían iartírom. Colpraḡ se rēnepall ar caḡ ro-dein cectarḡe in dāna ro-dein, ocuf rannairc ar ḡaḡ pīim-dein du na ceithri pīim-dianairb. Cūic laithi a lan-faeram bīo ocuf fonatoma. Diaf a lan-dam for fēḡt feli, ocuf for polach n-othrurā; a aenur do for caḡ ndaim o rin. Triaḡ fcel aigí do fcelairb; a da .lxx. do fo-fcelairb, ocuf a .u. .lxx. do pīim-fcelairb. Cu ocuf eaḡ aigí.

Tri fēoit du mac fūirmito, ocuf biatharḡ triu, ocuf curcugurḡ triuir.

Tri fēoit .i. tri fēoit rin, dia tegarḡ da ba .i. bo mor ant ocuf da fannairc. Biatharḡ .i. triur a lan-dam for fēḡt feli ocuf for polach n-othrurā. Curcugurḡ .i. tri laithi a lan-faeram bīo ocuf fonatoma.

Al lēḡ biatharḡ co fonatomi tugarḡ do funto, ocuf a lēḡ faerim do facairb ar a fcaḡ, ocuf in bail ata tall, “mac fūirmito mibrogarḡ co fēir,” .i. a lan-biatharḡ co fonatomi tugarḡ do antḡrḡe, ocuf a lan-faeram d'acairb ar a fcaḡ.

In mac fūirmito, da ba a eniclann, ocuf bo molaeg a loigirēḡt a aigí; [fēḡra 7 fain-eman a aigí, F.]; uair aenir, “bera boin mbuain molaeg ar eamain fāir fēḡrara.” Se laithi a lan-faeram bīo ocuf fonatoma, ocuf triur a lan-dam for fēḡt feli ocuf for polach n-othrurā. Diaf do for feli p'leairb, fēḡ ocuf ḡilla fūi ḡnat-leḡa ocuf for caí. Ceithriaḡ fcel aigí do fcelairb; a da .lxx. d'fo-fcelairb, ocuf a .u. .lxx. do pīim-fcelairb.

¹ For these variations of the 'dian' metre, see LL. [38 a 46]. In Y. is given a stanza of the *cenn-trom*, 'beannacht Dé for Eithni n-ollguirn,' cf. BE. 289 b 45,

He is recognized as having four properly constructed 'dian'-poems, i.e. a mid-long 'dian'-poem, and a beginning-long 'dian'-poem, and a mid-heavy 'dian'-poem, and a head-heavy 'dian'-poem. The two sub-'dians' that are compared with them, are a beginning-heavy 'dian'-poem, and an end-heavy 'dian'-poem. It is a 'col-pach'-heifer of six 'screpalls' *value* that is paid for each minor 'dian'-poem of the two minor 'dian'-poems; and a 'samaise'-heifer for each prime 'dian'-poem of the four prime 'dian'-poems. Five days are his full protection of food and attendance. Two are his full company on one night's entertainment, and on sick maintenance; he is alone in every company from that out. Thirty stories has he of stories; the two sevenths of them are minor stories and five sevenths of prime stories. He has a hound and a steed.

SMALL
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There are three 'seds' (of '*dir-e-fine*') for the 'mac fuirmid'-poet, and refectations for three persons, and protection for three days.

Three 'seds', i.e. these are three 'seds' which produce two cows, i.e. one great cow and two 'samaise'-heifers. Refection, i.e. three are his full company on one night's entertainment, and on sick maintenance. Protection, i.e. three days are his full protection of food and attendance.

It is his half refectation with attendance that was given to him here, and it is half his protection (or relief) he has relinquished in lieu of it; and where it is said in the text, "the 'mac fuirmid'-poet increases [?] to six days," it was his full refectation with attendance that was given to him in that case, and he relinquished his full protection in lieu of it.

As to the 'mac fuirmid'-poet: two cows are his honour-price, and an in-calf cow is the price of his poem; [and Setrad and Saineamain are the names of his poems]; for it says: "he takes a good in-calf cow for a noble 'Saineamain' and a poem of 'Sedrad.' Six days are his full protection of food and attendance, and three are his full company on one night's entertainment, and on sick maintenance. He is entitled to two persons at festive banquets; and to a man and a servant for customary needs, and on circuit [from the calends of January to Shrovetide].^a Forty stories he has of stories, two sevenths of which are minor stories, and five sevenths are prime stories.

^a Cf. O'Dav. 106, *sub* 'mi-forbba,' "in mī fīr bis for a cheile a caithemh a bidh ceilsine .i. no [leg. o] calaind co hinit, &c."; 'the true month when there is upon his 'ceile'-tenant his eating of his food of 'ceilsine'-tenancy.

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Coic reoit do duir, ocur biaíad ceirair do, ocur curtuíad cuicé.

Coic reoit .i. cuig reoit rann, da tégad tui ba .i. bo moir anó, ocur ceitir rannair; ocur ceirair a lan-dam for réit réli, ocur for polach n-ochraíra. Curtuíad .i. cuig laí a lan-faeram bio ocur ronaíra.

Á leí biaíad tuíad do rann, ocur a leí faeram do fácaib ar a ríat; ocur i baíl ata tall, "raigíó doir co réatmáin," a lan-biaíad co ronaíom tuíad do tall, ocur a lan-faeram do fácaib ar a ríat.

Ciníur tug leí na réatmáine uil tall don cuigí uil abur? Ír amlaio reo am .i. [ic] da laí aigintá ocur tui laí faerda; na tui laí faerda ar laí co leí aigintá; in laí co leí aigintá ríir [da] laí (co) haigintá, coníó tui laí co leí aigintá ríin uil; coníó amlaio ríin tic leí na réatmáine uil tall don cuigí uil ríno.

In doir .i. tui ba a eníclann. Do trelaeg a los a aíríe .i. laí a aíríe; ír ar gabar ríin, "raigíó lúlgaií lan-meirí ar leir-larí leiríger." Ocur i baíl ita tall i ríenír .i. "bínoan bo cáda laí leiríer do eiríer" .i. ír bínoíre rían na bo a laeg do legán le; ocur leceir íreic don rííno ar a laí .i. don doirí.

[“Eac cá eamain i n-a éaen-éeníur coir” .i. eac ír ríu boir ar a n-éamain, co n-a ríían tairnemaí im a ceano da ríoríóad do ríer coíra, ír ríu boir éli, coníó da ba ríin ar éamain. Cuig ba cáda naíra, na díreíer carí¹ im na curíu, caríamna .i. im na laíraib. Caríat cumail cá aéda anamna .i. caríat ír ríu cumail ar an anamain íríú, .i. x. mba ocur rannair ar coir na hanamnaí.]

¹ This passage is irrelevant here; it should probably come on p. 58, or on p. 71.

² O'Dav. G7, sub 'cres' .i. caol, ut est, éitíe ba gach nath na dí-cres carma .i. 'they are not narrow about their bodies.'

Five 'seds' *are due* for the 'dos'-poet; and he is entitled to refectations for four persons, and to protection for five days. SMALL
PRIMER.
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Five 'seds,' i.e. these are five 'seds' which produce three cows, i.e. one great cow, and four 'samaisc'-heifers; and four persons are his full company upon one night's entertainment, and on sick maintenance. Protection, i.e. five days are his full protection of food and attendance.

It was half-refection that was given to him here, and it was half-protection he relinquished in lieu of it, and where he says formerly, "a 'dos' advances to seven days," his full-refection with attendance was given him formerly, and his full-protection he relinquished in lieu of it.

How did he give half the seven days which are in the other place, to the five days that are now-a-days? It is in this manner, in truth, viz. two natural days, and three artificial days; the three artificial days for a natural day and half, the natural day and half added to the [two] natural day[s], makes three natural days and a half altogether; so that it is in that way that the half week of long ago comes to be the five days of the present time.

The Dos, i.e. three cows are his honour-price. A three-calf cow is the price of his species of poem. 'laid' is the name of his poem; [and he has sixteen 'laid's, and a cow is the price of each 'laid' of them]; and this is taken from the saying "he receives a milch cow of full value for a clearly manifested 'laid'." And where it is said formerly in the Senchus, "calf of a cow of every 'laid' one leaves to a poet,"^a i.e. the bellowing of the cow is the more melodious for letting her calf go with her; and it is given for his 'laid' to the poet, i.e. to the Dos.

[“A steed for every 'emain,' with its proper beautiful head-gear,” i.e. *there is paid* for the 'emain'-metre, a steed which is worth a cow; *it has* about its head, to restrain it well according to propriety, a beautiful bridle which is worth another cow, making two cows for an 'emain.' For every 'nath'-verse five cows, which are not slender of flesh about their bodies, 'caramna' (?) i.e. as regards the calves. A cumal chariot for every 'anamain'-verse, i.e. a chariot which is worth a cumal is paid for the 'anamain' here; i.e. ten cows and a samaisc heifer are paid for the body of the 'anamain'.]

^a *linnán* is explained by O'Davoren, p. 57, as *laog bo*; but the want of the context made it impossible to extract meaning from the quotation. Curry renders here, "every cow is the more melodious by her calf being given to the poet," which is nothing but the commentatorial gloss.

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Cois laici a lan-raeram b'io ocuf ponatoma. Cethnar a lan-dam
for pect peli ocuf for polach n-othara; triur do for peli
plethaib; diaf f'ri gnat-leaf ocuf for cai. Coisgeu ne hollamain
aigsi do fcelairb; a da .lxx. do fo-fcelairb, ocuf a u. lxx. do
p'rim-fcelairb.

[342 b] Caeca f'ri cethnar agun duf: cethraia f'ri triur ag in
mac fuiriuib; triua f'ri d'efi acun foelacan: f'ici f'ri en-f'ri
acun d'ufiuc; .x. f'ceoil ag in tamam; .xii. f'ceoil ag in oblairi.

Cro fodepa co nae fil aet caeca fcel ag duf tall, ocuf
cuigeo f'ri hollamain aigsi anro? I' e f'ach fodepa, a cuio
p'rim-fcel ocuf fo-fcel tucc ar airo f'ann, 7 a cuio p'rim-fcel
nama tuc ar airo tall.

(In aomnead d'ufiucain,¹ ocuf in t'ufcleimnead tamain¹, ocuf
in buaibleoraed oblairi¹; ocuf d'ermireet f'eo ar an aomnig
no'ufiucain:—

A ben uil i'f'ri cuil,
in tabraio b'io do dume?
in tabrai dam, a ben ban,
f'ail l'om im ocuf aran?

A ta forim,
meni tuga b'io im doirn,
berat t'enead, a ben ban,
i'f'ri d'ufiuc dom dea an.

Ocuf d'ermireet fo ar in t'ufcleimnig tamam:—

Taili in mbairgin
ocuf b'log don blonag moir,
mae du matair 7 t'atair,
taili in mblatag ina deois.

Ocuf d'ermireet f'eo d'om ar in mbuaibleoraig obloiri:—

Do neot rangamar do mnab,
albanad i'f'ri epennad,
i'f'ri in mael mairginad,
i'f'ri in cairginad f'emenad.)

¹ Called the three 'under-grades of poets [fo-g'raio] in F., 84.

Five days are his full protection of food and attendance. Four is his full company, on one night's entertainment, and on sick maintenance. Three persons are allowed him at festal visits; two persons for customary needs, and on circuit. He has a fifth of the ollam's number of stories; two-sevenths of minor stories and five-sevenths of prime stories.

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The 'dos' has fifty *stories*, which entitle him to a company of four men *on his visit*; the 'mac fuirimid' has forty stories, which entitle him to a company of three; the 'fochlacan' has thirty stories, which entitle him to a company of two; the 'drisiuc' has twenty stories, which entitle him to one man; the 'taman' has ten stories; the 'obloire' has seven stories.

What is the reason that the 'dos' has but fifty stories in the older text, and that he has a fifth of the ollam's number here? The reason is, that it is his entire number of prime and minor stories that have been put forward here, and it was his prime stories only that were put forward in the other place.

(The 'aidmneach' of the 'drisiucan,' and the 'tuiscleimnech' of the 'taman,' and the 'buaibleorach' of the 'obloire'; and here is an example of the aidmneach of the drisiucan :—

Thou woman who art in the pantry,
Wilt thou give food to a person?
Wilt thou give me, O white woman,
Fat meat, milk, butter and bread?
I am determined,
If thou dost not put food into my hand,
I shall take *away* thy honour, O white woman
And I shall tell it to my bright god. (!)

And here is an example of the tuiscleimnech of the taman :—

Give the cake
And a piece of the great lard;
Thy mother and thy father were good—
Give the buttermilk after it.

And here is an example of the buaibleorach of the obloire :—

To whomsoever of women we arrived,
Of Scotland and of Ireland;
She is the goat-haired woman,
She is the Rambler among rocks. (!)

* These trivialities seem to have slipped in from the special treatise in the F. redaction, which adduces other poetic specimens not found in the *Unraice* proper of BB.

SMALL
PRIMER.

Secht reoit do canaid, ocur biatao .feiri, ocur
tupruguo rectmuine.

Secht reoit .i. secht reoit rin, da tecaio ceitri ba, bo mor ann
ocur fe ramairci; na fe ramairci ar tri buaid, in bo ruu, conio
ceitri ba. Diachao .i. feiri a lan-uam for feit fei ocur iur
folach n-othura. Tupruguo .i. roat laiti a lan-faeram bio ocur
ponaoma.

Al let biatao co ponaom tugao do funn, ocur a let faeram
do facaib ar a roat. Ocuri fail ita tall, "cana co hoctmaio,"
a lan-biatao co ponaom tugao do anorec, ocur a lan-faeram
do facaib ar a roat.

Cinour tiz let na hoctmuio uil tall don trectmuin uil funo ?
.i. aen laiti aiginta ano ocur fe laiti faerda ; na feit laiti
faerda ar tri laiti aiginta, ocur in laiti iuruaib triu laithib,
conio ceitri laiti aiginta uili rin ; conio amlaio rin tiz let na
hoctmaio uil tall don trectmuin uil funo.

In cano .i. ceitri ba a eniclan 7 da ba a loigroett a airoe, 7
eamain imruio a airoe, 7 i ar gabar rin .i. "eac da bo billatae
luae-airnem ar airoe eamain."

Oet laiti a lan-faeram bio 7 ponaoma, 7 feiri a lan-uam
for feit fei 7 for folac n-othura ; ceitri do for fei fletuib ;
triur rin gnat-lepa 7 for cai.

Cetruimti rin hollamain aigi do fceluib ; a da lxx. do fo-
fceluib, 7 a u.lxx. do pum-fceluib.

Deich reoit do cli, ocur biachao octairi, ocur
tupruguo deactmuio.

Deic reoit .i. deic reoit do cli rin, da tecaio .u. ba ; .x. ramairci
ar a n-aigro boein rin. Diaao .i. octairi a lan-uam for fei 7 for
folac n-othura. Tupruguo .i. deic laiti a lan-faeram bio 7 ponaoma.

Seven seds for the 'cano'-poet, and refections for six persons, and protection for seven days.

SMALL
PRIMER.

Seven days, i.e. these are seven seds which produce four cows; one great cow, and six samaisc heifers; the six samaiscs for three cows, and the cow added to them makes four cows. Refections, i.e. six men are his full company on one night's entertainment, and on sick maintenance. Protection, i.e. seven days are his full protection of food and attendance.

His half-refection with attendance was given to him here, and his half-protection he relinquished in lieu of it. And where it is said formerly, "a 'cano'-poet cano to eight days," his full-refection with attendance was given to him there, and his full-protection he relinquished in lieu of it.

How does half the eight days which are in the former place come to be the seven days that are here? There is one natural day and six artificial days; the six artificial days *stand* for three natural days, and the one day added to the three days makes altogether four natural days; in that way the half of the eight days which are in the other text comes to be the week which is here.

The 'cano'-poet; four cows are his honour-price, and two cows are the price of his poem, and 'eamain imrinn' is the name of his metre; and where this is taken from is, "a steed worth two cows, free from glanders,* swift-ploughing (!),^b for a noble 'emain.'"

Eight days are his full protection with food and attendance; and six men are his full company on one night's entertainment, and on sick maintenance; four men at festal banquets; three for customary needs, and on circuit.

He has a fourth of the ollam's number of stories; two-sevenths of minor stories, and five-sevenths of prime stories.

Ten seds for a 'cli'-poet, and refection for eight men, and protection for ten days.

Ten seds, i.e. for the 'cli'-poet, ten seds which produce five cows: ten samaisc heifers at their own natural value, [of half a cow each]. Refection, i.e. eight persons are his full company on one night's entertainment, and on sick maintenance. Protection, i.e. ten days are his full protection, with food and attendance.

* See reference to this word in the Introduction.

^b Curry renders this 'is quickly named'; Y. has luac α pénn, 'swift its course.'

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.1. a let biatad co ponarom tugad do funto, 7 a let faeram do facaib ar a fcat; amail ata ifna bnetais nemo: "clí do nomar" .1. a let biatad co ponarom tugad do anoreic, 7 a let faeram do facaib ar a fcat.

Cinour tic let na decmaro uil funto don nomar uil tall? .1. aen laiti aicinta ano, 7 .uui. laiti faerda; na hoct laiti faerda ar ceitru laiti aicinta; tabair in laiti aicinta ruina ceitru laiti, conro .u. laiti aicinta uili rin, conro amlaro rin tic let na decmaro uil funto don nomar uil tall.

In clí, .u. ba a eniclann; va ba 7 ramairc log a airoe; anair a airoe; 7 ir ar gabar rin: "bto bo fo cain ceitruir ar anair n-urcorais." Deic laiti a lan-faeram bto 7 ponatoma. Octar a lan-dam for fect felí 7 for folac n-oetura; reirer do for felí fletab; cuicer for cai; 7 ceitruir rin gnat-lear. Trian re hollamam aigi do fclerib; a va .lxx. do fo-fclerib, a .u.lxx. do prum-fclerib.

Fichi ret do anruo, ocur biathad va feari dec. ocur turcuguo [343 a] cuig la dec.

Fichi ret .1. fichi ret va tcaro .x. mba 7 ramairc don anruo. Biatad .1. va fer oeg a lan-dam for fect felí 7 for folac n-oetura. Turcuguo .1. .u. la .x. a lan-faeram bto 7 ponatoma.

.1. a lan-biatad co ponarom tucad do funto, 7 a lan-faeram do facaib ar a fcat; 7 i bail ita tall, cae natac co decmaro ano tall, 7 a let biatad tucad do tall 7 a let faeram do facaib ar a fcat.

Cinour tig let na .u. laiti noeg uil funto du na .x. laitib uil tall? .u. laiti faerda ano, 7 .u. laiti aicinta; tabair na .u. laiti faerda ar va laiti co leit aicinta; tabair na va laiti rin co leit ruina u. laiti aicinta, conro .uui. laiti co leit aicinta uili rin; conro amlaro rin tig let na .u. laiti noeg uil funto du na deic laitib uil tall.

His half refection with attendance was given to him here, and his half protection he relinquished in lieu of it. As it is said in the Brethu Nemed : "a 'cli'-poet to nine days," i.e. it was his half refection with attendance that was given to him in that case, and his half protection he had relinquished in lieu of it.

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How does half the ten which is here become the nine that is in the other text, viz. one natural day and eight artificial days ? The eight artificial days *stand* for four natural days ; put the one natural day to these four days, and the whole make five natural days ; and it is in that way that the half of ten days mentioned here become the nine days which are in the other text.

The 'cli'-poet, five cows are his honour-price ; two cows and a samaise heifer the price of his poem ; 'anair' is the name of his metre ; and this is taken from the passage : "let there be a cow and beautiful four for a truly lawful anair." Ten days are his full protection of food and attendance. Eight persons his full company on one night's visit and on sick maintenance ; six at festal banquets ; five on circuit, and four for customary needs. He has a third of the ollam's number of stories ; two-sevenths of these are minor stories, and five-sevenths are prime stories.

Twenty seds to the 'anrud'-poet, and refection for twelve men, and protection for fifteen days.

Twenty seds, i.e. twenty seds which come to ten cows, and a samaise heifer, to the 'anrud.' Refection, i.e. twelve men are his full company on one night's visit and on sick maintenance. Protection, i.e. fifteen days are his full protection with food and attendance.

His full refection with attendance was given to him here, and his full protection he relinquished in lieu of it ; and where it is said formerly : "every Nathach [i.e. 'nath'-maker] goes to ten days," it was his half refection that was given to him there, and half his protection he relinquished in lieu of it.

How does half the fifteen days which are here come to be the ten days in the other text ? These are five artificial days and five natural days ; put the five artificial days for two natural days and a half ; put these two and a half to the five natural days, and they make seven and a half natural days altogether ; in that way half of the fifteen days that are here come to be the ten days which are in the other text.

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Ἰν τ-ανηρο φίλο .ι. x. mba 7 ραμαιρε α ενιελανν ; .u. ba α λογ
α αιροι ; nat [α αιροι H.Y.] ; 7 ιρ αρ γαβαρ ρην : “ cuius ba cača
nata na dicney capin, cappat cumaili cač aēda anumna.”

Ὅα περ δεξ α λαν-δαν ρορ πέττ πέλι 7 ρορ πολαé n-οήρυα ;
οήταρ ρορ πέλι πλεόαιβ ; ρειρερ το ρορ cai 7 ρη γνωίε-λεαρ.
λέτ ρε hollamain αιγι το ρελαίβ ; α θα ρείτμαó το ρο-ρελαίβ,
α cuius ρείτμυο το ρηυμ-ρελαίβ. Cuius la dec α λαν-φαεραι brio
7 ρονατομα.

Ἄ τεαρβανó δε πολταίβ caié, τεαρβαίνο δια cataίνο ;
α τορμυιγ δια θαγ-ποлтаίβ, τορμαιγιó δια θαγ-cataίνο.

Ἄ τεαρβανó .ι. o bay εαρβαοάé nι το πολαé τοόυρα in γνωο ρο
ρεαμραιορμαι ρομυινο ανυαρ, etir γνωοαιβ πλαα 7 ecalpa 7 φίλο.
Τεαρβαίνο .ι. ιρ ερβαο α λέé ενιελανν υαο αρ α ρεαé .ι. o biar τοόυρ
γνωó comlan ac neaé. cio bec ιρ εαρβαοάé υαó he, α λέé ενιελανν υαó
αρ α ρεαé. Ἄ τορμυιγ .ι. α τορμαιγινο το δεξ-πολαίνο caié ; τοόυρ
amuiγ he, τορμαιγιó το θαγ-ενιελανν αρ α ρεαé.

Ἦτο παοα ber ic teclamaó τοόυρα, nucun uil ενιελανν το, no co
ρια τοόυρ γνωο λαιρ ; 7 o ρο ρια, ιρ ενιελανν in γνωο ιρα τοόυρ
comlan biar αιγι το ; 7 cio beacc ιρ εαρβαοάé υαó, α λέé
ενιελανν υαó αρ α ρεαé ; 7 ιρ αρ γαβαρ epec : “ bea¹ αιρβερn
αιρυλλιυο αιρλεn α λέé ;” 7 cio imapepapo, meni fūil τοόυρ γνωο
o' imapepapo αιγι[, noóon fūil το α ρεαé H.]; 7 o biar, ιρ
ενιελανν in γνωο ιρα τοόυρ uil αιγι το.

Λεαč catu caich δια mhai, no δια zoρmac, no δια
pectairi, no δια pecnabaίνο.

Λεαé catu .ι. λέé ενιελανν caé ouine δια ρηυμ-[m]hai. Zoρ-mac
.ι. ne δια mac αποργαιρ,² no δια mac φαερ-λειéti ; 7 cetpaiméti α ενιελαννι,
δια mac mgoip. Pectairi .ι. in ρυγ .ι. i tauat. Secnabaίνο .ι. i
n-oirpinoéé .ι. i cill.

¹ o bay, Y.

² oogni α γαιρ, Y.

The 'anrud'-poet, ten cows and a samaisc-heifer are his honour-price ; five cows the price of his poem, and 'nath' is the name of his metre ; and where this is taken from is : " for every 'nath' five cows, which are not slender of calves, (and) a chariot worth a cumal for every 'anamain.'"

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Twelve men are his full company on one night's visit, and on sick maintenance ; eight men at festal banquets ; six on circuit, and for customary needs. Half the ollam's number of stories ; two-sevenths of minor stories, and five-sevenths of prime stories. Fifteen days are his full protection with food and attendance.

What is defective of the qualifications of each is defective of their dignity ; what adds to their good qualifications, adds to their good dignity.

What is defective, i.e. when there is anything deficient of the property qualifications of any one of the above mentioned grades, whether grades of the chieftain, the church, or the poet. Is defective, i.e. he loses half his honour-price in consequence : i.e. when a person has the property (qualification) of a full grade, by how little soever he becomes deficient of it, half his honour-price is wanting to him in consequence. What adds, i.e. what adds to his good qualifications, in property coming to him from outside, adds to his good honour-price in consequence.

However long a person be in accumulating property, he is not entitled to honour-price until he has acquired the property of a grade ; and when he has attained it, he gets the honour-price of the grade whose full property he has ; and by how little soever he fall short of it, his half honour-price is wanting to him in consequence ; this is taken from *the passage* : " he whose deserts are gapped, loses half." And though he have excess, if he has not as much as amounts to the property of (*the next higher*) grade, he is not entitled to any addition of honour-price ; but when he has, he gets the honour-price of the grade whose property he has.

Half of every one's dignity to his wife, or to his 'gor-mac,' (*pious filius*), or to his steward, or to his prior.

Half dignity, i.e. half of every one's honour-price is allowed to his chief wife. Gor-mac, i.e. or to the son who has the maintenance of him, or to his emancipated son ; and a fourth of his honour-price is allowed to his 'in-gor,' non-filial son. His steward, i.e. of the king, viz. in a territory. His prior, i.e. in vicarship, i.e. in a 'cell'-church,

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Οὐρ let eniclan¹ uil i coibēi caḁa mna oib ῥeo ῥῖr uil uar-
rūm; lan do 'n-a pṛim-mnai, let don pṛim-[m]nai aram; let
do 'n-a aṛiṣ, tṛian don aṛiṣ aram; tṛian do 'n-a caṛiṣaiṣ,
ceṛiṣaimēi don caṛiṣaiṣ aram; ῥeṛtmuṣ do i n-a doṛumain, 7 i
n-a be n-imṛuma, 7 in ceṛnamuṣ ῥaṣo deṣ doib-ῥiūm aram;
i[n] ae[n]muṣ ῥaṣo ῥiḁet do i n-a be n-inolir, 7 in ṣaṛa ῥaṣo .xl.
oṛi aram.

Οὐρ doṛum ata ῥin i ῥogail lain do venum i leit ῥi[u]-ῥiūm,
7 doibῥiūm i ῥogail lain do venum i leit ῥi[r]-ῥiūm; 7 in
t-ainmṛainṣi ṣ'a eniclanm ῥen do biaṣ doṛum i ῥogail do
venum i leit ῥi[u]-ῥiūm, [cuṛub e in t-ainmṛainṣe ῥin ṣ'a
n eniclanm ῥen beṛ doib-ῥiūm i ῥogail lain do venam i leit
ῥi[r]-ῥiūm H.]. ῥogail lan, ῥin; 7 maṛ a ῥogail iṛ luṣu na ῥogail
lan, in t-ainmṛainṣi ṣ'a eniclanm ῥen, ata don ti ῥiṛi noṛṛnaṣ
in ῥogail, cuṛup e in t-ainmṛainṣi ῥin ṣ'a eniclanm ῥen beaṛ
doṛum.

Ἄ ḁaṛiṣiṣi a ῥine 7 a pṛi[m]-mna ata caḁ bean oib ῥin aṛiṣi
cenmoṣa a be n-inolir; uaiṛ n-aṛ iṛeic, a ḁaṛiṣiṣi a ῥiṛi ata
ῥiṣen aṛiṣi. iṛ cuṛuma beṛi[r] ῥiūm do oibao 7 do ciṛa[i]ṣ caḁa
mna oibṛiṣe, 7 ṣu oibao 7 ṣu ciṛaṣo a pṛi[m]-mna, cenmoṣa a
be n-inolir; uaiṛ maṣo iṛiṣe, uuḁu beṛiṣo-ῥum iṛiṣo oibao 7
nuḁu n-icaṣo a ciṛaṣo, uaiṛ ata neaḁ eli ῥo ciṛaiṣ cenā do neoḁ
[343 a] beṛiṛ a oibao.

Lan do i n-amuṛ ῥiūm no ῥaṣo no imacallma, let don amuṛ
aram; let do 'n-a amuṛ aen-tiṣi, ciṣ cu ῥaiḁill ciṣ can ῥaiḁill;
ceaṛṛaimēi ṣunn amuṛ aṛṛum; tṛian do i n-a amuṛ coimṛoṣea
cu ῥaiḁill no taiṛiṣi cu ῥaiḁill; ῥeṛeo don amuṛ aram; ῥeṛtmuṣ
do 'n-a amuṛ coimṛoṣea can ῥaiḁill no taiṛiṣi ṣan ῥaiḁill, 7 i n-a
ṣillib tuṛuṛa 7 con 7 uṛlaiṛ, 7 i n-a ṣillib ṣlomaiṛ, 7 in ceṛna-
maṣo ῥaṣo deḁ doibῥiūm aram.

¹ a atar, add II.

And half the honour-price of her father which is the dowry of each of these women is paid from him ; full honour-price is paid to him for (*insult or injury to*) his chief wife, and half to the chief wife out of that :—half is paid to him (*for injury done to*) his ‘airech,’* and one-third to the ‘airech’ out of that ; a third is paid to him on behalf of his carrthach, who gets a fourth part out of that ;—a seventh on behalf of his ‘dormuine,’ and of his ‘be n-imrúma,’ who get the fourteenth part out of that ;—the twenty-first part on behalf of his ‘be n-indlis,’ and she has the forty-second part out of that.

And it is to him this is paid for full damage done to them, and to these it is paid for full damage done to him ; and the proportion of his own honour-price, which he would get for full damage done to them, is the same proportion of their own honour-price they would get for full damage done to him. This is a case of full damage ; if it be a damage less than full-damage, whatever be the proportion of his own honour-price to which the person on whom the damage has been done is entitled, let him have that same proportion of his own honour-price.

It is with the assent of his family and of his chief wife that he has each of these women, except the ‘be n-indlis,’ for as regards her, he has her with the assent of her husband. It is an equal amount he takes of the effects [after death] and of the liabilities of each woman of them, and of the effects and liabilities of his chief wife, except his ‘be n-indlis ;’ for as regards her, he takes none of her effects, and pays none of her liabilities, because there is another person liable to all her debts who takes her effects (after death).

He is entitled to full honour-price out of his confidential, talking, or discoursing ‘amus,’ [i.e. mercenary soldier] ; half to the ‘amus’ out of that ;—half to him, on behalf of his co-dwelling ‘amus,’ whether on pay, or not on pay ; a fourth to the ‘amus’ out of that ;—he is entitled to a third on behalf of his ‘amus coindmeda,’ [‘soldier of coigny,’] who receives pay or who frequents him on pay ; a sixth to the ‘amus’ out of that ;—he is entitled to a seventh on behalf of an ‘amus coindmeda’ without pay, or who frequents him without pay ; and on behalf of his running gillies, and his dog-boys, and house floor-boys, and his bridle boys ; and they are entitled to the fourteenth part out of that.

* Airech, &c., names for different sorts of concubines, vide SM. II. 23, 401.

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Amuif urruib riu; 7 damuib amuif deoraio, ro bar lam n-eneclainni do i n-a deoraioib 7 i n-a ticeuib dogher; 7 i gabar eirdec: "ni foroiruair ruz ronaistair lam-uiri loccaib daeraib doerauib dian; ticeannaib genazu aicren[?]"¹. i. noco n-imaircraio lium lam a n-eneclainni sun ruz uiruz iriu imao ntaeri noicairdec bir aiczi, maio amlaio bet, zan a cnoio ar airo no zan a n-oghine 'n-a rogur.

Maia aen reccairu ro huirneo agun ruz, let enecclainni do in ruz. Maia reccairdea imda ro huirneo acun ruz, no fecnabair imda acun oircoidead, let enicclann in ruz no in oircoideis doib uili, 7 comroindet acurru hi ro comairto no ro let-airto a roim i n-a laim.

Cio foteira do ruil let enicclann in ruz tu zac amuif ruin 7 ruio 7 imagalma uil aiczi, 7 co nae ruil ac[ε] a let enicclann d'a reccairuib uile? Ir re fae, mo do roie comlaincuir a ruin 7 a ruio 7 a imagalma do cae amuif, 7 nucu roie tu zac reccairu no cu nae lecead ac[ε] ruin bro 7 mufraio d'a reccairuib.

Maia aen ollam ro huirneo acun ruz, comroam 7 comraeram 7 comenclann he 7 in ruz buien. Maia ollamain imda ro huirneo acun ruz, enecclann in ruz doib uili, 7 comroindet acurru hi ro comairto no ro let-airto. Ocuir in dechur uil acurru ruia n-a n-uirneo, curub i in dechur riu ber acurru iar n-a n-uirneo .i. in roino na heneclainni.

Maia aen maer ro huirneo acun ruz, let enicclann in ruz do; maia maer imda ro huirneo acun ruz, let enicclann in ruz doib uili, 7 comroindet acurru hi ro comairto no ro let-airto. Ho ono cena, maio feru leo, let enicclann in ruz for atairto maier amuiz doib .i. do cae riu uiriu.

¹ So also reads Y. zan agu aicren; 'ronaistar' is glossed *innasighter* or *tairguin*, O'Dav. p. 112.

The above are native mercenaries ('amais'); if they were exiled [foreign] mercenaries, he would be entitled to full honour-price in respect of his foreign mercenaries, and for his head-less persons at all times, [i.e. persons who have no natural head or chief]; and this is taken from *the passage*: "it is no excess for a king who demands full 'dire' for enslaved oppressed parties, if they be head-less, without their head near them," i.e. I do not think it too much for the righteous king to demand their full honour-price for the many enslaved ['daer'] friendless parties he has, if they be without their chief being present, or their family head near them.

If it is but one steward that was appointed by the king, he is entitled to half the king's honour-price. If many stewards have been appointed by the king, or many priors by the 'erenach' (or superior), they are all entitled to half the honour-price of the king, or of the erenach, and they divide it between them according to the equality or the in-equality of the offices in their hand.

What is the reason that half the king's honour-price is due to every confidential, talking or discoursing 'amus' that he has, and that the whole of his stewards are entitled but to half his honour-price? The reason is, that the fullness of his secret confidence and his talk and his discourse is more given to each 'amus' than to each steward; or, that he gives his secret confidence only in regard to food and service to his stewards.

If it is one ollam that has been ordained by the king, he is entitled to an equal company and equal protection and equal honour-price with the king himself. If many ollams have been ordained by the king, all of them together are entitled to the king's honour-price, and they divide it between them according to their equality or in-equality. And the difference which is between them before their ordination, is the same difference that shall be between them after their ordination, viz. in dividing the honour-price.

If it is one steward that has been appointed by the king, he is entitled to half the king's honour-price. If many stewards have been appointed by the king, all of them together are entitled to half the king's honour-price, and they divide it between them equally or unequally. Or else indeed, if they prefer it, they are entitled to half the honour-price of the *lesser* king over whom they are placed as stewards abroad, i.e. each man of them.

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Comgnairt bhrúgu fhu plaiti timbe diabla ceana
laig gac gnairt de tiri ocu epeba ; daig a ceneoil ocu
a bea na plata forgnairt.

Comgnairt .i. comenclann in bhrúgu ceoac fhu plait i fhu
tuaiti .i. ma roa roib biao no tocu aigi cae gnairt .i. cae gnairt i fhu
tuaiti no fhu tuait. De tiri .i. tiri oet¹. uil. camala. Epeba .i. na
ai² fíet mbo. Ceneoil .i. mac plata 7 ua gnairt. Bea .i. a biao
uar na plata o' a celi. Forgnairt .i. imargnairt tiri 7 moib agn
bhrúga i n-a n-aigib fhu.

Ni bi bhrúgu nao bi ceoac ; nicon uirgnairt fhu cae
fuit, nicon eitig nae n[^o]aim, nicon aigim fhu nee
cia ba menic ti. I f e bhrúgu anoir i f coimoir fhu
fhu tuaiti.

Bhrúgu .i. ni bhrúgu oligeac i tiri e mna rabao ceo imoa aigi.

.i. in bhrúgu ceoac, uair olgeir de ceo fhu i mbeaib moza
aig 7 ceo cae ceatna laig ; 7 deimneet ro³ ar foilbrúgu cae
ceatna o fhu ceo agn bhrúga ceoac :—

ba mna heic aigir gobaig
com aig ceatna ge, — foit robaig,
beic beca foglenao cae mbeatla ;⁴
ite .x. ceatna fhu noimain.

Uirgnairt .i. nicon uirgnairt fhu uao 'n-a fuit uirneim o[i]uileao
noime. Eitig .i. in biao. Daig .i. in biao. Aigim .i. nocon aigim
fhu nee cio menic ti aigir. Bhrúgu .i. i f e fhu in bhrúgu i f com-
enclann fhu fhu tuaiti .i. in bhrúgu ceoac.

In bhrúgu ceoac .i. ceo cae ceatna aigir ; 7 [344 a] a teac i
comrae tiri namat, 7 mucean⁵ fhu cae noaim no fhu cae ngnuir,
7 [ni]con uirgnairt fhu cae fuit, 7 nicon aigim fhu nee ce ba
menic ti.

¹ o' a fíet, Y.

² fíet, Y.

³ An example of the unusual metre, [4 x (8²)²+4], the 'Great Randsigeht
Becc', BB. 291 B 28, 37.

⁴ So Curry; I do not know any word beaetla 'flower' [blát?]; query bouc-
lann, 'bee-hive', FM. III. 2224.

⁵ foen, Y.

The 'briugu' [brewy] is of the same rank as the 'flaith,' if he has certainly double as much as any rank in land and husbandry. It is because of the race [nobility by birth], and of the food-tributes of the flaith, that the excess *is essential*.

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Same rank, i.e. the 'briugu cedach' [the hundred-farmer] is entitled to the same honour-price as the 'flaith' who is king of a territory; i.e. if he has [double?] the food or property of any person of rank, i.e. of any who is a king of a territory, or a king of territories. Land, i.e. land of eight times seven cumala. Husbandry, i.e. of the seven score cows. Race, i.e. he is the son of a 'flaith' and the grandson of another. Tributes, i.e. the noble food of the flaith from his tenants. The excess, i.e. the 'briugu' must have an excess of land and cattle against these.

He is no 'brewy' who is not *possessed* of hundreds; he warns off no individual of whatever shape, he refuses not any company, he keeps no account against a person, though often he comes. Such is the 'brewy' who has equal 'dire' with the king of a territory.

Brewy, i.e. he is no lawful 'brewy' at all, if he has not many hundreds.

The 'brewy of hundreds', because he is required to have an hundred men in the condition* of servants, and an hundred of every kind of beast; and here is an example declaring every species of beast of which the brewy has an hundred:—

Cows, pigs, horses, sheep, goats,

Dogs, cats, hens, geese,—noisy goods,—

Little bees that stick to all flowers,

These are the ten beasts of the world's men.

He warns not, i.e. he does not warn away from him any shape of person, by refusing him entertainment. He does not refuse, i.e. as regards food. Any company, i.e. for food. He keeps no account, i.e. does not keep count against any one, though often he comes to him. Brewy, i.e. this is the 'brewy' who has equal honour-price with the king of a territory, viz. the 'brewy of hundreds.'

The 'brewy of hundreds,' i.e. he has an hundred of every kind of beast; and his house is at the meeting of three roads, and he bids welcome to every company, or to every face; and he does not warn off any shape of person, and he does not count against a person, however often he comes.

* O'Dav., p. 58, *sub* 'bes', quotes this passage, "bes .i. berradh ut est, &c."; berradh means 'shaving': were they serfs, and shaven? Or does it simply mean, 'under the tributes'?

Of land he has the land of eight times seven cumals. He has always three living fleshes, and three red fleshes, and three boiled fleshes;—the three living fleshes, viz. a beef in preparation [fattening], a wether in preparation, and a hog in preparation;—the three red fleshes, viz. a beef in the kitchen, a wether in the kitchen, and a hog in the kitchen;—three boiled fleshes, viz. a beef in the boiler, a wether in the boiler, and a hog in the boiler. He is entitled to the same company and the same protection as the king of a territory when he is thus circumstanced.

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A 'briugu leitech'; he has double property; he has an ever-full cauldron; he has three roads.

Brewy leiteach, i.e. he has a best, a choicest half, [i.e. as much more] beyond the previous man. Double, i.e. the 'brewy leitech' has double the property of the 'brewy of hundreds.' A cauldron, i.e. he has a cauldron from which he grants to every one his proper portion. 'Ain-sicc,' i.e. 'an,' 'true,'* that it is not 'siccus' or dry, but that it is perpetually wet, i.e. perpetually full. Three roads, i.e. three roads approaching his house, upon which all persons come to him.

The 'briugu leitech,' i.e. he has a best and choicest half in excess beyond the previous man, i.e. he has two hundred of every kind of beast, and two hundred men in the conditions of servants; and his house at the meeting of three roads, and a man from him upon each road of them, in order that no person shall pass him without damage to him, or without being offered *entertainment*. He has three living fleshes, and three red fleshes, and three boiled fleshes. He has an ever-full cauldron. He has of land, the land of six times seventeen cumals. He is entitled to the same company and the same protection and the same honour-price as a king of territories, when he is so circumstanced; and from the kings of long ago it is found that these *hundreds* are foreign hundreds.*

Divisions of excellence now: 'inol,' and 'flescach,' and 'garaid,' and 'fer mbidbad,'—he that has not power over foot or hand,—and a 'mbrugfer,' and 'bo-aire tanaise' and 'og-aire tuisse.'

Divisions, i.e. the things which are particularly distributed to a person, which give him the excellence of property. And the meaning of the *now* here is, it devolves upon us to tell or relate to you.

* In O'Dav., p. 61, sub voce *bithsiuch*, the text is more correct: *an-sic* .i. an 'g-a diultad co nach *sic* [siccus]; *an-sic*, 'an,' denying that it is *siccus*.

* Can this refer to the foreign slaves brought over to Ireland, as in the case of St. Patrick?

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1 noí .i. in tí bī 7 ino a elle 'n-a oíl .i. in paccatne no in fuccatne no in cliaitne. Plergac .i. pleargac [pleargac] na heoía .i. in plergac íf tairne. Garair .i. a [f]ho' ar asirir[?] garir a lama clu ne taeb in uair necar a lear a noicun; no garir a eo .i. garir a oligeo; no garir a eao, a air, na hoét mbliadna, no garir oligeo a eniclaunni ne rao 7 ne ragero (?) .i. in fceppall. Fear mbuabao .i. fear m-beatag .i. urocbetag ar a loig; no fear bī a meoan a betao neic elí .i. tige neic elí. Na comatar² .i. íf aigir-foe naé [bi Y.] comur a coir na' laime bovein .i. 's-a hatair bī a comur. Uruigfear .i. fear as a mbi brug fear .i. in foltaf fuitribi. Uo-airne .i. tanair na mbo-airne. Ug-airne .i. in eogairne íf fear .i. tairne na n-ogairneac in boairne íf tairne.

Uíre n-inoíl : cnai ollá, no ceirclí, no ceapc gan run.

Uíre n-inoíl .i. eniclaun fo doberair dun tí bī 7 ino a ellí i n-a oíl .i. dun paccatne no dun fuccatne no dun cliaitne. Cnai ollá .i. íf riu let fceppall; 7 du doerair ata uirí n-inoíl cnai ollá .i. íf riu let fceppall.

Ca deitbir acurru 7 i baíl ata tall ífan inao elí, "mar inoíl beap la coimro" .i. a bet conró coimrocin e .i. conró uirruo, da cnai erigino 7 a do fogeb runo íf riu let fceppall. Mani be la coimro .i. muoi raib conró coimrocin .i. conró uirruo e uir, aét a bet i n-a doerair, íf aen chae .i. íf riu ceiraimí fceppall do, do reir an aigro : breé Uraiceét rin.

Mi-cata tall ar in olaino 7 forerair catro runo. Mara caera da fceppall i, no olaino i n-a catro coir. Mara caera tui fceppall hi, coirpoir tall he 7 eniclaun runo; 7 o uirruo do doerair tall e, no on doerair o' uirruo, 7 o uirruo du doerair runo he; 7 íf ceirair comro curuma do bet fceppall a duatgur a inoiraicir do caé uirne ulí o' uirruo o buí inoiraic he, no let fceppall don doerair, no ceiraimí fceppall do murcurí.

¹ Cf. O'Dav., p. 98, *sub* 'imfen,' "coméd no iméin : is é in cédna fleasgach ro-gab sriana 7 gairid .i. sídh no echlach, 7 imfen eocha ala sír .i. coméd no inanaigh na heochu do dar sír"; cf. II. 4. 22, p. 19, gariré, .i. a eó no eó na heólarce.

² comatar is glossed coimeour [qui servat] in II. 4. 22, p. 15.

Inol, i.e. he who goes with the top of his thong in his cheek, the leather-bottle maker, the shoemaker, or the leather-wallet maker. Fiesgach, i.e. the switch boy, he who switches the horses, i.e. the meanest switch-boy. Garaid, i.e. his short horse-boy's switch near his left hand by his side, when it is necessary to drive them [the horses] out; or, short is his 'ead,' i.e. his law; or, short is his 'fead,' i.e. his age, the eight years; or, short is his right of honour-price, to speak, and to sue, viz. the screpall. Fer mbidbad, i.e. 'fer mi-beathaig,' i.e. a man of bad living, i.e. bad living for his value; or, a man who abides in the middle of another person's living, i.e. in another person's house. He who has not power, i.e. it is he that has not the power of his own foot or hand, i.e. it is his father that has the power over them. 'Brug-fer,' i.e. a man that has grass-land [?], viz. the 'foltach fuithribe' [who possesses land, but no stock, O'D. Supp.*] Bo-aire, i.e. the bo-aire elect, the tanaist of the bo-aire. Og-aire, i.e. the best og-aire, the chief of the og-aire; the lowest bo-aire.

The 'dire' of an 'inol' is a fleece of wool, or a ball of thread, or a hen without delight.

The dire of an inol, i.e. this is the honour-price which is given to the person who holds the top of his thong in his mouth [?], i.e. to the leather-bottle maker, or to the shoemaker, or the leather-wallet maker. A fleece of wool, i.e. which is worth a half screpall; and it is to an exile the 'dire' of an 'inol' is paid, a fleece of wool which is worth half a screpall.

What is the difference between these and where it is said in the other place: "if he be an 'inol' who has shelter," i.e. in the condition of a protector, i.e. that he be a native, there are two fleeces that have been plucked^b for him, and two that have been shorn, which are worth half a screpall.

If he have not protection, i.e. if he be not a protector, i.e. if he be not in the condition of a native at all, but only in the condition of a stranger, it is one fleece, worth the fourth part of a screpall that is allowed him, according to nature [i.e. not dyed, &c.] This is Diancecht's judgment.

The wool is undervalued in the other text, and overvalued here, if it be a sheep worth two screpalls, or wool at its proper value. If it be a sheep worth three screpalls, *the price of the wool* stands for 'corp-dire,' body-fine, in the other text, and for honour-price here. And it is from a native to a stranger in the other text, or from the stranger to the native; and it is from a native to a stranger here. And it is an opinion that it is alike there is a screpall in right of his worthiness from every person to the native, when he is worthy; or half a screpall to the stranger; or a fourth of a screpall to the 'murcuirthe' ['sea-cast'] person.

* II. 4. 22. p. 20, *alante if folcaic fuitribe .i. if e folca[ó] bup acco m* *cui bup pae*, which is found in SM. III. 142, l. 14.

^b So Curry; O'Donovan gives 'two *caoi eryind*, and two that have got the shears.' I do not understand the words.

Or a ball of thread, i.e. which is worth half a screpall; i.e. it is half a plucked fleece that is in it and half a shorn fleece; half a pinginn is the value of the half fleece which has been shorn; and a fourth of a pinginn is the value of the half fleece that has been plucked. Three fourths of a pinginn was the value of the product when manufactured, and it is one-half it has been enhanced by skill and attention, just as all manufactures are; all this makes a half screpall.

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Or a hen without delight, i.e. a hen without the great delight of hatching; or a hen without delight, without laying of eggs, and it is not perpetually she is so.

It is by way of honour-price to the shoemaker the fleece or the hen is given here: and it is by way of 'coirp-dire' it is given in the 'senchus' for a hump-stroke [a blow that raises a hump] from a native; and a cow from a stranger, and a sarnaisc heifer from a 'murcuirthe' person of mature sense; and a colpach of six screpalls from a 'murcuirthe' person of half-sense to a native, and a dairt from him in the case of the stranger; a screpall from him in the case of the 'murcuirthe' person of half sense and half intellect; and opposition* took a third from him, so that there is but half to be paid by him.

What is the difference between these and where it is said formerly in the other place, "two sacks for a hen while it is hatching, a sack for a cock when it is treading: half a sack otherwise"; i.e. two sacks for a hen while hatching, a sack of barley and a sack of oats. It is as half corn the oats stand to the wheat, and as a third of value; as two-thirds of corn the oats stand to the barley, and as a half of value; as three-fourths of corn the barley stands to the wheat in this case, and as two-thirds of value. A sack for a cock while treading, i.e. half a sack of barley, which is worth a pinginn, and half a sack of oats which is worth half a pinginn, and all that makes a screpall; a pinginn for the half sack of barley, and half a pinginn for the half sack of oats; half a sack otherwise. A quarter of a sack for the cock when he does not tread, and a quarter for the hen when she does not hatch. There is a quarter of a sack of barley and a quarter of a sack of oats; half a pinginn for the quarter of a sack of barley, and a quarter of a pinginn for the quarter of a sack of oats. Four screpalls for the

* *gymgry* is variously rendered, 'retaliation,' 'reprisal,' 'provocation,' in SM. III. 136, 16; 216, 9; 228, 21; 232, 3; 470, 13, &c.

cock to which has come the time of treading, and one-fourth of a sack for the hen, when she has not come to hatching time, and if she has, its value would not go to her.

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What is the difference between these and where it is said formerly :—

“The ‘dire’ of a hen’s egg,
Its full of foreign herbs;
Four hens and a sack,
For a famous working (laying) hen”[7]

Four hens of ‘dire’ is paid for her, and a sack by way of restitution. The ‘dire’ of a hen’s egg, filled with foreign herbs, and of sraiff (a kind of native dye-wood) and ‘luinget’ and of airged-laimh (auripigmentum arsenium).^a This is according to the ancients.

What is the reason that there is but half a screpall here for the hen, and that there is a screpall for her in the other text? The reason is; it is a hen, or a cock, to whom the season of hatching or treading has come that is in the other text; and *here* it is a hen or a cock to whom the season of hatching or treading has not arrived; or, after she is treaded, its value does not ever go to her. And there are not in the Berla names of treading,^b viz. male and female, that differ to the full save these: for there is ‘smacht’ in the case of the cock, and four things [fourfold?] in the case of the hen. And where it is said in the other place: “fifty eggs together with restitution,” that refers to compensation for her brood for that year.

A lamb of a sack for a ‘flescach,’ and a sheep to a ‘gairid,’ a dairt for a ‘fer-midbad,’ and three cakes are his refection.

A lamb of a sack, i.e. a lamb which is worth a sack of wheat, i.e. which is worth a screpall, to the lowest ‘flescach.’ A sheep, i.e. a sheep which is worth two screpalls to the ‘gairid,’ i.e. to him who goes with his switch convenient to him; or to the man the extent of whose honour-price is short to mention or tell, i.e. the two screpalls; or the extent of his age is short,—ten years for the middle ‘flescach.’ A dairt, i.e. this is a dairt of four screpalls for the meanest ‘fer-midbad.’ Fer-midbad, i.e. a man of mean living, i.e. bad living for his worth; the man who is living upon another person, i.e. in the house of another person. Cakes, i.e. three cakes are his refection, viz. one cake of men’s baking and two cakes of women’s baking; and put the two cakes of women’s baking for one cake of men’s baking; and they are to be given to the ‘fer-midbad’ alone.

^a So Curry renders these names: I do not know on what authority; nor have I the slightest idea what is the drift of the verse.

^b O’Don., ‘a pair of breeding animals’; Curry, ‘any (pair of) procreating animals.’

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11a էրի քերպից, ա էրի n-eneclanna .i. քերպալ 7 ծա քերպալ
7 էրի քերպալլ; ա էրի n-աբա .i. .սիւ. մեկառոն 7 .x. մեկառոն
7 .xii. եկառոն.

11a էրի քի մեծած, ա էրի n-eneclanna .i. ծալիւ քերպիւ քեր-
պալ, 7 քոլքաճ օճ քերպալ, 7 քամալիւ ծա քերպալլ ծեց; ա էրի
n-աբա .i. քերպիւ եկառոն ծեց քիւրից 7 էրիւրից, ու քալիւ
սեկալից; 7 ձեւ լաւի աւսնա քաբամ քաճա քիւ ուն, [345 a] 7 ա
քեւսիւ ծո քոք չաճ ուսն.

11a էրի քերպից ծոն 7 նա էրի քի մեծած .i. ուր չնաճ ու քալիւ
նքերքիւ; ու քամ նքերքիւ նաճա չնաճ քոքն, 7 նա ծիքնար ա
հինգիւն չնաճ ալիւ, 7 նաճ քիւ չնաճ ա n-աճար նաճ ա քեւաճար, քո
քաբաճան եկեկանն ուն աւ, 7 ու n-էքաբաճ, ուսն n-ուլ նաճ ու.
Օքսիւ մ եկեկան քիւ ուն օճա մոքաճ նա հալիւ, քամալ աճա ա լոց
ար մ մի n-մոն օն լո քեւար հե ու չս քոնց ա լան-լոց ար. 11b
քոն քեւա, քո նա եճ եկեկան n-ալիւ ծ' աճքաճ ուն լուր, ու քո
քոլքիւր քիւրքիւս ա n-ալիւ; քալիւ քո քաճա քեւար մ քալիւ աւ
քեկանս լոքս, ուսն n-ուլ եկեկան ծո ու քո քա լոքս
չնաճ քոմալիւ քալիւ, 7 քամաճ քալիւ քիւ նաճ եճ եկեկան նա
հալիւ ծ' աճքաճ ուն-քիւս քոն ու չս քոլքիւր քիւրքիւս ա
n-ալիւ, քալիւ քի քո քի լոքս ուն ա n-ալիւ.

Քի քեւիւ ծո քալիւ լանարի, քոք օն էքաճ քո 'քալիւ
ա էրիւրիւ, քոք քիւ քալիւն լա հալիւ ծո ու հիւ.

Քի քեւիւ .i. քալիւ նա մեծ-ալիւ մ եւ-քալիւ քի քեւիւ, 7 ու քոն
քիւ քո քո n-ալիւ ուն ա էրիւր .i. էրի քեւիւ .i. էրի քոլքաճ էրի մեծ, ծա
քիւ քո քոն քալիւ քի էրիւր. Քի քեւիւ .i. էրի քալիւ, ծա քիւ քո 7
քալիւ քոն քալիւ մեծալիւ. Քի քեւիւ .i. քո 7 ծա քալիւ, մ ծա
քալիւ քի քոն, մ քո քո քի, քոն ծա քալիւ քոն քալիւ քի քեւիւ.
Օն էքաճ .i. օն էքաճ քո քիւ ա քաբամ .i. ա լան-քաճա քո քոնաճա
քո քոն, 7 ա լան-քաբամ ծո քալիւ քի ա քաճ. քիւ քալիւն .i. էրի
քալիւն քի-քալիւ քո, 7 ծա քալիւն քալիւն քի քալիւն քի-քալիւ,
քոն ա քեւիւ քի-քալիւ քի. Լա հալիւ .i. քի հիւ 7 քի լոն, քոն քի
քի աւ քոն քեճ քի 7 քի քոն n-էքաճ.

The three 'flesoachs': their three honour-prices, viz. a screpall, and two screpalls, and three screpalls; their three ages, viz. eight years, and ten years, and twelve years.

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The three 'fer-midbads': their three honour-prices, viz. a dairt of four screpalls, and a colpach of eight screpalls, and a samaisc of twelve screpalls; their three ages, viz. fourteen years, twenty, and thirty, or until the coming of whiskers;—and one natural day is the protection of each man of them, and it is alone he appears in every company.

The three 'flesoachs' then, and the three 'fer-midbads,' are the sons of low grades or parties; or low parties who are not themselves of any grade, and who are not paid honour-price on account of any particular grade, and the grades of whose father or grandfather are not known, with whom to find honour-price for them, and as far as they do investigate, there is nothing. And these are entitled to this honour-price from the entrance of their age, in the same way that its price is put upon the four-footed beast from the day upon which it is born, until it comes to have its full value upon it. Or else indeed, that there is no honour-price for age recognised in them at all until they have reached the fulness of their age; for, however long a person may be in accumulating property, there is no honour-price to him until he has the full property of a grade; and it is in that same way the honour-price of age is not recognised for those here until they have reached the maturity of their age; for their age is their property.

Three seds for a tanist 'bo-aire,' and his protection from one canonical hour to another; and five cakes, with milk for him, or butter.

Three seds, i.e. the tanist of the 'bo-aire' is the best 'og-aire,' and this comes to each of the three aires of them, i.e. three seds, i.e. three colpachs of three cows, which produce one cow for the meanest 'og-aire.' Three seds, i.e. three samaiscs, which produce a cow and a samaisc for the middle 'og-aire.' Three seds, i.e. a cow and two samaiscs; the two samaiscs for a cow, and the cow therewith, making two cows for the best 'og-aire.' From the 'trath,' i.e. from the one canonical hour to its fellow (*the next day*) is his protection, i.e. his full feeding and attendance were given to him here, and his full protection he relinquished in lieu of it. Five cakes, i.e. three cakes of men's baking, and two cakes of women's baking for one cake of men's baking, making four cakes of men's baking; with butter and with milk, to the two persons who accompany him upon one night's entertainment and on sick maintenance.

The three og-aïres : their three honour-prices are a cow to the meanest man, a cow and a samaïse to the middle man, two cows to the best man. One day is the protection of each man of them. Two men are their company upon one night's entertainment, and on sick maintenance, of each man of them. Three men are the company of each man of the two inferiors when making 'cain' law or 'caïrde' regulation, and the best man has four. Their three properties in cows are, six cows, and seven cows, and eight cows ; five pigs, and ten sheep, and three ridges* of onions, and the fourth a ridge of 'imus' each man of them. Their three properties in land are, land of six cumals, and land of seven cumals, and land of eight cumals. Each man of them has his share in a plough, i.e. an ox and a plough-share and a goad each man of them ; and his share in a kiln, and his share in a mill, and his share in a barn, each man of them. And his 'log-enech' honour-price does not fail him on account of a haggard and a hand-quern if he has them. Each man of them has a horse for work and for riding. Each man of them has two hens and a cock.

Five seds to the 'bo-aïre tuise,' and two days are his protection, and eight cakes to him, with their condiment, and salt to season them.

Five seds, i.e. the leader of the bo-aïres, the best bo-aïre ; and that number goes to every bo-aïre of them, i.e. five seds, five samaïses at their own proper value, which produce two cows and a samaïse to the lowest bo-aïre ;—five seds which produce three cows, i.e. a great cow and four samaïses ; the four samaïses for two cows, put the cow along with them, so that that makes three cows for the middle bo-aïre ;—five seds, i.e. which produce four cows, i.e. three great cows and two samaïses ; put the two samaïses for a cow, put this cow to the three cows, so the whole makes four cows for the best 'bo-aïre.' Two days, i.e. his full protection of food and attendance, i.e. a natural day and an artificial day, i.e. his full refection with attendance was given him here, and his full protection he relinquished in lieu of them. Eight cakes, i.e. with their seasoning of salt.

If it is to the best 'bo-aïre' this applies, there are to be eight cakes, of men's baking, and these are given to the four men whom he has upon one night's entertainment and on sick maintenance.

If it is to the lower two, however, they consist of four cakes of men's baking, and four of women's baking ; the four cakes of women's baking for two of men's baking ; put these to the four, and they make six of men's baking in all, to be given to the three who form the company on one night's entertainment and on sick maintenance. And salt, i.e. and seasoning for them of salt.

* Cf. O'Dav., p. 97, *sub* 'indra' .i. iumaire, where this passage is quoted ; but no explanation is given of *imus*.

The three 'bo-aires,'—their three honour-prices, viz. two cows and a samaise, and three cows, and four cows, i.e. two cows and a samaise for the lowest man, three cows to the middle man, four cows to the best man. Three days is the protection for each man of them. Three persons form the company upon one night's entertainment and on sick maintenance, of each man of them; or, let three men be the company of each of the lower two, and let the best man have four. Six men form the company of each man of them when making 'cain' law and 'cairde' regulations; or seven to each of the lower two, and eight to the best man.

Their three properties in cows, viz. ten cows and twelve cows, and twenty-four cows. Their three properties in land, viz. land of twice seven cumals to each of the lower two, and land of four times seven cumals with the best man. Ten pigs and twenty sheep with each man of them; five hens and a cock with each man of them; the best man has a plough with its proper accompaniments, and a kiln, and a mill, and a barn. Each of the lower two has his share in a kiln, and his share in a plough, and his share in a mill, and his share in a barn. Each man of them has six ridges of onions, and a seventh ridge of 'imus.' Each man of them has three sacks, i.e. a sack of malt, a sack of salt,^a and a sack of food corn. Each man of them has three snouts, i.e. the snout of a coulter under the earth, the snout of a hog on a post, and the snout of a salted pig [LnagC., p. 121, note ¹] on a beam.

'Daer-nemed' persons now, carpenters, smiths, braziers, gold-smiths, doctors, brehons, druids, and the people of every art in general.

Daer-nemed persons, i.e. fist-nomed, who do 'nemsenchus' with their fists. And the force of the 'now' in the case is, i.e. it devolves upon me to relate or tell you, or, I deem them different from the 'saer-nemed' persons. Builders, i.e. who do the carpentering. Smiths, i.e. who do the smith-work. Braziers, i.e. who work in brass. Gold workers, who work in gold. Doctors, who perform the cure. Brehons, i.e. a judge who presides at the pleading of a cause, and a judge of unintentional crime, and a judge of exemption. Druids, who perform the 'feth fia,^b or 'aislinecht,' the divination. Every art, i.e. the people of every offering in general, and of the minor arts.

The art of a brehon and of a carpenter-builder increases till it reaches the refections of twelve men; and fifteen seds for 'dire.'

^a So Curry renders; a gloss in H. 4. 22, p. 20 gives .i. (miat) guala as the meaning of m. mupluata.

^b No doubt the 'fael finda', referred to in St. Patrick's Hymn Pref., rendered 'guard's cry' by Stokes.

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Քօրեք .i. քօրեքս in լրարի-թա ըօն երեւաման ր լո-թը, ըսն
աշնո բրարնոն երեւ, Եօ ըօն ըսր Ե' բրեւեէ աշ. Դա թաք ըք .i.
ա լան-ժան քօր թեէ բել 7 քօր բօլաէ ը-ժնարա .i. ըէքս ըսն աշնո բր-
րնոն երեւ, 7 շէրար ըօն Եր (BB., ըսր Y.), ըօնօ .xv. բրն աշ. Եւք
թօրօք ըեք. .i. .u. թօրօք ըք, ըա ըքար ըա եա ըք 1 ը-ա ընեւանն .i.
ix. մեա ըսն աշնո բրարնոն երեւ, 7 Երն եա ըսն ըսր, ըօնօ ըա եա ըք բրն
աշ.

Ոօ, քօրեքս in լրարի-թա ըօն երեւեմ ր լո-թը .i. ըսն
աշնո ալրեքա 7 ըսն լրարն ըօն ժան-լիք ըօն ըսրեւաշի .i.
Եօրեւք եւաթ ըա թըք ըք .i. ա լան-ժան քօր թեէ բել 7 քօր
բօլաէ ը-ժնարա .i. թըքս ըօն աշնո ալրեքա 7 թըքս ըսն լրարն
ժան-լիք ըօն ըսրեւաշի, ըօնօ ըա թըք ըք բրն աշ. ; Եւք .u. թօրօ
քք 1 ը-ա ըսր .i. .u. թօրօք ըք ըա ըքար ըա եա ըք 1 ը-ա ընեւ-
անն .i. թե եա ըօն աշնո ալրեքա, 7 .u. եա ըսն լրարն ժան-
լիք ըօն ըսրեւաշի, ըօնօ .xv. եա աշ. բրն.

Մաթ երեւեմ լօրա մեք .i. երեւ բենո Եւք երեւ
բելօ Եւք երեւեւ երեւ եւն եւք.¹

Մաթ երեւեմ .i. մաթ երեւեմ եւք Եօլաէ րնա լօրա երեւեմ .i.
1 բեւեւք 7 1 բրեւեէ 7 1 լեքնօ. Երեւ բենո .i. եւք Եօլաէ 1 բեւեւք.
Բելօ .i. եւք Եօլաէ ա բրեւեէ ըօ նեօ լօրեւք բեւեւք Ե. Երեւ
եւն .i. եւք Եօլաէ ա լեքնօ ըս նեօ լօրեւք բեւեւք Ե.

Մաթ օլլամ բաթ բաք, բաշի Եօ բիւիւ բե 1 ը-ա
Եւք, Եւք բրեւեւք միք Ե.

Մաթ օլլամ .i. մաթ օլլամ աշ ա մեա բաթեէ ըա բաք. Տաշի .i.
նօրաքեւաք բե 7 բիւ 1 ը-ա ընեւանն ; եօ ար բիւիւ լաթ բօն
օլլամայն բաք. Եւքեւք .i. ա լան-թաքան եր 7 բօնօթա [346a].

Աւք ըօն Եօլօրն in Ե-օլլամ բաք ու եւք մօ ըա բրն ըօն
Եօլօրն ա լօրեւաւք, ըօն բաքն լաթա ըօն եւէ աշ ար
նեւեւ Եօլանն ; աւեւեւ լաթն ըքար ու եւք մօ ըօն ըա Եօլօրն
բաքն օլլամայն բելօ, ըօն բաքն օլլամայն մեքա, ըօն բաքն
լեքնօ ; ըօնօ Ե ու ըօն բօն in Ե-քարն ըա բրն-ժան ըօն եւէ
աշ 1 բօլա .i. Եօլա բաք 7 Եօլան-բաքն, 7 in ըօն ըօն ար
աւքն

Increases, i.e. this art increases for the brehon who is a 'good' man, for the advocate who prepares judgment, together with the skill of a 'dos' in poetry. Twelve men, i.e. his full company on one night's entertainment and on sick maintenance; i.e. eight to the advocate who prepares judgment, and four to the 'dos,' and all these make twelve. Fifteen seds, i.e. fifteen seds which produce twelve cows is his honour-price, i.e. nine cows to the advocate who prepares judgment, and three cows to the 'dos,' and all these make twelve cows.

Or, this skill increases for the judge who is a 'good' man, i.e. for the pleading advocate, and for the builder who makes a great stone church, or a wooden oratory, i.e. till it reaches the refectory of twelve men, i.e. his full company on one night's entertainment and on sick maintenance, i.e. six for the pleading advocate, and six for the builder of the great stone church, or a wooden oratory, so that all these make twelve men. And fifteen seds for his 'dire,' i.e. fifteen seds which produce twelve cows for his honour-price, i.e. six cows for the pleading advocate, and six cows for the builder of a stone church or a wooden oratory, so that all these make twelve cows.

If he be a brehon of three judgments, viz. judgment of the Feine, judgment of the poets, and judgment of the white language.

If he be a brehon, i.e. if he be a brehon who is learned in the three judgments, viz. in 'feinechus,' in poetry, and in reading. Judgment of the Feine, i.e. who is learned in 'feinechus.' Of the poets, i.e. who is learned in poetry, as far as the 'feinechus' is concerned therewith. Of the white language,^a i.e. who is learned in reading [*the civil and the canon law?*], as far as the 'feinechus' is concerned therewith.

If he be an ollam of the sages, skilled in building, he advances to twenty seds for his 'dire'; and he has a month's refectory.

If he be an ollam, i.e. if he be an ollam who has the mastery of the building art. He advances, i.e. there are twenty-one seds claimed for his honour-price; there are twenty-one cows for the ollam builder. A month's refectory, i.e. a month is his full protection of food and attendance.

For though the ollam builder be entitled to more than that in right of his superintendence, or though he be master of several branches of building (or carpentering) in several different things; it was repugnant to the author to allow him more than an equality with the ollam who is a poet, or with the ollam skilled in the brehon law or in reading [*Latin?*]. So that what the author did was to give him two chief arts for foundation, i.e. stone-building

^a O'Dav., p. 78, *sub* 'doaircechnatar,' has 'berla bain *buidh*,' glossed as the white language that would be afterwards, i.e. in l. [*the Latin?*].

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Տի՛ն յօ եւի՛տ աշի՛ 1 քօ՛ւա .1. տամ-ւիա՛ց 7 տարիքե՛ն. Դա՛ Բա եւս օրից
 րոյ .1. .սի. Բա՛ Բա Եւստիոս; 7 Բա քառակար յօ քառօ ալ նա
 տասնի եւս օ րոյ ամա՛ն; 7 Եւստիոս Բա քառօ յօ եւս ալ-լօց
 չա՛նա տասնի տի՛ն .1. Բա քառօ քառ. Տե՛ Բա Բա Ինքնա՛ն, 7 սի.
 Բա Բա Եւստիոս, 7 սի. Բա Բա միւլլօրա՛ն; եւս քի Բա Եւստիոս
 րոյ քիքնա յա Բա եւս քիւլ աշի՛ 1 քօ՛ւա, Եւստիոս .xu. Բա. Եւստիոս
 Բա Բա Լօնգա, 7 .iiii. [Բա Բա.] Բաքի, 7 .iiii. Բա Բա Եւստիոս; եւս
 յա Բա Եւստիոս րոյ քիքնա .xu. Բաքի քառօրա, Եւստիոս քիւլ. Բա.
 Եւստիոս Բա Բա Եւստիոս-Եւստիոս .1. Եւստիոս 7 Եւստիոս 7 Եւստիոս
 տարա՛ն 7 միւլ-Եւստիոս օւլլօնա; 7 յա Բա Բա Եւստիոս; Բո
 Եւստիոս րոյ քիքնա քիւլ. միւլաւ քառօրա Եւստիոս .xu. Բա Բա Բա
 Եւստիոս, 7 յա Բա Բա Եւստիոս, 7 յա Բա Բա Եւստիոս, Բո Եւստիոս րոյ
 քիքնա .xu. միւլաւ քառօրա, Եւստիոս .xu. Բա. Դա Բա Բա
 քառօրա, 7 յա Բա Բա Եւստիոս, 7 յա Բա Բա Եւստիոս, Բո Եւստիոս րոյ
 քիքնա .xu. միւլաւ եւս քառօրա, Եւստիոս .xu. Բո. Դա Բա Բա Եւստիոս
 քիւլ, 7 յա Բա Բա Եւստիոս, 7 յա Բա Բա Եւստիոս, Բո Եւստիոս րոյ քիքնա
 քիւլ Բո քառօրա, Եւստիոս Բո Բա քիւլ յօն օւլլօնա քիւլ քառօրա
 րոյ Եւստիոս Բա քիւլ քիւլ աշի՛ Բո՛ Եւստիոս.

Ու՛ յօլաւ ցօ՛ւաւ օւլլ Եւստիոս օւլլ Եւստիոս օւլլ
 Եւստիոս, Եւստիոս օւլլ Եւստիոս, Բո Եւստիոս Եւստիոս Եւստիոս;
 օւլլ Եւստիոս Եւստիոս, օւլլ Եւստիոս Եւստիոս Եւստիոս.

Եւստիոս .1. Եւստիոս Եւստիոս. Եւստիոս .1. Եւստիոս Եւստիոս. Եւստիոս
 .1. Եւստիոս Եւստիոս 7 Եւստիոս. Եւստիոս .1. Եւստիոս Եւստիոս Եւստիոս Եւստիոս
 .1. Եւստիոս Եւստիոս. Եւստիոս .1. Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս
 Եւստիոս Եւստիոս. Եւստիոս .1. Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս
 Եւստիոս, Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս
 Եւստիոս, Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս
 Եւստիոս, Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս
 .1. Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս Եւստիոս.

and wood-carpentering, and the noblest works in these to be his sphere, viz. a stone church and a wooden oratory. He receives twelve cows for these, i.e. six cows for each, and there is taken into account his superintendence over the other arts from these out; and he takes the equivalent of a sixth out of the price of each art of them, i.e. his own sixth. Six cows for 'ibroracht' [working in yew-wood, brew-house building (?)], and six cows for cook-house building, and six cows for mill building; take three cows out of these, and with the twelve cows which he has for foundation, they make fifteen cows. Four cows for ships, and four cows for barks, and four cows for canoes; take two cows out of these along with the fifteen cows above, and they make seventeen cows. Four cows for wooden vessels, i.e. mugs and tubs and keeves of oak, and small vessels in general; and two cows for 'uamairecht' (cellars ?); a cow out of these along with the seventeen cows above, and they make eighteen cows. Two cows for causeways, and two cows for 'caisels' (stone enclosures), and two cows for 'clochans' (stepping-stones); a cow out of these with the eighteen cows above, and they make nineteen cows. Two cows for engraving, and two cows for crosses, and two cows for chariots; a cow out of these, with the nineteen cows above, and they make twenty cows. Two cows for wicker houses, and two cows for shields, and two cows for bridges; a cow out of these, with the twenty cows above, and they make twenty-one cows. So that there are twenty-one cows for the ollam builder in that way, when he is master of all these arts.

Smiths and braziers, and gold-workers and doctors, though any of them be an ollam, are not entitled but to refection for four men; eight seds are their 'dire', and they are allowed protection of three days.

Smiths, i.e. who do smith work. Braziers, i.e. who work in brass. Gold-workers, i.e. who work in gold and in silver. Doctors, i.e. who perform the cures. Though an ollam, i.e. it is to be wondered at. Refection for four, i.e. four men is the company on one night's entertainment and on sick maintenance, of each man of them. Eight seds, i.e. which produce four cows, viz.:—a great cow and six samaisc heifers; the six samaiscs go for three cows; put the cow along with them, and they make four cows in all, which is the honour-price of each man of them, and there is nothing for their tanists. Protection, i.e. three days is the full protection of food and attendance of each man of them.

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Cio dobeir t'ipe do neoch? nínra: aipilliuo ocur
inruacur ocur iona.

T'ipe .i. cio dobeir eniclanh do neó acir.¹ Aipilliuo .i. im coéur.
Inruacur .i. im b'neitir. Ioná .i. im gnimrao.

Teorá fodla fuil for inéaib tuine .i. eniclanh ocur
enechruice ocur enechgurr.

Fodla .i. t'neiré fodeigter do tuine i n-a eneac; eniclanh .i. i lan
7 i leat; enec-ruice .i. i leat 7 i rectmao; enec-gurr .i. t'neiré 7 in
t-aenmao rann fíct.

Saer daer dag-dana, daig foghíat ocur foghíter;
raera a n-atgabala, ocur raer a ruara for a mberaib
fíraib ocur for a felmaccaib.

Dag-dana .i. ip raer 7 ip daer do neó dag-dana do beir aigi.
Foghíat .i. daig foghíat do na maib, ip i a n'rair. Foghíter .i.
foghíter doib, ip i a raere. Saer .i. ip raer doib gan atgabail oib in
énao n-inblessaín. Saer a ruara .i. ip raer in conro i a ruar b'neir
iar fíri meamnaigter doib for na maccaib b'ir as foghlaim oill-feara,
.i. eolura aco; no for a felmaccaib .i. for na maccaib u'ata b'raet²
foghlama oill-feara, no b'ir aig ic foghlaim oillura .i. eolura na
healraon aco; no for a n-uib maccaib .i. for na maccaib u'a tabrair a
foghlaim uib.

Ocur ip i lanamnaet aipreagar ioir in oiri 7 in dalta .i.
forceat gan oileit 7 corz gan agairbe on ari for in dalta, 7
a biatad 7 a eted in oirer ber ic a foghlaim .i. ic venum a dana
oligis, mana pagba o neó aile rin, (.i. o fcoil fenuira faguirao
anall gabar rin, in forzao rin,) 7 a fagui fíri tomatao, 7
gairé fíri fenuatais on dalta don oiri, 7 loz-eneac in gnaro i
fuirnemá he, 7 a etail dana uile [346 b] in oirer beag ac a
foghlaim, 7 ceo tuilleam a dana iar n'oul a tiz a oirer; 7 b'neir-
emnuir 7 invenum 7 fíatnairi dun oirer forceat for in dalta,
7 dun atair for a macc for cuma ceona, 7 dun eclair for a
mandairb.

¹ a t'ir 7 a calmain, Y.

² It might seem as if u'a tabrair should be read, as two lines below; but Y.
agrees in the reading b'raet, which seems to be an etymological pun: fel-mac =
foil-mac, where foil = bracht, 'fat', O'Dav., 56, 'those who have the fat or
juice of learning.'

What is it that gives 'dire' to a person? Not hard: desert and worth and purity.

SMALL
PRIMER

Dire, i.e. what is it that gives honour-price to anyone at all? Desert, i.e. in the matter of property. Worth, i.e. in the matter of word. Purity, i.e. in the matter of deed.

Three divisions that are upon a person's honour, i.e. 'eneclann,' and 'enech-ruice' and 'enech-gris.'

Three divisions, i.e. three things that are set apart for a person (for insult to) his honour. Eneclann, i.e. in full and in half. Enech-ruice, i.e. in half and in seventh. Enech-gris, i.e. a third and the twenty-first part. [See Cor., p. 19].

Free, not-free, are the good arts, because they serve and are served, respectively: free their distraints, and free their obedience, from their rightful supporters[?]^a and from their pupils.

Free, i.e. it is free and it is not free, for a person to have good arts. They serve, i.e. because they serve the wealthy [lit. *the good*]: that is their serfdom. They are served, i.e. they are served: that is their freedom. Free, i.e. they are free from being distrainted for the liability of a kinsman. Free their obediences, i.e. I deem it as freedom that it is their own will in very truth that is adjudged to them over the children who are learning great knowledge from them, or over their 'felmacs,' viz. over the children who have the pith of the knowledge of learning; or who are with him learning knowledge, i.e. they who have knowledge of the science; or over all their pupils, i.e. over the pupils to whom they give all their learning.

And the relation which is recognised between the tutor and the pupil is this, i.e. instruction without reservation, and correction without harshness are due from the tutor to the pupil, and to feed and clothe him while he is at his learning, i.e. learning his lawful art, unless he gets it from any other person;—it is from the school of Feniús Farsaid of yore that this is got, this shelter;—and to help him against poverty, and to support him in old age, these are due from the pupil to the tutor; and the 'log-enech' of the grade into which he is instituted; and the entire profits of his art while he is at his learning, and the first earnings of his art on leaving the house of his tutor; and judgment, proof, and evidence belong to the tutor upon the pupil, and to the father upon his son in the same manner, and to the church upon her monks [SM. II. 349].

^a The gloss refers only to the *felmac*; cf. the connexion in the two entries of O'Dav., p. 86, *feils* no *bes*, and *fealmac*.

SMALL
PRIMER.

ὁρεithem ber tuaλainz fuizell fpuṛ fpuṛinḡ aer
nḡana; α curo fpuṛinḡe oc mear ocuṛ tomuṛ (ocuṛ)
fpuṛthgnum ocuṛ tuilzine caca hoic, ocuṛ beaṛ tuaλinz
coicepta noipe ocuṛ breiṛe; peṛt peoit 1 n-α tupe,
ocuṛ tuṛtuḡuḡo tpeiri, ocuṛ biaṛhaḡo ceṛpaiṛ.

Tuaλainz .i. beaṛ cuimgeaḡ fuizell toun tana leṛt fupin luṛt ac α
mbi in tana. Fpuṛinḡe .i. α curo aiczi 1 fpuṛinne. Meaṛ¹ .i. cia bo fu.
Tomuṛ .i. cia ba meṛ. Fpuṛthgnum .i. ip eolaḡ e im breṛtaib fpuṛthnuma.
Tuilzine .i. po fupin in tuil cinnteac ip coip ap gaḡ oizoi; 7 weṛmaḡ
caca tula α tuilzine im buo 7 im linn, 7 α leṛt o' aer tana, 7 α leṛt o'
aer boṛb eladan, apoaiz co tucac α mbenoaḡtain² fopi α n-oizoiḡ.
Tuaλinz coicepta .i. beaṛ cuimgeaḡ etapḡnuo na breiti peṛtair
iaṛ n-α coimceṛtuḡac do fopi menimain. Seoit .i. uii. peoit fin, ta
teḡat ceṛti ba 1 n-α eniclaunn .i. bo moṛ auo 7 pe famaiṛci; na pe
famaiṛci ap tpi buaib, tabair in mboin fu, conac ceṛti ba.
Tuṛtuḡuḡo .i. tpeiri α lan-fuṛam biḡ 7 fonaḡma; 7 ceṛtuṛ α lan-
tam fopi peṛi 7 fopi folaḡ n-oṛpaṛa.

In glaṛ-aizni ip tairi .i. eolup aiczi toxaṛl aṛgabala cana 7
cine 7 ceṛtiṛ-pleṛta .i. comḡam 7 comfuaṛam 7 comeniclann he 7
in boaiṛe meḡonaḡ, o' biaṛ amlaio fin.

In glaṛ-aizni ip fepri .i. eolup aiczi im breṛtaib Cpeḡime
7 luṛtine 7 Diaṛceṛt 7 foibneno, o' imapṛaio peṛa in fep
romaino; comḡam 7 comfuaṛam 7 comeniclann he 7 in boaiṛi
ip fepri, o' biaṛ amlaio fin.

Acṛ maṛa eolaiz na taine fin fein 1 n-α n-eladnaib .i. Cpeḡimi
7 luṛtine 7 caḡ apcena, no α loizweṛt α n-eladan in tan biṛ iz
meṛeminuḡac fopi α n-oizoiḡ, ip iat fodein do breiṛt doiḡ breṛti
ap gaḡ ni tleḡaio, 7 ip iat-fum do beṛt n-α fiaḡonaiṛi ap na
fuṛac imapṛaio.

Munab eolaiz iat imoṛfpo fodein 1 n-α n-eladnaib 7 1 loiz-
weṛt α n-eladan, ip iat-fum do breiṛt breṛti doiḡ; 7 oiz weḡ do
breiṛt doiḡ.

¹ These words *mes* and *tomus* are variously discriminated in O'Dav., p. 105, *sub*
'mes'; but the ordinary distinction, of 'mental judgment' (*mes*) and 'physical
measurement' (*tomus*), is correct and sufficient.

² Cf. Cor. Tr., p. 90, O'Don.'s note at 'abarta.'

A brehon who is competent to decide in cases touching artists, having his share of righteousness in appraising and in measuring the diligence *to be shown* and the pay due in the case of every piece of work, and who shall be competent to settle custom and judgment; seven seds are his 'dire,' with protection for three days, and feeding of four men.

Able, i.e. who is competent to give a decision to one side or other in a dispute between artists. Righteousness, i.e. his share in truthfulness. Appraising, i.e. what it is worth. Measuring, i.e. what quantity. Diligence, i.e. he is learned in judgments about the diligence *shown*. Payment, i.e. he knows the definite due which is proper for every kind of work; and the tenth part of every construction is its pay in the matter of food and ale, and half of it goes to the *trained* artist, and half of that to the unskilled workman, in order that they may give their benediction upon their works. Competent to decide, i.e. who shall be competent to interpret the judgment externally after having first decided it in his mind. Seven seds, i.e. these are seven seds which produce four cows as his honour-price, viz. one great cow and six samaise heifers; the six samaises go for three cows, and the cow added makes four cows. Protection, i.e. three days are his full protection of food and attendance, and four men are his full company on one night's entertainment, and on sick maintenance.

The lowest green 'glas-aigne,' an advocate who has knowledge of carrying off a distress of 'cain' law and 'cine' [cairde?] and in its fourfold division, he has equal company, equal protection, and equal honour-price, with the middle 'bo-aire,' when he is thus qualified.

The best 'glas-aigne,' an advocate who is learned in the judgments of Credine,* and of Luchtine, and of Diancecht, and of Goibniu, in excess of the previous person,—he has an equal company, equal protection, and equal honour-price, with the best 'bo-aire,' when he is thus qualified.

But if those individuals themselves are learned in their various arts, viz. of Cre-line, and of Luchtine and the rest, or in the price of their skill when they are estimating their pieces of work, they themselves are to give judgment upon everything that they are entitled to, and these, *the advocates*, are to be witnesses that there be not too much taken.

If they are not themselves, however, learned in their various arts and in the value of their skill, it is they, *the advocates*, that are to pronounce judgment for them; and they are entitled to a twelfth part.

* Cf. O'Dav. p. 76, sub *dirna*, where these *Bretha Credine*, &c., are referred to. Credine was the brasier, L. the carpenter, D. the physician, and G. the smith of the Tuatha Dé Danann; cf. Cormac. p. 32, sub *nescoit*.

SMALL
PRIMER.

Ὑπερθेम̃ βερλα̃ πενί̃ οὐρ̃ φίλιδιακτα̃, α̃. ρεοιτ̃ 1 n-α̃
 ὀψε, οὐρ̃ τυρτυγυτ̃ cuiγτι, οὐρ̃ τρια̃ βαίρην̃ το.

Ὑπερθेम̃ .i. in ὑπερθेम̃ βερλα̃ πενί̃ .i. ἰρ̃ εὐλα̃ ; mβερλα̃ πενί̃ 7 i φί-
 λιετ̃, ου̃ νεοτ̃ ταιρλε̃ρ̃ πενεϋρ̃ δε̃ .i. in τ-αιγνί̃ οἰρβερτα̃. Ὀψε̃ .i. α̃.
 ρεοιτ̃ α̃ ἐνιελανν̃ .i. α̃. ρεοιτ̃ ριν̃, ὁα̃ τεγαρο̃ .ui. βα̃ i n-α̃ ἐνιελανν̃ .i. ὁα̃ βα̃
 μορα̃ ἀνο̃ 7 οὐτ̃ ραμαίρ̃ci ; nã hoτ̃ ραμαίρ̃ci ἀρ̃ cετ̃ρα̃ βυαί̃b, ταβαίρ̃ in
 ὁα̃ βα̃ ρuu, conrõ ρο̃ βα̃ ριν̃ ἐνιελανν̃ in αιγνί̃ οἰρβερτα̃. Τυρτυγυτ̃ .i.
 cuiγτι̃ α̃ lan-ϕαερ̃am̃ hiõ 7 ρονατομα̃. Τριε̃α̃ βαίρην̃ .i. α̃ mβαίρην̃
 ρερ̃-ϕυιnẽ 7 .xx. βαίρην̃ ban-ϕυιnẽ, ταβαίρ̃ in ρίετ̃ ban-ϕυιnẽ ἀρ̃ α̃
 α̃. ρερ̃ ϕυιnẽ, cuiρ̃ nã οει̃cĩ ριν̃ ρε̃ celi, conrõ .xx. βαίρην̃ ρερ̃-ϕυιnẽ uilĩ
 ριν̃ ; 7 α̃ ταβαίρ̃c̃ ου̃ñ οει̃c̃nebaρ̃ biρ̃ agañ αιγνί̃ οἰρβερτα̃ iς̃ oenum̃ canã
 7 cαιρ̃oi.

In τ-αιγνί̃ οἰρβερτα̃¹ .i. ρρ̃αιρ̃ εὐλου̃ρ̃ i πενεϋρ̃ 7 i φίλιετ̃
 αιγτι, [ου̃] νεοτ̃ [ταιρ̃ol̃] ἰρ̃ πενεϋρ̃ δε̃. Comtoam̃ 7 comϕαερ̃am̃ 7
 comenielanñ hẽ 7 in τ-αιρ̃ẽ δε̃ρα̃, õ biαρ̃ αmlarõ ριν̃.

Ὑπερθεαμ̃ τρι̃ mβερλα̃, coimτορι̃ το̃ ρρ̃i hoιρ̃i τuiρ̃ẽ.

Ὑπερθεαμ̃ .i. in ὑπερθेम̃ 'ς-α̃ ται̃c̃ nã τρι̃ βερλα̃ .i. πενεϋρ̃ 7 φίλιετ̃
 7 legenõ. Coimτορι̃ .i. comenielanñ το̃ ρρ̃iρ̃iñ oιρ̃i τuiρ̃i .i. in τ-αιγνί̃
 ρρ̃iρ̃iñol̃i ὑπετ̃.

Οὐτ̃υρ̃ α̃ lan-οam̃, 7 δε̃c̃ laĩcĩ α̃ lan-ϕαερ̃am̃, 7 .ix. mbã α̃
 ἐνιελανν̃. Iρ̃ εο̃ αογαιρ̃ õ ριζαι̃b cõ n-α̃ comγρ̃αοαι̃b.

In τ-αιρ̃onĩ ρρ̃iρ̃iñol̃i ὑπετ̃ .i. nocõ n-uil̃ ac̃c̃ γλανα̃τ̃ 7 cinneõ
 λuis̃ 7 aincepã² αταρ̃iã 7 in τ-ollam̃. Comtoam̃ 7 comϕαερ̃am̃
 7 comenielanñ hẽ 7 in τ-αιρ̃ẽ τuiρ̃, õ biαρ̃ αmlarõ ριν̃.

In γλαρ̃-αιγνί̃ ἰρ̃ ταιρ̃i, ac̃ τοι̃c̃ĩ 7 ac̃ τοxal̃ το̃ γρ̃αοαι̃b̃ πενί̃ ;
 7 in γλαρ̃-αιρ̃onĩ ἰρ̃ ρερ̃iρ̃, ic̃ ρει̃c̃emnuρ̃ im̃ α̃ cainγiñ. In γλαρ̃-
 αιρ̃onĩ ἰρ̃ ρερ̃iρ̃ imoιρ̃põ, ic̃ τοι̃c̃ĩ 7 ic̃ τοc̃pãl̃ το̃ γρ̃αοαι̃b̃ ρλα̃tã ;
 7 in τ-αιρ̃onĩ οἰρβερτα̃, ic̃ ρει̃c̃emnuρ̃ im̃ α̃ cainγiñ ; in τ-αιρ̃onĩ
 οἰρβερτα̃ ic̃ τοι̃c̃ĩ [347a] 7 ac̃ τοxal̃ το̃ ριζαι̃b̃ cõ n-α̃ com-
 γρ̃αοαι̃b̃, 7 in τ-αιγνί̃ ρρ̃iρ̃iñol̃i ὑπετ̃ ac̃ ρει̃c̃emnuρ̃ im̃ α̃
 cainγiñ ;—7 ollam̃ ὑπετ̃emuñ το̃ ὑπετ̃ ὑπετ̃ĩ τοι̃b̃ uilĩ. Ὑαιρ̃
 αοειρ̃, “ἀρ̃ ἀρ̃ cenñ ĩ lap̃ λα̃c̃αρ̃ n-αιγνι̃uρ̃α̃ mamip̃ ρρ̃i hol̃lamam̃.”

¹ O'Dav., p. 54, has 'airbert,' .i. imrisin, 'dispute.'

² Cf. O'Dav., p. 83, *sub* 'écreailed'; as tré e. foillsighter aincea an betha, through definition are explained the world's difficulties.'

A brehon of Feine-language and of poetry; ten seds are his 'dire,' and protection for five days, and thirty cakes for him.

SMALL
PRIMER
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A brehon, i.e. the brehon *skilled in* Feine-language, i.e. who is learned in the Berla Feine and in poetry, as far as the Fenechus is concerned therewith, i.e. the 'aigni airberta' (*pleading advocate*). Ten seds, i.e. his honour-price; these are ten seds which produce six cows, two great cows and eight samaisc heifers; the eight samaiscs for four cows, put the two cows along with them, and that makes six cows, the honour-price of the pleading advocate. Protection, i.e. five days are his full protection of fool and attendance. Thirty cakes, i.e. ten cakes of men's baking, and twenty cakes of women's baking; put the twenty cakes of women's baking for ten cakes of men's baking; add the tens together, and the whole makes twenty cakes of men's baking, to be given to the ten men who are with the pleading advocate in making 'cain' law and 'cairde' regulation.

The 'aigni airberta,' *pleading advocate*; he has [lit. a rain of knowledge], a ready acquaintance with Fenechus, and with poetry, as far as Fenechus is concerned therewith. He has equal company, and equal protection, and equal honour-price with the 'aire desa,' when he is thus qualified.

A brehon of three languages; he has the same 'dire' as the 'aire tuise.'

A brehon, i.e. a brehon who knows the three languages, viz. fenechus, poetry, and reading [Latin?]. Equal 'dire,' i.e. equal honour-price with the 'aire tuise,' i.e. the 'aigni frisnindli breth,' the advocate who prepares judgment.

Eight men are his full company, and ten days his full protection, and nine cows his honour-price. This is what he sues, from kings and their co-grades.

The 'aigni frisnindli breth,' the advocate who prepares judgment: there is nothing but correction, and determination of oath and difficulty between them, between him and the ollam. He has equal company, and equal protection, and equal honour-price with the 'aire-tuise,' when he is thus qualified.

The lowest 'glas'-advocate sues and recovers for the Feine grades; and the best 'glas'-advocate is employed in advocacy about their cause. The best 'glas'-advocate, however, sues and recovers for the 'flaith' grades; and the 'airberta' advocate is employed in advocacy about their cause. The 'airberta'-advocate is employed in suing and recovering for kings and their co-grades; and the advocate 'frisnindli breth' is employed in advocacy about their cause;—and an ollam of brehons is employed to pronounce judgment for them all. For it is said, "a head in mire" is the arrangement of a pleading, unless it is under the direction of an ollam."

* Cf. O'Dav., p. 100, 'sub-lap,' where the quotation is unintelligible.

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PRIMER

Saī līṭṭi, cōmpāre do ppi nūg n-aen tuāte; tanaiṭṭi ruad līṭṭi, cōmḍipe do ppi haiṭṭi n-aīṭṭi; oc pāi, cōmpāre do ppi haiṭṭi tuiṭṭi; pēar ceatṭumun fūte, cōmpāre do ppi hoiṭṭi nḍeṭṭa: iṭṭi biatāḍ ocuṭ tūṭṭuḍ ocuṭ ḍipe and ṭo uile. 'Uleagait mic leiṭṭiḍ o ppi alle pāre aḍa lugu; aīṭṭi nī fūil in leiṭṭi cen pāre.

Saī .i. in ti ac aṭa pāreḍḍ na līṭṭi .i. in pēar leiṭṭi .i. cōmeniclaṇṇ do ppiṭṭi nūg ac aṭa in aen tuāṭ .i. xx. c. Tanaiṭṭi .i. in ti iṭṭi tanaiṭṭi ruad do pāreḍḍ na līṭṭi .i. in tṭai cānoine .i. cōmeniclaṇṇ do ppiṭṭi aīṭṭi n-aīṭṭi ap an aīṭṭi pōṭṭiḍ mēḍonāḍ. Oc pāi .i. in ti iṭṭi oc pāreḍḍ .i. in pōṭṭeḍḍ .i. cōmpāre do ppiṭṭi oīṭṭi pōṭṭiḍ iṭṭi tuiṭṭi, ḍa fūile cuṭ cumalā n-aeniclaṇṇ. Pēar ceatṭumun fūte .i. in ti ac aṭa iṭṭi cēṭṭamāḍ lucc on tṭai .i. in pōṭṭiḍ .i. cōmeniclaṇṇ do ppiṭṭi oīṭṭi nḍeṭṭa ap an oīṭṭi n-aīṭṭi, ḍa fūile ḍa ba .x. i n-a eniclaṇṇ. Ḍiatāḍ .i. in biat; tūṭṭuḍ .i. in pāṭṭam; ḍipe .i. eniclaṇṇ: na hēṭṭaḍi ṭo uil. Sāiṭṭe aḍa lugu .i. uleagait o na hūb ppi alle ṭo pēṭṭiṭṭiṭṭi pōṭṭiḍ .i. on ppi leiṭṭi 7 on tṭai cānoine .i. caeḍḍ 7 pōṭṭiḍ 7 ḍeṭṭiḍ 7 pōṭṭiḍ 7 pōṭṭiḍ, eniclaṇṇ iṭṭi lugu na ppi ḍoib. Cen pāre .i. ap nūcun fūil in leiṭṭi ḍoniat gan eniclaṇṇ ḍoib ap a pēat .i. cumal ḍun caeḍḍ, ḍa cumal do pōṭṭiḍ, tṭi cumalā ḍun ḍeṭṭiḍ, cēṭṭa cumalā ḍun pōṭṭiḍ, cuṭ cumalā ḍun pōṭṭeḍḍ, pē cumalā ḍun tṭai cānoine, uī. cumalā ḍun ppi leiṭṭi.

Sāṭṭe ḍonon ḍuṭṭiṭṭi, cōmpāre do ppi haiṭṭi nḍeṭṭa.

Sāṭṭe ḍonon¹ .i. in pāṭṭi ḍonon in ḍuṭṭiḍ cu ḍonon, no cu ḍuṭṭi, no cu ḍaṭṭiṭṭi, no cu ḍuṭṭiḍ. Ḍuṭṭiṭṭi .i. ḍuṭṭiḍ .i. ḍuṭṭiḍ .i. ḍeḍ ḍuṭṭiḍ; no ḍuṭṭiḍ .i. ḍeḍ i ḍeḍṭeṭṭi ḍeṭṭa; no ḍuṭṭiḍ .i. ḍeḍ a ḍeḍṭeṭṭi ḍuṭṭiḍ pōṭṭi .i. ḍuṭṭi, pōṭṭi. Cōmpāre .i. cōmeniclaṇṇ do ppiṭṭi aīṭṭi nḍeṭṭa .i. in pāṭṭi ḍuṭṭiḍ, cōmḍam 7 cōmpāṭṭam 7 cōmeniclaṇṇ hē 7 in tṭaiṭṭi ḍeṭṭa.

¹ Quoted in O'Dav., p. 79, *sub* 'dron'; 'dron' is often used with varying translation, cf. MR. 128 'strong'; Oss. 1. 33 'accomplished'; Lmag. 236 'directly'; FM. 923 'exact'; LU. 40 a 1; LL. 141 b 49; BB. 7 b 35, &c. It seems more natural to take it in connexion with the following noun, cf. *ler* in next item.

A sage of letters, equal nobility to him with a king of one territory; a 'tanist' of a sage of literature, equal 'dire' to him with an 'aire ard'; a young sage, equal nobility to him with an 'aire tuisse'; a man of a fourth of sagedom, equal nobility to him with an 'aire desa': in each case including feeding and protection and 'dire.' Sons of reading [students] from that onward, are entitled to a nobility that is less; for there is no study without [i.e. *that does not acquire*] nobility.

SMALL
PRIMER.
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Sage of letters, i.e. the person who has mastery of literature, viz. the 'fear legian,' 'man of reading' [*trained in Latin and the civil law, (f)*]; he is of equal honour-price with the king who has the one territory, viz. a cantred. Tanist, i.e. the person who is tanist of a sage in the mastery of literature, i.e. the doctor of canon-law; he is of equal honour-price with the 'aire ard,' for the middle 'aire forgaill.' The young sage, i.e. the person whose mastery is young, viz. the teacher; he has equal nobility with the lowest 'aire forgaill,' to whom there are five cumals as his honour-price. Man of a fourth of sagedom, i.e. the person who is in the fourth place from the sage, viz. the historian; he has equal honour-price with the 'aire desa,' to whom there are twelve cows as his honour-price. Feeding, and protection, and 'dire' (i.e. honour-price), all these items. Nobility that is less, i.e. from those downward, whom we have mentioned before, 'fer legind,' and doctor of canon-law, viz. 'caedach,' and 'learner,' and 'disciple,' and 'historian,' and 'teacher,'—these have a less honour-price than the former. No study without nobility, i.e. for there is no study ('legind') which they make without honour-price to them in consequence, viz. a cumal to the 'caedach,' two cumals to the 'learner,' three cumals to the 'disciple,' four cumals to the 'historian,' five cumals to the 'teacher,' six cumals to the 'doctor' of canon-law, seven cumals to the 'fer legind.'*

A builder of a firm oratory, has equal nobility with the 'aire desa.'

Builder, i.e. the builder who builds the oratory firmly, or erectly, or strongly, or straightly. Durt hech, i.e. 'dair-tech,' 'a house of oak'; or 'deir-tech,' 'tear-house,' i.e. a house in which tears are shed; or 'duair-tech,' 'word-house,' a house in which words are slung, 'duar' meaning 'word.' Equal nobility, i.e. he has equal honour-price with the 'aire desa,' i.e. the builder of the oratory has equal company, and equal protection, and equal honour-price with the 'aire desa.'

* This arrangement gives the 'fer legind,' 'vir roð legendi,' the highest position in the scholarship, above the doctor of the canon. It seems hardly doubtful that the 'reading' here meant is in the Latin language; if so, it is fair to argue that the study was in the *civil law*.

SMALL
PRIMER.

Saep lep long ocur bairce ocur cuplach ocur letrra,
Dorppona anō ro uile, α cumut na rairri rin do.

Long .i. in rairi doni cu lepr,¹ no cu lor, na longa ar α mbi impum .i. na longa fada. Bairce .i. for na bi impum .i. na perppinn. Cuplāc .i. in α mbit peiceba. Letrra .i. na cpaino-letrra .i. iana 7 opomlāc 7 vabca: na hejnalil rēa uili. Cumut .i. α coimeo no α cuoruma na heniclainni rin aoubnamar romaino do .i. cētri vana inuioa aigi, cētri ba do ar gac noan; 7 vā van oib 1 pōta aigi, 7 vā ba do ar na vanaib eli, conio amlaio rin ar cuoruma eniclaonn na cētri noan-ra pē heniclaonn in tpaī dūprētāig d' elatoin aigi.

Saep muilind α cumut; rai ibropacta α cumut:
raepe aipeach dera do caāae.

Saep muilind .i. α coimeo no α cuoruma rin. Sai ibropacta .i. in tpaī ac ata raircēt na hibropacta, α coimeo no α cuoruma na heniclainni aoubnamar romaino. Do caāae .i. comtam 7 com-
pēram 7 comenclann cāc pēp oib 7 in t-aipe dera.

Fear congeb dede, no tpede.

Dede .i. pēp congbur vā van examla .i. goibneēt 7 cepvāc, 7 .uif mba do orpo rin, 7 cētra ba in gabann 7 cētra ba na ceapra, conio oēt mba rin. [Dām .i.] cētrur in gabann 7 cētrur don cepo conio oētur α noam imalle. Tpede .i. tpi vana inanna aigi .i. dūprcēt 7 muilinn 7 ibropact; 7 in van ip uairli oib 1 pōta aigi .i. dūprcāc, [347 b] 7 .uf. ba do ar pīde; 7 α pēirio do buain arin vana van eli .i. vā ba; tabair in vā ba rin pūra pē buaib uil aigi 1 pōta, conio oēt mba uili rin. Seipēr do ar dūprcīs α aenur, 7 α pēirio do ar na vanaib eli .i. vāp; tabair in vāp pūrin pēipēr, conio oētur α vām.

Fear congeb ceatarra, ii. pēoit dēg 1 n-ā dīpe, ocur
biatāo vā fear dēg, ocur tūpchuḡuō decmuīde do.

Ceatarra .i. pēp congbur cētra vana examla .i. goibneēt 7 cepvāc, ailt:peēt 7 geibneēt .i. nai mba 7 pē pamaipri, vā tegair vā ba dēg 1 n-ā

¹ The gloss takes *lir*, 'industrious'; but perhaps *lēr*, 'sea,' was the original.

A builder of sea-ships, and barques, and canoes, and vessels; he who has made all these, has the equivalent of the above nobility.

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Builder, i.e. the builder who builds industriously or numerous, or the ships, which are fitted for voyaging, i.e. the long ships. Barques, i.e. which are not fitted for voyaging, i.e. the 'sherkins.' Canoes, i.e. on which the hides are. Vessels, i.e. mugs and tubs and keeves. All these, i.e. all these items. Its equivalent, i.e. are equalising or balancing that honour-price which we have mentioned above for him, i.e. four parallel arts he has, four cows for each art; and he has two arts of these in chief, and he has two cows for the other arts, so that it is in this manner the honour price of these four arts is equivalent to the honour-price of the oratory builder through his skill.

A builder of a mill, has the same *honour-price*; one skilled in 'ibroracht,' the same: each of them has the nobility of an 'aire desa.'

A builder of a mill, i.e. has the same amount, the equivalent, viz. six cows. Skilled in 'ibroracht,' i.e. the sage who has the mastery of 'ibroracht' [coopering in yew-wood?], the like, the equivalent, of the honour-price we have mentioned above. Nobility, i.e. each man of these has equal company, and equal protection, and equal honour-price with the 'aire desa.'

A man who keeps up two, or three of these arts [*has eight cows as his honour-price, and eight men are his company at refectons*].

A man who holds two or three, i.e. a man who keeps up two different arts, i.e. smith-work and gold-work; and there are eight cows to him for these, viz. the smith's four cows, and the goldsmith's four cows, making eight cows. As to his company, there are the smith's four persons and the goldsmith's four, so that eight men altogether *form* the company of the man of two arts. Three, i.e. he has three parallel arts, i.e. oratory-building, mill-building, and ibroracht (brew-house building?); the noblest art of these is his foundation, viz. the oratory, and he has six cows out of this, and a sixth to be taken out of the other two arts, i.e. two cows; put these two cows to the six cows that he has as foundation, and they make eight cows in all. He has six men for the oratory alone, and a sixth out of the other, i.e. two men; put the two to the six, and it makes eight men as his company.

A man who keeps up four of these arts, fifteen seds are his 'dire,' and refectons for twelve men, and protection of ten days for him.

Four things, i.e. a man who keeps up four different arts, viz. smith-ship and goldsmith-ship, and carpentering, and cloth-figuring,* i.e. he has nine cows and

* *Gebidecht*; O'Dav., p. 96, sub voce *geibeich*, "the men who make cloth *gebechda*, i.e. checked 'panga,' or checked 'eangs' [folds, links? O'C. Lect., p. 556, MR. 2:3; O'Connell gives *eang*, "track; notch, groove, dint, patch, gusset,"] i.e. engravers." The word is used in O'Dav. p. 63, as a gloss to *cichae*, and explained *rannaigh* [leg. *rindaigh*] 'engravers.'

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eniclann .i. cétra ba in gabann 7 cétra ba in cétroa, da ba in ailtire 7 da ba in geblaié. Dia dao .i. da fer des a lan-dam .i. cétur in gabano, 7 cétur in cétroa, 7 dia in ailtire, 7 dia in geblé, conio da fer des uili rin. Turéusuo .i. deémas a lan-raeram bio 7 ponasoma .i. tperi in gabano, 7 tperi in cétroa, oile in ailtire, 7 oile in geblaié, conio x. laiti uili rin.

Carpat raer, ocur ailtire, ocur gebeic, ocur rinndaisi,
ocur tuathait, raire boaire tanairi doib. Dia congba
da dan doib, raire boairis tuire do.

Carpat .i. raer na carpat. Ailtire¹ .i. doniao in ailtireét.
Gebeic .i. doniao in geblaié. Rinndaisi .i. doniao in rinndaisé.
Tuathait .i. tathait a croicni in na raiaib. Saipe .i. eniclann in
boaire tanairi doib uili .i. do gac fir do tanairi na mboaire .i. in
t-ocaire ip ferri, da fuilet da ba i n-a eniclann. Da dan .i. dia
congba da dan doib rin .i. eniclann in boairis tuire .i. tuire na
mboaire, in boaire ip ferri, da fuilet cétra ba i n-a eniclann.

Torpoire, ocur narcaire, ocur cairpemain, ocur
cirmaire, ocur iarcairi, raeri fir mudo doib.

Torpoire .i. doniao in torpoireét. Narcaire .i. doniao in nar-
caireét, no da n-a epri [u] nare .i. in ftercá ip tairi. Cairpemain
.i. cairp-main na raici corra. Cirmaire .i. doniao in cirmaireét.
Iarcairi .i. doniao in iarcaireét. Saeri .i. eniclann in fir mudo
ip tairi, da fuilet cétra fterpall doib uili, no fterpall cá fir doib.
Ar a mtoacur rin, maó mtoaire iao; 7 minab mtoaire, ni fuil naé ni
doib ar a ndan; no raeri fir mudo du gac fir doib .i. fer mudo rin ar
in ftercá ip tairi.

Cruit, ip e aen dan ciuil inoerein, oliger raeri cen
imteio la hordam; raeri boaire tuire do.

Cruit .i. ar timpan rin, no cruit uirri toem. Ciuil .i. ip e aen
dan oirpseo. Saeri .i. oliger eniclann. Cen imteio .i. gen supab
imaille re huara, acé a bet ar aigó a aenur. Saeri .i. eniclann in
boairi tuiri do .i. tuire na mboaire .i. in boairi ip ferri, da fuilet
cétra ba i n-a eniclann; no da n-ollamnaib ata rin, 7 nocon fuil ni da
tanairi.

¹ The 'ailtiro' is defined in O'Dav., p. 54, sub 'alt,' as 'saor denma tighi,' the house-building carpenter.

six samaises, which make twelve cows as his honour-price, i.e. the smith's four cows, and the goldsmith's four cows, the carpenter's two cows, and the cloth-figurer's two cows. Refections, i.e. twelve men are his full company, i.e. the smith's four, and the goldsmith's four, and the carpenter's two, and the cloth-figurer's two, so that this makes twelve men in all. Protection, i.e. ten days are his full protection of food and attendance, i.e. the smith's three days, and the goldsmith's three days, the carpenter's two days, and the cloth-figurer's two days, so that these make ten days in all.

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A chariot-builder, and a carpenter, and a cloth-figurer, and an engraver, and a shield-coverer ; these are entitled to the nobility of a 'bo-aire' tanist. If he keeps up two of these arts, he has the nobility of a 'bo-aire tuise.'

Chariot-builder, i.e. the builder of the chariots. Carpenter, i.e. they do carpentry. Cloth-figurer, i.e. they make cloth-figuring. Engraver, i.e. they practise engraving. Shield-coverer, i.e. they sew the hides around the shields. Nobility, i.e. they have, each of them has, the honour-price of a tanist of the 'bo-aires, viz. the best 'og aire,' who has two cows as his honour-price. If he keeps up two of these arts, he has the honour-price of the 'bo-aire tuise,' the leader of the 'bo-aires,' the best 'bo-aire,' who has four cows as his honour-price.

Turners, and fetterers, and leathern-bottle makers, and combers, and fishermen, have each the nobility of a 'fer mbidbad.'

Turners, i.e. who do turning. Fetterers, i.e. who do fettering, or to whom the 'nasc' [chain, ring] is a burden, viz. the meanest horseboy. Leathern-bottle makers, i.e. who properly sew the round bottles. Combers, i.e. who do (wool-)combing. Fishermen, i.e. who do fishing. Nobility, i.e. these have the honour-price of the lowest 'fer mbidbad,' four screpalls to them all ; or a screpall to each man of them. This is for worthiness, if they be worthy ; and if they be not worthy, there is nothing due to them in right of their art. Or, there is the honour-price of a 'fer-midbad' to each man of them, i.e. 'fer-midbad' for the meanest horseboy.

A harp is the one art of music which deserves nobility, though it does not accompany *any other* noble rank ; it has the nobility of a 'bo-aire tuise.'

A harp, i.e. this is a harp for a 'timpan,' or it is a harp for itself, *in its own shape*, is the only music that is entitled to honour-price. Though it does not accompany, i.e. though it is not with a noble, but on its own account alone. Nobility, i.e. the honour-price of the 'bo-aire tuise' is given him, i.e. the chief of the 'bo-aires,' i.e. the best bo-aire, to whom four cows are given as his honour-price. Or, it is to their ollams this is allowed, and there is nothing for their tanists.

SMALL.
PRIMER.

Nach dan tra arribarctamair, dliger fairne, nað
bairben in traíru bir do a tuait gan a dan, dia congba,¹
cío i tuaiti cío i n-eclair beč. I r de ata, "ní mina"²
digbat nemio.

Nač .i. arcač .i. nač seicim no inoraigim nač dan tra no nemparorimar
romaino. Saipe .i. dliger enecclann. Ilaio bairben .i. nocon air-
uibann air in t-eneclann bir do a tuait gan a dan do beir aigi. Dia
congba .i. dia congba točur, cío i tuait amuis, cío i n-eclair tall ber.
I r de ata .i. i r do[n] ní min ata, i r don airneir [r] in ata, "nucun ein
digbat doniat na nemio, acc i r (r)em torpac."

Beap aen-danačh, bío aen-dipeach ; [348 a] beap ill-
danačh, bío ill-dipeach ; doformais fairu.

Aen danač .i. in ti ac a mbia aen dan oğ dīpeač, bío enecclann oğ
ar a rcač. Ill-danač .i. in ti 'c-a mbeo dana ilaraa ill-tipegi, bío ill-
enecclanna do ar a rcač. Doformais .i. tormais enecclann du neod
il-dana do beir aigi, uair ata a n-zenpeč do uaine a dualgur a dana, 7
a dualgura točura eadarpacčaiğ, 7 a dualgura dana 7 cino 7 coibvelaiğ;
7 nucun fuil enecclann do a dualgura a točura eadarpacčaiğ 7 cinn
7 coibvelaiğ.

Aer ciuil ocur oirpido oilecena, monaiğ ocur ariao,
ocur luamain, ocur comail, ocur daimē, ocur cpeccoipe,
ocur clearamnaiğ, ocur fuirpeoipe, ocur brugeoioipe,
ocur pođana olceana.

I r a hincuib oğ a mbiao, i r ar dīpenaiter : nirta
fairne cena po leirh.

Aer ciuil .i. cponanaiğ. Oirpido .i. peđanaiğ. Oilecena .i. uili
cena. Monaiğ .i. bío ar monuib a n-eač ipna haenaiğib. Ariao .i.
doniat in araiğeč .i. in inour ceatona na gilli upriao. Luamain .i.
luamaped na hecari. Comail .i. doniat in cept comaino.³ Daimē
.i. marbaid na rēcaine. Cpeccoipe .i. doniat cpecao glar ar na
porcuib. Clearamnaiğ .i. cuipio na soo-clia a n-airde. Fuirpeoipe
.i. doniat in fuirpeorač ar a mbeluib. Urugeioipe .i. doniat in
brugeoioirač ar a tonuib. Pođana .i. oioč-dana uili cena. C
hincuib .i. i r a hincuib ein [?] cač ađ a uibi riat, ata emclann doib.
Dīpenaiter .i. i r ar rin epniter enecclann doib. Po leirh .i. nocon
fuil enecclann doib cena po leirh, a dualgura a noana.

¹ The commentary interpolates 'property,' which seems incongruous: cf. *congba*
of *keeping up an art*, p. 104, l. 17.

² So Y.; but the gloss hardly bears out the reading: perhaps "ní ní i na
digbat n." "there is nothing in which nemids diminish."

³ This gloss is given in O'Dav., p. 56, sub 'cumcl,' where the next entry
explains it as performing a trick by which a man 'show, him-self without really
being there.' Very little is known of a definite kind respecting these 'mean arts.'

Every art therefore that we have named, which is entitled to nobility, does not lose the nobility to which it is entitled in a territory, by a man's not *practising* his art, if he holds [*property?*], whether it be in a territory or in a church he be. It is hence is said, "Not unless Nemids diminish."

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Every art, i.e. 'nach,' 'whatever,' for 'each,' 'every,' i.e. I mention, or, I speak of every art we have named above. Which is entitled to nobility, i.e. to honour-price. Does not destroy, i.e. it does not destroy in him the honour-price to which he is entitled in a territory without having his art. If he holds, i.e. if he holds property, whether it is in a territory outside, or in a church within he be. It is hence, i.e. it is from this circumstance, or it is from this statement it is that, "it is not diminution the nemids produce but it is increase."

Who has one art, let him have one 'dire;' he who has many arts, let him have many 'dires': it increases nobility.

Who has one art, i.e. the person who has one perfect art in one direction has full honour-price on account of it. Who has many arts, i.e. the person who has many arts, of many directions, has many honour-prices on their account. It increase, i.e. it increases honour-price to a person to have many arts; because a person has it simultaneously, in right of his art, and in right of his immoveable property, and in right of his art, and chief, and kinsfolk [*?*]; and he has not honour-price in right of his moveable property, and chief, and kinsfolk.

Musicians and sport-makers in general, viz. equestrians, and chariot-drivers, pilots, and conjurors, and companies, and scarifiers, and jugglers, and buffoons, and podicicinists, and all mean arts in like manner.

It is on account of the person with whom they are, it is out of [*him?*] they are paid, there is no nobility for them severally at all.

Musicians, i.e. purrs. Sport-makers, i.e. flute-players. In general, i.e. absolutely all. Equestrians, i.e. who stand on the backs of their horses in the fairs. Charioteers, i.e. who perform charioteering, i.e. in the same way the chariot servants. Pilots, i.e. who navigate the vessels. Conjurors, i.e. who perform the arts of conjuring. Companies, i.e. who kill the fairies [*?*] Scarifiers, i.e. who produce a green sore on the eyes. Jugglers, i.e. who perform spear-seats aloft. Buffoons, i.e. who perform the distortion-tricks out of their mouths. Podicicinists, i.e. who perform 'bruggedracht' out of their rears. Mean arts, i.e. all bad arts in general. It is on account of, i.e. it is on account of the crime [*?*] of each man with whom they are, that honour-price is allowed them. It is out of it, i.e. it is out of that that honour-price is paid them. There is no nobility, i.e. there is no honour-price for them at all separately on account of their art.

SMALL PRIMER

[illegible]

Ընդհանուր հարցեր
 Ինչպե՞ս կարող եմ հասնել ձեր կայքին? Ինչպե՞ս
 կարող եմ գտնել ձեր հասցեն? Ինչպե՞ս կարող եմ
 հարցազրույց անել ձեր հետ? Ինչպե՞ս կարող եմ
 հարցազրույց անել ձեր հետ? Ինչպե՞ս կարող եմ
 հարցազրույց անել ձեր հետ?

[illegible]

Օ՛համ սաք բիշա՛ծ քի Մումսոն; Դ՛ա սո. Եւմա՛յլ ա
Ծիք, Դ՛ա Բ՛ա Կ՛ո Ն-Ա Ծի՛ծ Երոո՛ծ Դս Ն՛ա քի քի՛ճի՛ծ Ա Լի՛ն,
Օսք Դ՛ա Ե՛Ծ Բայր՛ցէ՛ն, Երքա՛ցա՛Ծ Եւի՛ճո՛ճա Դ՛օ.

Ollam .i. ollam of rígaib na Mumán ru Mumian bótein; 7 ea .uif. cumala a eneclaínn .i. da cumail for oib réctair cumalaib. Da ba .i. da ba marpa 7 da cinne muice do .i. fe píctó a lin. Da ceo .i. da dall ceo baíreinn .i. per-puine. Turtugao .i. bliadain a lan-paepam bío 7 ponatma.

Paeram nis Erenn ann rin, 7 biatao nis cuisio. Ilo
ono cena, ir dam nis cuisio 7 biatao nis cuisio, 7 paerain
nis cuisio; 7 ir por lobao comariba porfugaib, uair paerain
biatona pasbur zac gnao peeta uil por lobao comariba; 7 ir
don oliseo rin ir pollur conio los renepaill do capna zac cuisio,
7 da bairgin fear-puine zac rin .i. du na re pietib, uair ir oet
renepaill ir rin ceetapoe na da maiz, conio re renepaill des,
7 a ceetap ar rin ceetapoe na da tiuoi nuicea, conio ceetp
renepaill piet; conio amlaro rin no poi los renepaill do
capna zac cuisio du na re pietib.

A third of honour-price for the foreign slave of the low grades, and a fourth to the Irish slave. A seventh of honour-price for the foreign slave of the high grades, and an eighth for the Irish slave; and this is not found in a book, but it is inferred from the three persons above: in the same way that it is from a third to a fourth they advance with the lower, it is proper therefore that it be from a seventh to an eighth they are entitled to with the higher.

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What is the reason that there is more for the low than the high? It is that although it is greater in name, it is smaller in substance; for the seventh of the honour-price of the high grades is greater than the third of the honour-price of the low grades; and the eighth part of the honour-price of the high grades is greater than the fourth part of the honour-price of the low grades.

What is the reason that there is more for them as foreign slaves than as Irish slaves? It is that the Irish slave has greater hope of becoming free [lit. 'expectation of severance,' cf. SM. III. 144, l. 7; 328, l. 19 &c.] than the foreign slave has, and so it is proper though there be more for him as a foreign slave than as an Irish slave.

An ollam over kings is the king of Munster: twice seven cumals is his 'dire,' two cows with two bacons for the six score his number, and two hundred cakes; he has a year's protection.

An ollam, i.e. an ollam over the kings of Munster is the king of Munster himself, and twice seven cumals is his honour-price, i.e. two cumals over twice seven cumals. Two cows, i.e. two cows in beef and two pigs in bacon for him. Six score, i.e. six score is his company. Two hundred, i.e. two great (or long) hundred cakes, i.e. of men's baking. Protection, i.e. a year is his full protection of food and attendance.

This is the protection of the monarch of Erin and the refectations of a king of a province. Or else, it is the company of a king of a province, and the refectation of a king of a province, and the protection of the king of a province; and it was in default of heir this *was* left, because it is a year's protection every grade of all the sevens get in default of heir; and from that law it is manifest that it is a screpall's worth of flesh for each five men, and two cakes of men's baking for each man, i.e. of the six score; for each of the two beeves is worth eight screpalls, which makes sixteen screpalls, and each of the two bacons is worth four, which makes twenty-four screpalls; so that it is in this manner that the value of a screpall of flesh reaches every five men of the six score.

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[348b] Ollam uaral earcub, a chumut; ollam mor canač,¹ a cumut; amail iú gab 1mleč 1bairn no Corcac mor Muman.

Εαρκυβ .i. ερκορ uaral earcub, ρις cuiro, a coimeo no a cuoruma na heneclainni rin do. Ollam mor .i. a coimeo no a cuoruma na heneclainni rin do.

Nað bi cain foltač, uí bi cain-fuilmeč.

1n ti as na bi coeur tairnemač, nı bi enecclann tairnemač do.

Ollam fileo ocur ollam gaeiri ocur ollam briugao, comrairi du gaca fpu ρις n-aen tuarte: tpuca pto doib, ocur turpuo(uo) mır, ocur cepra .xx. bairgin du gacha.

Ollam fileo .i. fpi fileo; gaeiri .i. in tpuai bractemun; briugao .i. in briuga cooac. Comrairi .i. comeneclann .i. du gac pti oib rin piri ρις as ata aen tpuca coo. Tpuca pto .i. va tiz bo ap pteit. Turpuo .i. mı ptefam gac pti oib. Cepra .xx. .i. pı bairgin oes do pti-fume, 7 a cetair 7 tpi pteit do do ban-fume.

Tanairi puao litpe, ocur anpað fileo; ocur ollam puao fairpi, 1. comrairi do fpu hairuq n-airuð.

.1. 1n ti ip tanairi do tanairi .i. tanairi puao na litpi .i. in ppaari, va fuilet cepra cumala na heneclainni .i. o uirtuiter ac ρις mor-tuati; coibeir pectmaide a enecclann, ip edtormaizer do a uirtoneo .i. uii. mba de pte, 7 coibeir a pectmuio .i. bo; in bo ipen purna .uif. mbuair conro .uif. mba. 11a tpi ba ppaar ap pı ramairci 7 in tpaairci uil air pıu rin, conro pect ramairci; ramairci oin, coibeir a pectmuio, conro ceprı ba, na ceprı ba rin purna hoct mbuair, conro va ba oes; conro amlaio rin ip cuoruma enecclann in anpað fileo ap n-a uirtoneo as ρις mor-tuarte, 7 enecclann in ppaaride, 1 fuilet ceprı cumala.

¹ Sic BD.; perhaps canač; unfortunately the commentary fails here.

An ollam high bishop, just as much ; a great ollam of 'cain'-law, just as much ; in the same way as Imlech Ibair [Emly, Co. Tipperary] received, or great Cork of Munster.

SMALL
PRIMER.

Bishop, i.e. a high bishop of a church, a king of a province as much of that honour-price, to him ; a great ollam, a similar amount or its equivalent of that honour-price, to him.

He who is not well-qualified, is not well-rewarded.

The person who has not shining property, has no shining honour-price.

An ollam of poets, an ollam of wisdom, an ollam of the 'brewy' class,—each of these has the same nobility as the king of one territory : thirty seds, and a month's protection, and four score cakes for each.

An ollam of poets, i.e. the master poet. An ollam in wisdom, i.e. the master brehon. An ollam brewy, i.e. the brewy of hundreds. The same nobility, i.e. equal honour-price, viz. each man of these, with the king who has one cantred. Thirty seds, i.e. which produce twenty-one cows. Protection, i.e. a month is the protection of each man of them. Four score, i.e. sixteen cakes of men's baking, and sixty-four of women's baking.

The 'tanist' of a master of letters, and an 'anrad' poet, and an ollam of a master of carpentry ; each has equal nobility with the 'aire ard.'

Tanist, i.e. the person who is second to him, i.e. the tanist of the master of letters, i.e. the historian, whose honour-price is four cumals ; i.e. when he is instituted by the king of a great territory. The equal of a seventh of his honour-price is what it adds to him to be so ordained, i.e. seven cows on that account, and the equal of a seventh, i.e. a cow ; this cow added to the seven cows makes eight cows. The three cows he got [?] for six samaiscs, and the odd samaisc which remains, added to them, make seven samaiscs ; a samaisc then, the equal of his seventh (added), makes four cows ; these four cows added to the eight cows make twelve cows.*

And it is in this way that the honour-price of the 'anrad' poet, when he has been ordained by the king of a great territory, is equal to the honour-price of the historian, which consists of four cumals, i.e. twelve cows.

* I do not understand the process ; but twelve cows, i.e. twenty seds, was the honour-price of the 'aire ard,' p. 47.

Hucu torumaisenn ni do buine a uirbhed as ius tuaiti na
 an eclair lair, uair noco torumaisenn d'ollamain. I' e rat
 fodeira na' torumaisenn do rin, a eirio lair uirbhed comat mo
 eneclann in memair ina eneclann in ciro.

Կտրումս թէժմարօ ք եռեճառնո, Իր Եօ Եօրմալցեր Ծ'օլլաման
 ք սիրոնեօ աջ ըյց յօր-Եսաթի. Կտրումսք ք եռեճառնո, Իր Եօ
 Եօրմալցեր Ծօ ք սիրոնեօ աջ ըյց Եսաթ. Կտրումսք ք եռեճառնո
 7 Ծա թէժմարօ ք եռեճառնո, Իր Եօ Եօրմալցեր Ծօ ք սիրոնեօ աջ
 ըյց Կսւրօ. Ծա Եօրեք ք եռեճառնո, Որ Երկ Եօրեք, Կր Եօ Եօր-
 մալցեր Ծօ ք սիրոնեօ աջ ըյ Երսոն Եօ ԲրքաԲրքա Որ Են
 ԲրքաԲրքա; 7 Ին Ե-առնմրօրնն Ծ'ք եռեճառն Բրն Ծոն օլլաման
 ք Ո-ք սիրոնեօ ք չաօ Բր Ծօր Բր, ԵօրօԲ Ե Ին Ե-առնմրօրնն
 Բր Ծ'ք եռեճառն ԲօԾրն, Եր Ծս չաօ չարօ Բլեօ : Ո-ք սիրոնեօ օ
 չաօ Բր Ծօր Բր; 7 Որ Եօրմալցոնն Որ Ծօր ք Ո-սիրոնեօ աջ ըյց
 Եսաթի.

ՕՒՆԱՄ ԴԱՅՑ ԴԱՅՐԻ .1. ԻՆ ԴԱՅՐ ԾԱՄԼԻԱՅ 7 ԾԱՐԵԱՅԻ. ԸՈՒՄԲԱՐԻ
.1. ԸՈՒՄՆԵՇԼԱՆՈՒ ԲՐԱՐԻՆ ԱՐԵՑ ՈՒՐՈ.

Ullam foccaíl .i. do gobaínn, no ceirda, no umaidi,
raerpar la tuairch; comraire cacha fpu hairig
nDera.

Բոցաւ .i. in ei poelatep conio ollam. Ծօ ծօաւոն .i. տուաւ
in ծօնեճէ. Երծա .i. արքս in Ե-օր 7 in Ե-արքօ. Ամաւօ .i.
արքս in Ե-ւա. Տաքար .i. քաղաքը քեռլանն տօն իրն տաւ.
Կոթար .i. քանքանն ծօ ծաճ քր տօն իրն քրքրն արքս ոքթա քր
ն-արքս ն-էճա ունեճաւ.

First Amen.

It does not add anything for a person to have been ordained by the king of a territory, or by a church of full honour-price, since it does not add for the ollam. The reason why it does not add for him is, the author's repugnance that the honour-price of the member should be greater than the honour-price of the head.

SMALL
PRIMER.

The equal of a seventh part of his honour-price is what it adds for the ollam to have been ordained by a king of a great territory. The equal of his honour-price is what it adds for him to have been ordained by a king of territories. The equal of his honour-price, and two-sevenths of his honour-price, it adds for him to have been ordained by a king of a province. Twice, or thrice, the amount of his honour-price, it adds for him to have been ordained by a king of Ireland, *according as he is so* with opposition, or without opposition. And the proportion of his own honour-price which it adds to the ollam, to have been ordained by any one of these parties, is the same proportion of his own honour-price that it increases for every degree of poet to have been ordained by any man of them; and it does not add anything for them to be ordained by the king of a (single) territory [see next page].

The ollam master, i.e. the builder of the stone church, and wooden oratory. Equal nobility, i.e. equal honour-price with the 'aire ard.'

A reputed ollam, i.e. of smith, or goldsmith, or brasier, who is ennobled by the territory,—each of them has equal freedom with the 'aire desa.'

A reputed ollam, i.e. the man who is reputed to be an ollam. Smiths, i.e. who perform the smith-work. Goldsmiths, i.e. who work in gold and silver. Brasiers, i.e. who work in brass. They are made free, i.e. honour-price is freely granted to them in the territory. Equal nobility, i.e. each man of these has equal honour-price with the 'aire desa' put for the lawful 'aire echta.'

END.

APPENDIX.

The following passage from H. 2, 15 [F], p. 84, will help towards the explanation of the paragraph referred to on previous page; cf. p. 59, l. 6, 34.

Ír iac fín [.i. in ollam 7 in foélacc] in diaf ír com-mor eimeclann 7 los airté; 7 os fús tuaité anoirin, no ír cen uirneso itir; 7 ní mac fíleo in foélac anoirin, no cío mac fíleo, ní hinnruic; 7 colptac fe fceball a eimeclann in tan naé innruic 7 naé mac fíleo, 7 ír luga in tan fín a eimeclann ná los a airté; 7 in tan ír mac fíleo 7 ír innruic, ír bo a eimeclann, 7 ír anoirin ír mo a eimeclann ná los a airté; 7 cin uirneso ata ann fín uile, no ír ac fús tuaité; uair ní moide eimeclann gnaio fíleo a uirneso ac fús tuaité.

In tan ír bo a eimeclann ac fús tuaité, ír ceitru ba ac fús Éirenn cin fnefabna; 7 in tan ír famanpc ac fús tuaité, ír ba ba ac fús Éirenn cin p; 7 in tan ír colptac ac fús tuaité. ír bo ac fús É. cin p.

Ír ann ír cutpuma eimeclann in foélacc iar n-a uirneso ac fús É. cin p., 7 eimeclann foélac fús tuaité: in tan ír mac fíleo 7 ír hua aloile 7 ír innruic, foélac fús tuaité, ír bo so; 7 in tan naé mac fíleo 7 naé innruic in foélac iar n-a uirneso ac fús É., ír bo so; uair ír colptac a eimeclann ac fús tuaité in tan fín, 7 a ceitru coibey fín ac fús É. .i. bo.

These two poets, the 'ollam' and the 'fochloc,' are the only two whose honour-price and the payment for their kind of poem are equal; and that, when they are in the service of a king of a territory, or when they are not *permanently* appointed at all. Also, in that case, the fochloc is not a poet's son, or if he is, he is not worthy; a 'colpthach' of six screpalls is his honour-price, when he is not worthy and not a poet's son, and in this case his honour-price is less than the price of his poem. But when he is a poet's son, and is worthy, his honour-price is a cow; in which case his honour-price is greater than the price of his poem. All this is when he is without *regular* appointment, or *only* with a king of a territory; for the honour-price of any grade of poets is none the more for his being appointed by a king of a territory only.

Now, when his honour-price with a king of a territory is one cow, it is four cows with an undisputed king of Ireland; when it is a 'samaise' with the former, it is two cows with the latter; and when it is a 'colpthach' with the one, it is a cow with the other.

Thus the honour-price of the 'fochloc,' on being appointed with an undisputed king of Ireland, is equivalent to his honour-price with a king of a single territory, *under these circumstances*: when he is a poet's son and a poet's grandson, and is worthy, the 'fochloc' of a king of a territory has a cow as honour-price; and when not a poet's son, and when not worthy, he yet has a cow as honour-price if he is appointed with a king of *all* Ireland; for a 'colpthach' is his honour-price in that case when with a king of a territory, and with a king of Ireland it is four-fold as much, viz., a cow.

HEPTADS.

heptaros.

HEPTADS

[I.] Αταιρ peēt cella la faine, na vlegad vīpe na
dicubur; ceall o n-eitcīter caē pīct; ceall dia
nōdentar uaim taōut; ceall dia nōdentar loē peca;
ceall a mbi aipēindec laic cin cairiuga do abuiō;
ceall o teit cloc ocuī palm cin vlixe cin fuīdell;
ceall a mbiō aipēindec do aipngaiī a biē-denma,
ocuī etarīcarā fīī caē clāen, na bi fīī, noē tinōta
fīī peacāō aīterpāc; ceall oc na fīīē aipīcīu tīpācā;
ceall biī fār.

Ite cealla inō-po o naē acpait aipēinōig a leapa,
inxe ma deopu De atgaru uadaiō ar etgo 1 n-eclair
De, na tiberā romaine d'aipēindec, na bi ar fuīllim
dogne.

HEPTADS.

[1.] There are with the Feine seven^a *cill*-churches HEPTADS.
that are not entitled to 'dire' nor 'dichubus': a
church by which every form of *person* is refused
food; a church of which there is made a cave of
thieves; a church of which there is made a place of
sin; a church in which there is an 'erennach' *who is* a
layman, *and that* without rebuke by the abbot; a
church from which bell and psalm have departed,—
without law, without decision; a church in which
there is an 'erennach' who has promised perpetual
purity, and severance from every obliquity, *but* who
is not true, and who turns to sin again; a church
in which is not found acceptance of the canonical
hours;—a church which is vacant.

The above are churches from which 'erennachs'
do not sue for their claims of *honour-price*; unless
it be an exile of God (*a hermit*) who shall sue on
their behalf, for jealousy on *behalf* of the Church
of God, so that one may not give wealth to an
'erennach,' and that it be not for reward he act.

^a There are *eight* churches mentioned, if the divisions marked by the heading
ceall be maintained. But the gloss on the first item makes it probable that the
last item, 'a church which is vacant,' is a generic expression for all the particular
kinds referred to previously.

HEPTADS. Ὄτταις πέτς cella .i. πέτς n-αιρένσις cell, no πέτς n-ανν-
 νιστι cell, τ'α n-αιρένσις in πέμεν, noτάν φυλ γματ' na τ'οις na
 heneclann na πενταί τοις-ρεο, ματ γαρ; 7 θεωράτ δε ac αρα υαοις,
 7 τριαν τ'οις νειμτ'α κατ'ατ'α γαρ τ'α. Na τ'λεγατ .i. αρ α
 n-επλ'αμ,² no αρ α τοκύρ γαυεϊρη .i. αρ in επλ'αμ, λαν na λ'ετ na τριαν.
 Τ'οις .i. enecclann. Na τ'οις u b u p .i. αδ'οβ' τοκύρ πιντε [.i. αρ α τοκύρ
 bodein, J²].

Για βειτ α manais κυνα cellaib-ρεο, ni τ'λεγατ α n-αιρένσις
 enecclann αλοι³ in τοκύρ-ρη, αρ ιρ innter τοις in τοκύρ⁴ δια
 ποαματ τ'λεγετ⁵ ιαρ ποenam innter; υαιρ ni hαιρένσις ιοιρ
 ιατ no co πο pinne 7 co πο epce in τ-οις το ποιγ'ατ 7 go ταρ'ογ'ατ
 γρεϊταέ α μιγνιμα.

Сеалл о n-εϊτ'εϊτερ καέ ριέτ .i. cell o n-εϊτ'εϊτερ καέ ριέτ
 ouine⁶ uile im biaθ.⁷

Τονι ειρινηροϊς τον αιρένσις, ματ e γαυρ υιμε, no μα⁸ νεέ
 το na γρατ'οις αιρτ [R., υιρτ J¹] eclaire; 7 ni τονοντο το na
 γρατ'οις ecna, υαιρ [αιρα R.] ατ'α ποδ'λ'ιμ acο, no το γρατ'οις
 eclaire; 7 ni uil enecclann τοις α θαλ'γ'ατ α τοκύρ, 7 ατ'α enecclann
 α θαλ'γ'ατ α ποαα α πογ'λ'ιμ⁹ αϊλε ο ρη amaέ; 7 ατ'α enecclann
 α ποαα τοις α γ'ατ α πετ.

Ho tono cena, crobe γρατ' ιρη eclair γαυρ um an ni biaθ, co
 ποερ'α ειρινηρ'οις δε, υαιρ αοειρ Cain Πατ'ραϊς, "ποια αιρ'ιου
 αϊθε το καέ maniamo τ' eclair."

Μαρ e in τ-αιρένσις πο ειτ'εϊταρ na ποαα um biaθ, ιρ
 ειρινηρ'οις λ'ιαν he; ματ γρατ' [ecna] no eclaire αϊλε ιρη eclair
 πο ειτ'εϊταρ ιατ, ni uil enecclann τοις na τ'οις α θαλ'γ'ατ ρ'ουετ,
 7 ατ'α enecclann α θαλ'γ'ατ α τοκύρ ετ'υρ'ατ'ατ,¹⁰ 7 ni τ' γματ
 na τ'οις na enecclann na πενταί τοις ma τατ γάρ; 7 ni γάρ cin
 τ'οις ρη, αέτ γάρ cin τ'λεγετ n-εαλ'ρα; 7 ma τα θεωράτ Δε ac
 αρα υατ'α, 7 τριαν τ'οις νειμτ'ι καέ κατ'ατ'α γαρ τ'ι.

¹.i. cella innter'ecna αοειρηνη .i. nocon uil α πογ'ατ το venum ρ'ου, J².

².i. αέτ cin in επλ'αμ na ma τ'οις enecclanne τοις, J².

³ α θαλ'γ'ατ α τοκύρ innter, J².

⁴ an τοκύρ φυλ αουθ, J¹.

⁶ τ. τ'λεγ'ατ, add. J¹, J².

⁵ δια πο. τ'λ., om. J².

⁷ b. πέτς πελε, add. J¹.

⁸ 7 maτ νεέ το na γ. υιρτ ec. no εγ'α γ. u. α mb., noτo πο. ειρ. τοις,
 υαιρ ατ'α p. acu, J².

⁹ α ποαα αρ πογ'λ'ιμ εϊλε το venum ρ'ου, 7 ατ'α en., J².

¹⁰ neam-e.; 7 noτάν φυλ ouine αρ cum α ep'ιτ 7 α αϊθε, αέτ ma γρατ'
 πέτς, J¹.

There are seven churches, i.e. seven 'erennachs' of churches, or seven denominations of churches, of which the brehon law makes mention, which have no right to 'smacht' or 'dire' or honour-price or penance, if they be vacant; and it is a 'deorad De' [hermit] that sues from them [in their name], and he is entitled to a third of the 'dire' of the 'nemthus' of a vacant church. Which are not entitled, i.e. in right of their patron-saint or of their own property, i.e. in right of their patron-saint; *neither* full, nor half, nor a third. Dire, i.e. honour-price; nor 'dichubus,' i.e. excessive wealth of penance [i.e. out of his own wealth].

Though their monks be along with these churches, their 'erennachs' are not entitled to honour-price in right of that wealth; for unprofitable to them is the wealth, if they offer *recourse* to law after committing illegality; for they are not 'erennachs' at all till they do penance and pay *eric* for the evil they have done, and till they have answered^a for their ill-deed.

A church by which every form is refused, i.e. a church at which each and every form of [lawful] person is refused food.

For it makes the 'erennach' unworthy, if it is he that refuses *the food*; or if it be any one of the high ecclesiastical orders; but it does not render the wisdom orders unworthy, for they have learning, or the *lower* grades of the church; and there is not honour-price for them in right of their wealth, but there is honour-price for them in right of their art, their other learning, from that out; and there is honour-price of their art for them, in stealing their property.

Or else, whatever grade in the church refuses the food, it makes him unworthy: for the 'cain'-law of St. Patrick says, "reception of a stranger is incumbent^b on every servant^c of the church."

If it be the 'erennach' that has refused food to the parties, he is fully unworthy. If he be of the grade of wisdom, or of another church in the church that has refused them, there is not honour-price for them, nor 'dire' in right of movable property, but there is honour-price in right of [in]movable property; and there is not 'smacht' nor 'dire' nor honour-price nor penance for them, if they are vacant, and this *does not mean* vacant of people, but vacant of the law of a church. And if there is a 'deorad De,' *hermit*, suing from them, *the church* gets a third of the 'nemthus-dire' of every vacant church.

^a cf. O'Dav., p. 88, *freitech*, i. *fregra*.

^b O'D. Supp. has 'poparó, is due.'

^c Possibly some combination of *mam* ('yoke'; O'Dav., p. 107, *mam* i. *cubus*); and *mug* is intended: the passage only occurs in R.

HEPTADA. Tερρα α λετ-eneclann uaiti, dia tigrat teopra danna uaiti cin
biso; 7 lán-eneclann α leit purin tí aintir anō.¹

Uaim τὰ ὕδατ² .i. ceall α noentap taitir amai uaim ac gant 7 ac
brat; aét map aipínnoet no map neé do luét eclair, doni eipinn-
nanc de.

Loé peca .i. cell α noentap imot aualcpap nī hīl-mnab: notā
olegan do nā gnacab acalpa mna do beit aco; no ono cēna, oligro in
τ-aiipínnoet, uair ip gnac uirō acalpa hē.

Αἰνέειν θεὸν ἐλπίς³ .i. ceall α mbi aipínnoet tuata cin capruy[ar]
no cin cupraçat don ap bir uapa, no don epboc; uair nī pīl eneclann
don aipínnoet laic, no go pinne 7 co nō epca 7 co nō gab do laim taçtain
po oligro polcpairi.

Heam-beé mic leigro inoti potepa; dia mbeé mic leibinn
inoti, ip inoligteé pūm, ce daim α capruygar, 7 nī daim α capruo
d' ab annoiti.

[Noçon parogabari epuc ap oipínnoet α cain naé α n-uprapap, α
caitem oligro egalpa co hinoligteé; aét doni eipinnnanc de,
mana hopoaitēri oipínnoet poime ipin annoit rin, 7 ma dia
n-oprouitēri imopiro, ata pmaçt pap α cain, 7 doni eipinnnanc
de, cto α cain cto α n-uprapap; 7 nā neçe tucaro anunn don
egluir do deçmaroib 7 pūmete 7 almpana, map nē hinoligro
n-egalpa nō caiteo iat, ip pīaé gaiti 7 aitéin uat; 7 map nē
oligro n-ecalpa, ip pīaé gaiti cen aitéin innotib uata, map-oen
α cuibduir, no o ceçtarpe α n-ecuibduir; 7 in ti tuc anunn iat,
ma nō pīti co nap uir dō α tabuirt, 7 co nō opoçis oipínnoeāç
peime, ip ann ata in pīaé gaiti, α cuibduir no α n-ecuibduir.
J²; for J¹, R., see 130, 12.]

[Clōc 7 paln⁴ .i. o tait clōc 7 paln egalpi eile, J²]. Cin oligro
.i. in pīaçab cinoti. Cin pūtoell .i. in pīaçab eiccinoti .i. aét⁵
map aipínnoet no neé do gnacab ecalpa, do deoin an aipínnoe, nō laic
in τ-elo,⁶ doni eipinnnanc de.

¹ So J¹; J² ends α ngait α pet.

² Unquoted in J¹.

³ α. l. .i. noçō noentunn pēis tēg n-orōēō do boçtarib, no comuipxe do
luét ingalar ipin eclair; 7 n. u. en. do co nō p. . . . polcpm., J².

⁴ Not quoted in J¹.

⁵ aét map . . . eip. de, om. J².

⁶ eloo in manuig, no in oipínnois eile, add. J².

It is defective of half its honour-price, should three parties come away from it without food; and full honour-price in regard of the person who is made to fast in the case. HEPTADS

Cave of thieves, i.e. a church in which theft is committed; like a cave for stealing and for robbing; but if it be an 'erennach,' or if it be any ecclesiastical person, it makes him unworthy.

Place of sin, i.e. a church in which much adultery is committed with many women: it is not lawful for the ecclesiastical orders to have wives; or else, it is lawful for the 'erennach,' for he is [not?] one of the ecclesiastical orders.

A lay erennach, i.e. a church in which there is a lay 'erennach' without being rebuked or blamed by the abbot who is over him, or by the bishop; for there is no honour-price for the lay 'erennach,' until he has done penance and paid *eric*, and until he has undertaken to submit to the law of tonsure.

There not being students in it, causes it; if there are students in it, he is unlawful though he submits to his rebuke, but he does not submit to his rebuke from the abbot of the 'annoit'-church.

[*Eric* upon an 'erennach' is not found either in 'cain'-law or in 'urradius'-law, for expending the law [income (?)] of the church unlawfully; but it renders him unworthy, if an 'erennach' has not been previously appointed in that 'annoit'-church; if, however, such has been appointed, there is 'smacht' upon him in 'cain'-law, and it makes him unworthy, whether in 'cain'-law or in 'urradius'-law. And the things that were brought into the church, of tithes, first-fruits, and alms, if it is for illegality, i.e. *beyond the lawful necessities* of the church they were spent, there is debt of theft, and compensation from him; if it be to legality, i.e. *for the lawful necessities* of the church, there is debt of theft, without compensation in their case, from them both, *if acting jointly**; or from either of them, *if acting separately*. And the person who brought them into the church, if he knew that it was not right for him to give them, and that another 'erennach' had been appointed previously, it is with him that the debt of theft lies, *either jointly, or separately.*]

Bell and psalm, i.e. a church from which bell and psalm have departed. Without law, i.e. in the matter of definite debts. Without decision, i.e. in the case of indefinite debts. But if it be an 'erennach,' or any person of ecclesiastical orders, with the consent of the 'erennach,' that has allowed the evasion, it renders him unworthy.

* For the use of *cuidius*, cf. SM. III. 114, 24; compared with III. 244, 23; see II. 184, 2.

HEPTADS. Անբնօթ ըօ արդար .i. ceall ամի արժնոթ տարդար
 .i. zella և beč denaihe, և naime [ար յա, J²] րան միտ .i. սու և n-աւերն.
 Ա իտօնա .i. և իտ-ըլաւն .i. սու և n-աւերն, ու տարդարն ծաւա.

Ան մա րօ ինտ սու և n-աւերն, 7 եւ ըս արիտ սիրն, աւ
 enecallann ըօ րն cač րօգալ¹ ըօտար րար րօ աւնօ և ջարծ, ու
 ջա լի րն րն; 7 օ լուրար րն րն, ու րիւլ enecallann ըօ, ւս րօ
 րարն 7 օ րօ րար 7 ջօ ըօթաւտ և n-աւերն. Մաւա եւ ըս
 արիտ սիրն, աւ enecallann ըօ, ւսրաւ լարն և nem-սու ըօ; 7 օ
 ւսր լարն, ու րիւլ enecallann ըօ, ջա րօ րարն 7 ջա րօ րար 7 ջա
 ըօթաւ և n-աւերն. Մա ըօ լարն և n-աւերն, 7 րօ րօ րօ րօ
 ար, ու րիւլ enecallann ըօրն ըօ ար և harle; ու ըօ, օ մեթ,
 րար րարն 7 րար 7 րար րարն² ըօ.

Ետարարն³ րար cač լարն .i. և zella ըօ րարն րար ջա լարն
 ըօրն .i. րար ջա լարն. Մա ի րար .i. ւս zella ըօ. ու ջա րար և ըօրն
 ըօ .i. ու լարն. Մօ լարն .i. ու ջա ջա լարն ու ըօրն օ
 n-րարն րն րարն արարն ըօրն ար ար.

Շալ օ լարն արիտ արաւ .i. օ լարն ըօ րարն ար արաւ ըօ
 րարն օ լարն, ար⁴ beč ջարծ ըօրն, մաւա ըօրն րար ջա լարն
 .i. օ լարն ըօ րարն ար արաւ ու ջա ջարն, ու ջա n-աւ րար ար
 և n-արար, ար ըօ րար արարն օ; 7 ար լարն ար և լար, և րարն
 և մաւա արարն 7 լարն, 7 ըօ րար արարն օ; օ լարն ար լարն
 և ջարծ ըօրն ար օ լարն ար ար, ար ար ար ար[?] լարն
 ար n-ա ջա.

Շալ ար րար .i. րար լարն, 7 ու րար լարն .i. արն րն լարն,
 րն ար րար րն ար րն ար րն; ր ջա լարն րն իտ արն և ջարն
 ըօրն .i. արն ար ար.

Cella ըօրն րն րն, 7 ու ջա ու ջա ար լարն ար
 ըօրն ար cač ջարն ար, ջա ջարն ըօ ջարն ըօրն, օ լարն beč
 և n-ա լարն, օ րն ջա արարն ըօրն րն ար ար, 7 օ ջարն,
 ր և ջարն n-ա լարն րն, ջա ջարն ըօ ջարն 7 ըօ
 արն; ու, օ մա ջարն րարն. արն րն արն ջա

¹ րն cač ր. օ. ր. օ. օ. օ, om. J¹, J².

² ջա րն օ. . . . 7 ըօ ջա արն, J².

³ րար 7 օ n-արար, J².

⁴ This par. not in J¹; brief in J².

⁵ cell օ n. օ. արարն և լար, օ. օ. օ, J².

⁶ և ջարն. . . . ջարն ար, om. J¹.

⁷ ըօ լարն, ու ար րար, ու ար ար. արն րն n. օ. օ. օ. J²; rest
 of comm. wanting.

An 'erennach' who has promised, i.e. a church in which there is an **HEPTADS** 'erennach' who promises, i.e. gives a pledge to sanctify himself, and exhibit holiness in the world, i.e. to go into pilgrimage. Perpetual purity, i.e. his perpetual purity,* to go into pilgrimage, or the promise of taking the pilgrim's staff.

But if he has determined to go into pilgrimage, and has fixed a certain time for it, there is honour-price for him for every trespass that is done to him, according to the nature of his order, until that time comes; but when the time shall have come, there is no honour-price for him until he has done penance, and paid 'eric,' and has gone into pilgrimage. If he has not fixed a precise time for it, there is honour-price for him, until it is certain that he is not going; and when that is certain, there is no honour-price for him until he does penance, and pays 'eric,' and goes into pilgrimage. If he has gone into pilgrimage, and has returned from it again, there is no honour-price for him for ever after; or else, there may be, after penance and 'eric,' and praying to God.

Severance from every obliquity, i.e. his promising to separate from every unrighteous cause, i.e. from every wickedness. Who is not true, i.e. though he promises, it is not true that he performs it, i.e. he does not fulfil it. Who returns, i.e. I maintain or assert that he turns to sin again, another time, once more.

A church in which is not found acceptance of canonical hours, i.e. in which the hours are not lawfully attended to, though there be ecclesiastics in it, unless it is necessity that prevents them; i.e. when the hours are not attended to or watched, there is no 'eric' on him in 'urradus'-law, but it renders him unworthy; and there is a cumal on him in 'cain'-law, for neglecting his devotional service, and celebration, and it renders him unworthy; though it might not be unlawful in the wisdom orders, even if they did not frequent a church, because they have the tutorship^b of students over against it.

A church which is vacant, i.e. vacant, without law, and not vacant without people, i.e. a third of the full right when that church was best; and it deserves this because of the relics of the saints being in it, i.e. should it so happen.

The above are unlawful churches, and there is nothing for them but a third of the 'dire' of the 'nemthus' dignity of every vacant church, for distribution to be made in it; and it is not in its hand, until a lawful 'erennach' has taken possession in the church; and when he shall have done so, it is to be given into his hand to be given to the poor and destitute; or, that it should be given immediately. A third of the third to be given to

* Cf. O'Dav., p. 80, *deuna* i. 'glan.'

^b In J¹ this triachtain [which is rather triachtain in R.] does not occur.

* Curry reads *no bun enecclann* *rim*; and *inecl.* is sometimes written, but then there is no article.

HEPTADE. annorci, 7 tpuan do boctair na cille, dia mbeir innici; 7 mana bet, a fogail do ceilid De, 7 in tpeir tpuan do boctair antoiri. Tpuan tpuir neimtiria catraic fair do caic eclair tui-ro; 7 a tabairt a laim aibillteoir no deorair De, co ti aircinnoc oligec; noia n-uil fmaic na enecclann na tpuir na pennair tui-ro; ma tair fair, 7 deorair De ac agra uata, i tpuan tpuir neimtiria catraic fair do. Tpuan n-eneclann in epilama do caic cill tui-ro, 7 ni beir in t-aircinnoc ni de, ac deorair De tui-ro, 7 fogail do boctair .i. da tpuan do boctair eclair bunair, 7 a tpuan do boctair antoiri; no i tpuan do deorair De ar tobac 7 ar cennac don eclair .i. a tpuan tpuir o' antoir 7 a da tpuan do boctair eclair bunair.

Cealla indigecia rin, 7 ni uil tpuir na enecclann tui-ro fogail nu, cinnoia in cell fair, 7 tpuan tpuir neimtiria caic catraic fair ui; 7 rin do tabairt o' aibillteoir; no coma he in deorair De no tui-ro, no co ro gabu aircinnoc oligec innici; 7 o zebur, 'r a tabairt 'n-a laim tpuir; no tui-ro, co ma tabairt tui-ro pocetoir.

Fon nuicler aircinnoc do fona fogail fono, 7 tpuan tpuir neimtiria caic catraic fair ant, 7 a tabairt a laim aircinnoc no oligec¹ eclair, dia catam ni oligec eclair; i tpuir accraic.²

Leat enecclann in epilama oc a mibi, don aircinnoc, mana³ beir gnaia fair fein, no mana³ foile gnaia; dia foile gnaia, enecclann in gnaia foile, i tpuir tobair do: ciu erbooc foile, enecclann erboic do.

lan-eneclann don aircinnoc in caic n-innile do neoc i tpuir la memraic fein, oia lu fua, dia mbe oco buacill, no dia n-aircinnoc iat cin co be buacill, ciu a cill, ci a nuan, ciu a fatic, ci a tpuirinn, ma cneic⁴ annuic; let enecclann, ma cneic anannuic.

Do gabail in enecclann ant-ro annuic.

¹ in a tab. i laim oligec, J¹.

² f u. a., om. J¹.

³ mana, J¹, both places; m R.

⁴ ciu o' annuic, ciu o' anannuic, J¹.

the abbot of the 'annoit'-church, and a third to the poor of the *cill*-church, if there be such in it; and if there be not, it is to be distributed among 'celi Dú' [cuddees]; and the third third, to the poor of the 'annoit'-church. Each church of these is entitled to a third of the 'dire' of the 'nemthus' of a vacant church, and it is to be given into the hands of an 'aibillteoir,' or a 'deorad De,' until there comes a lawful 'erennach.' There is neither 'smacht' nor honour-price nor 'dire' nor penance for these; if they be vacant, and it is a 'deorad De' that sues on their behalf, he gets the third of the 'dire' of the 'nemthus' of a vacant church. Every church of these gets a third of the honour-price of the patron saint, and the 'erennach' takes none of it, but it is a 'deorad De' that levies it, and distributes it to the poor, i.e. two-thirds to the poor of the original church, and one-third to the poor of the 'annoit'-church; or, it is a third to the 'deorad De,' for levying and for buying for the church, i.e. a third of this to the 'annoit,' and two-thirds to the original church.

These are unlawful churches, and there is no 'dire' or honour-price for them, for trespass against them, except for the vacant church, and there is a third of the 'dire' of the 'nemthus' of any vacant church for it; and this is to be given to an 'aibillteoir'; or, that it be the 'deorad De' that collects it, until a lawful 'erennach' takes charge of it, and when he does, it is to be given into his hand; or else, that it be given to them directly.

It is upon the privilege of the 'erennach' a trespass was committed in this case, and there is a third of the 'dire' of the 'nemthus' of any vacant church for it; and it is to be given into the hand of the 'erennach,' or a lawful ecclesiastic, to be expended for the use of the church; it is for that purpose he sues.

Half of the honour-price of the patron saint with whom he is, for the 'erennach' if he has not *taken* orders upon himself, or, unless he hires *a man in* orders. If he hires *a man in* orders, it is the honour-price of the order which he hires, that is given to him; even if it be a bishop he employs, it is the honour-price of a bishop that he gets.

The 'erennach' has full honour-price for every beast of those that belong to his own members [tenants], from the lowest up, if they have a herdsman, or if they are left in charge, without there being a herdsman with them, whether in a church, or in a fortress, or in a green, or in a 'termonn,' if they be guiltless cattle; half honour-price, if they be guilty cattle.

 The above refers to honour-price.

HEPTASTE.

Το gabail im υῶδαρτα πο ριρ.

1 τε cealla .i. ιρ ιατ πο να cella¹ ο πατ ακρατ im ιατ ποδαρ ακρίνωσ occo κυρταρτα ανι ιρ ιατ leo ανορα; no ιρ ιατ πο να ρετ cella ο πατ ακρατ ακρίνωσ eneclann; no ιρ ι cell ο να ακρατ ακρίνωσ im τριαν οίρε νεμτήρι γατ κατράτ ραιρ .i. in cell ραιρ. 1 ηγε ma .i. ατα αττ leam αντο, μα τοορατο De ακρατ υατ na νεϊτ ολιγίρ τι, υαιρ bi το-ρσιc im τριαν οίρε νεμτήρι κατράτ ραιρ. Α η ετγο ι η-eclair De .i. αρ μεσ ιρ τοίc λειρ et um an eclair ι mbitερ αρ Δια, no ι τατυρ το ρειρ De. Ηα τιβερα .i. noά τιβερα² romaine τον ακρίνωσ ολιγίτ eclair υιλε. Ηα bi αρ ρυιλλιm .i. noά αρ ρυιλλim³ λοίετα τον ριm, αττ αρ Δια, no αρ βατο ρι eclair.

Ταίτμετ na υῶδαρτα πο ριρ 7 cenotaite.

[II.] Ατατ ρεττ η-αηρολατ πορταρταίσετ υῶδαρτα im domain : α ποδαρτα co ρυι; α ταβαιρτ α coibce ban, loc pecair το denam τι; α ταβαιρτ το δυρζ ριγ; α cor ρυι αιcille; α ταβαιρτ ι ηδυαιρ ριλε; α ηειριc α cιnταib; α ρειc ρυι ετταρ ριne.

1c cora α ριne ραδειρην πορτα, im tan το ecat na hιndro πο.

Secc⁴ η-αηρολατ .i. ατατ ρεττ ηποόρπολατ τριαρα ραταρταίσερ οη eclair na υῶδαρτα τοβεραι τι ραν τοηαν, 7 noά τιυδρατ ο ριmο απατ. Υῶδαρτα .i. τιν 7 ρεποντο. Α ποδαρτα⁵ .i. neτ οίρ τορcco ιmοti co ρυι τ' ρετάν αιρ .i. guim νεϊτ τ'α μινιmτιρ πορ ιαρ⁶ .i. na cille. Α coibce ban .i. m' τ'α ολιγεσ το ταβαιρτ ι coibce υατα ban. Loc pecair .i.⁸ ιmοτ peca το denam ιmοti ρι hιlmmοib .i. ciτ ολιγεατ το beim oco .i. m ιρ mο na haen ben. Το δυρζ ριγ .i. mι τα ρεποντο το ταβαιρτ τον ριγ το denam aenair αιρ .i.⁹ 7 mι το ρειλ im eplama. Ρι αιcille .i.¹⁰ α corι ρυι uca τογατρίετα ceillιrime τον ρλατ .i. ρατ το gabail υατ τ' ακρίνωσ. 1 ηδυαιρ ριλε .i. mι τ'α ολιγεσ το ταβαιρτ τον

¹ cella oc na hιnagurta τ'οιρίμμετταib eneclunn; 7 ce agurur, noόσ οίρ, J².

² noά η-ιnταβιρτα ρom. τον ο. το ριm .i. αττ τιυαυιρι α υααλζυρ eploma, J².

³ noά η-αρ ρυιλλετ λοίγιεττα το βοοem τον ηe, J².

⁴ None of these glosses in J¹.

⁵ .i. na cille, J².

⁶ .i. caτ οib oc ρυιλιγσo απαιλε ιρm eglaur, J².

⁷ υῶδαρτα 7 cenotaige na hecailγe το c. ι c. το na mιmοib, J².

⁸ .i. oc αοαλτρυρ το ιατ na hecailγι talλ ciτ ολιγίτ το beim, J².

⁹ mana ηαιρτεσ ραιρ ιρm lo ριm ιρ ηυιολιυρ το ρυι ηe .i. το τ. οenairγ ρυιrime no ηιmοτασ, J².

¹⁰ ροερματ no τ. η. το g. ο ρλατ ρυι ηαιγίλλμετ, J².

What follows refers to offerings.

HEPTADS.

These are churches, i.e. these are the churches on behalf of which those who were formerly their 'erennachs' cannot sue for what they deem their claim now; or, these are the seven churches on behalf of which 'erennachs' cannot sue for honour-price; or, it is the church on behalf of which the 'erennachs' do not sue the third of the 'dire' of the 'nemthus' of any vacant church, i.e. the vacant *cill*-church. But if it be a *deorad De*, i.e. I have an exception here,—if it be a 'deorad De,' that sues on its behalf the things to which it is entitled; for he gets the third of the 'dire' of the 'nemthus' of a vacant church. For jealousy about the church of God, i.e. because of how much he desires to show zeal on behalf of the church in which people are for God's sake, or in which people are obedient to God. That one give not to an *erennach*, i.e. one shall not give wealth to a lawful 'erennach' of any church; [wealth is not fit to be given to him for that i.e. but a remnant in right of the patron, J²]. That it be not for pay, i.e. it is not for additional reward he does this, but for the sake of God, or, for love of the church.

Next follows the invalidation of offerings, and of 'cennaithe'-*bequests*.

II. There are seven disqualifications which invalidate the offerings of the world: to rodden *the church* with blood; to pay them in the dowry of women, to make it a place of sin; to give them as king's land; to pledge them for service; to give them in reward to a poet; to pay them as *eric* for crimes; to sell them to persons extern to the tribe.

Their own tribes are guarantees for them [*that they will res'ore the offerings*] when these conditions arise.

There are seven disqualifications, i.e. there are seven evil deeds through which are loosened from the church the offerings which are made to it in the world; and they do not give then from thenceforth. Offerings, i.e. land and ground. To rodden it, i.e. any one to be reddened in it with shedding blood on him, i.e. to wound one of its people in the middle of the church. In the dowry of women, i.e. to give part of its rights away as the dowry of women. A place of sin, i.e. much sin to be committed in it with many women, i.e. though it be lawful for them to have a wife, i.e. to have more than one woman. As a king's land, i.e. to give part of its land to the king, to hold a fair upon it, i.e. and not for the festival of the patron saint. For service, i.e. to pledge it to the chief on acceptance of 'ceilsine'-service, i.e. to receive stock from him as 'erennach.' As a poet's reward, i.e. to give part of its rights to the poet as a

HEPTADS. ʔilə aʔ uəaʔ .i. lo[ʔ] aʔ aʔmolaʔ, uəaʔ nɪ ʔlɛʒaʔ ʔib ʔan ʔo cənnod
 ci ʔilə ʔlɛʒed ci ʔilə inʔlɛʒed, iʔ cʊʔpuma ʔoni eʔʔnʔaʔic ʔe¹; 7 iʔ aʔ
 ʒabʊʔ ʔin: “im anuʔ menmon um aʔbɛloʔaʔib in bɛta.” ʔ cɪnʔaʔib .i.
 nɪ ʔ'a ʔlɛʒo ʔo ʔabaiʔt ʔʔi hɪc cɪnʔo ʔeʔbɪʔe no inʔeʔbɪʔe noʔa ʔlɛʒaʔ.
 ʔʔi eʔʔaʔ ʔine .i. ʔʔi ʔine iʔ coʔa ʔa ʔeic, ma ʔeʔbɪʔ; ma inʔeʔbɪʔ,
 nɪ coʔa ʔa ʔeic ɪʔiʔ.

1t coʔa ʔa ʔine .i. iʔ amaiʔ cʊʔa in ʔine oʔʔa um ʔa ʔabaiʔt amuiʔ
 in ʔan tɛcaʔt na neʔo inʔʔa ʔo .i. iʔ coʔo ʔa ʔine buʔoʔin ʔoʔaʔib .i. ʔo
 beʔt ʔoʔa ʔeʔʔonʔo ʔaʔt-ʔim, in ʔan tɛcoʔt na heʔʔʔaʔilə-ʔeo iʔ inʔʔa; no
 iʔ coʔmʒeʔ in ʔine ʔoʔʔa im ʔiaʔʔaʔin ʔo coʔʔaʔib,² in ʔan tɛcaʔt na
 haʔʔaʔilə-ʔeo iʔ inʔʔa no iʔ anʔʔa.

1loʔa³ ʒabʊʔ eʔʔic aʔa aʔʔiʔnʔeʔ eʔlɛʔiʔ 1 n-uʔʔaʔaʔʔ hɪ cəʔum
 ʔlɛʒo eʔlɛʔa ʔi hɪnʔlɛʒo eʔlɛʔa, aʔt ʔoni eʔʔʔnʔaʔic ʔe aʔt
 maʔa haʔʔoʔaʔiʒʔeʔi aʔʔeʔiʔnʔeʔ ʔoime; 7 aʔa ʔmaʔt aʔi hɪ cəʔn,
 7 ʔoni eʔʔʔnʔaʔic ʔe, cɪn co haʔʔoʔaʔiʒaʔ aʔʔiʔnʔeʔ ʔoime; 7 ʔa
 haʔʔoʔaʔaʔi aʔʔiʔnʔeʔ ʔoime, cɪʔ ʔa cəʔn cɪʔ ʔa n-uʔʔaʔaʔʔ, aʔa
 ʔmaʔt aʔi anʔ, 7 ʔoni heʔʔʔnʔaʔic ʔe.

1la neʔʔe ʔucaʔo anʔʔn ʔo ʔeʔmaʔo 7 ʔʔimɪʔi, maʔ ʔe hɪnʔlɛʒo
 n-eʔlɛʔiʔ ʔo cəʔi ɪaʔ, iʔ ʔiaʔ ʒaʔi cəʔn aʔʔʒin inʔoʔib; 7 in ʔi ʔuc
 anʔʔo ɪaʔ, ma ʔo ʔiʔiʔ co naʔ ʔiʔ ʔo ʔa ʔabaiʔt, 7 cʊʔ aʔoʔ-
 ʔaʔi aʔʔiʔnʔeʔ ʔoime, iʔ ʔiaʔ ʒaʔe uəʔa 1 cʊʔibʔ, no o cəʔʔaʔʔe
 ʔa n-ecʊʔibʔ; 7 maʔa ʔeʔaʔaʔ, iʔ ʔʔan aʔt aʔʔic na huʔbuʔa
 amaʔ aʔʔiʔ ʔoʔ cʊʔ.

¹ ʔa ʔabaiʔt ʔ loʒ n-oʔʔeʔoʔil, add. J².

² 1lo, iʔ coʔa in ʔine anʔuiʔ ʔo beʔ iʔʔin eʒlʊiʔ inʔa in ʔuʔt ʔʔn, add. J².

³ The comm. in J¹ ruus thus, [there are no glosses to text]:—

1la huʔbuʔaʔa ʔucaʔo ʔo aʔʔiʔnʔeʔ inʔlɛʒed aʔt maʔ aʔʔiʔnʔeʔ eʔle
 ʔo ʔicʊʔʔeʔ ʔoime; cɪʔ ʔo ʔlɛʒo n-ecʊʔʔa ʔo cəʔʔeʔ, cɪn cʊʔ eʔ, iʔ ʔa ɪc
 co ʔan-ʔiaʔ ʒaʔe, aʔt in ʔan iʔ ʔe ʔl n-ec. ʔo c, ʒeʔibʔo ʒʔeʔim n-aʔʔʒina.

1la maʔʔiʒ ʔo ʔiʔnaʔeʔo na haʔʔʔaʔa, ma ʔeʔuʔaʔi ʔa hɪnʔlɛʒo,
 iʔʔ ʔa n-aʔʔic cʊ ʔan-ʔiaʔaʔib ʒaʔe; maʔa ʔ., iʔ ʔoʔuʔe ʔoʔ cʊʔ.

1lanʔib aʔʔiʔnʔeʔ ɪʔiʔ ʔo ʔicʊʔʔeʔ ʔoime, aʔt maʔ ʔe ʔlɛʒo n-ec.
 ʔo c, iʔ ʔʔan; maʔab eʔ, iʔ aʔʔʒin.

reward, i.e. as a price for eulogy, for they are not bound to purchase a poem, whether from a lawful poet, or from an unlawful poet—it is alike it makes him unworthy; and this is gathered from the passage which says, “in order to stay the mind regarding the applause of the world.” For crimes, i.e. to devote part of its rights to payment for crimes of necessity or non-necessity is not lawful. To persons extern of the tribe, i.e. it is to the tribe it is proper to sell it, if necessary; if unnecessary, it should not be sold at all.

Their tribes are guarantees, i.e. their own tribes are as guarantees upon them to give them back whenever these obstacles [lit. hard things] are met, i.e. their own tribes are sifter upon them, i.e. to be upon the land, than themselves, when these difficult conditions occur; or, the tribe has power over them, to impugn their engagements, whenever these difficult conditions occur.

Eric is not put on an ‘erennach’ of a church in ‘urradus’ for expending the rights of the church to the prejudice* of the church, but it renders him unworthy, unless an ‘erennach’ has been previously superseded; and there is ‘smacht’ on him in ‘cain’-law, and it renders him unworthy, though an ‘erennach’ has not been superseded previously; and if he has been superseded previously, in ‘cain’-law or in ‘urradus’, there is ‘smacht’ on him for it, and it renders him unworthy.

Such things as were given in as tithes or first fruits, if it be to the prejudice* of the church they were spent, there is a debt of theft without compensation in their case; and the person that gave them in, if he knew that it was not right for him to give them, and that the ‘erennach’ had been superseded previously, it is a debt of theft that is from them jointly, or from either separately; and if they did not know, he is safe, except as to the restoration of the offering out back again.

* Lit. *to illegality*; cf. p. 123, l. 25, ‘beyond the lawful necessities’ of the church; the ‘illegality’ probably referring to the conditions mentioned in this Heptad. Here too the text has *at-onraigter* for the *onraigter* of J², p. 122.

[illegible]

11i petatari na nina na hainme-*peo*, 7 po petatari na fir: in
tar^{bit} na hainme-*peo* porina perais 7 ni ruacrait, tiasait na
nina uat^{is} co n-a co:bce.

Μην πιστρῖν ἰν βεν ἁ βετ διβρεῖτῖ πε τεῖτ ουϊε, 7 νῖ ἁρ ταιζῖν
μελλετᾶ ναρῖ ἰνδῖρ ἰν περ,⁴ ἱρ ουϊεε⁵ ὑαρδ⁶ θον ἠναι; μαρ ἁρ
ταιζῖν μελλετᾶ ναρῖ ἰνδῖρ, ἱρ ουϊεε 7 ενεῖλᾶνν ὑαρδ⁶ θον ἠναι.
Μὰ πο πιστρῖν ἰν βεν ἁ βετ ἀνλᾶρδ⁷ πῖ τεῖτ ουϊε α⁸ νολῖζεο λανᾶμ-
νουῖρ, ἰν βεν θ⁹ γαρτᾶ[θ] αῖε α⁸ νολῖζεο λανᾶμνουῖρ, εο ποῖβ
μυρκαῖρ ἁνδ, νο δεῖβῖμῖρ αῖλε. [Μὰρ πο πετῦταρ νᾶ ἠνᾶ γῖα
τᾶῖτᾶν α⁸ νολ. λαν., ἱρ μυρκαῖρ πυρῖτε το ἀῖρεζᾶ τοῖδ, J¹.]

³¹ J¹ J² add: 7 ու զերսէ (նօ բրբէս ծօ տաճարե ծօ նա քերսիւ; in tan
 im. no լւսնուէ նա քիւ 7 սո յարարիւր սմաւ, Երատ) (նօ ք. նա քիւ, in tan
 no լւսնուէսր նա մնա, 7 ու քտաշար նա քսիւքարիւր սմաւ, Երատ, J¹) Լօ
 նա Կօլիւն մանա տաճար քէ, ար յա տաճար im., Երատ սիւն in Կօլիւ, J¹
 J²; in tan im. քի քար Կօրքաւ (նօ քտաշար նա մնա նա հաւոմ, J¹), յա
 տաճար in Եր լօ, Երատ ա Կօլիւն սիւն, մնա տաճարօ, ու Եր ու, J¹ J²;
 J¹ adding մարա ծօքսր ու քրքրիքսր ա սօւջօ լանամար ԿԵ, քի բրբէս
 ծօքսր ունաւան ու հարաւջ ծօքսր; մար քի քիս ու ծօ-ձար ումար, քի
 քրքրիքս, ԿԵ in քրքարօ մօր յ. նա իւ լիւսնա 7 քի ուր քի քի

אָר ערשטעלעבן דעם חתונה. מיר האָר צוגעבאָטן אַ נאָל לאַנאָמאָנאָר צאָנע
ריר, נאָ צו דעם, מיט רירונג-ריר, אַן בען ס'פּ. אַנצ אַ נאָל נאָל פּרעפּאַ.
מאָנאָר רירונג וו ב, ג, ד, ע.

[III.] There are seven in a territory who are prohibited from the right of contracting marriage, whose wives quickly turn away from them from cohabitation, so that what was given *as dowry* is forfeited to them: a barren man; an unarmed man; a man in holy orders; a churchman; a rockman; a very gross man; a man who discloses of bed;—because there is no issue from a barren man; a wife is not easy for an unarmed man; a child on the road is not proper; it is not easy to apply the provisions of the law to a church; an over gross man is not able for desire. HEPTADS.

Seven, i.e. there are more than six in the territory, and the noble union of wives with them is prohibited, according to justice, i.e. it is not just to unite women with them; [it is a union of ignorance].

The women were not aware of these blemishes, but the men themselves knew* of them: when the men have these blemishes, and do not give notice of them, the women come away from them, with their dowry.

Quickly go away, i.e. soon or quickly do their wives turn away from them, out of the rights of cohabitation. A barren man, i.e. to whom no children are born.

If the woman did not know before their coming together that he was impotent, and that it was not for the purpose of deception that the man did not tell it, the dowry goes from him to the woman; if it was with intent to deceive that he did not tell, he pays the dowry and honour-price to the woman. If the woman knew him to be so before coming together in the law of cohabitation, the woman is bound to him in the law of cohabitation until hatred arises, or some other *justifying* necessity. [If the women knew of it before coming under the law of cohabitation, it is to be considered as a case of prepared [deliberate] hatred, J¹.]

* The commentary in J¹, J² adds the following details:—The men do not deserve a period of healing to be given to them; and when the women have come to hear of it, and did not know before they came together, they take half their dowry unless they allow a period; but if they grant a period of healing, without result, they take the whole dowry.

HEPTADS.

Ρεαρ θιαριμ .i. oc nað θip bean το beit .i. o na bi apm ip coma-
θair το, in περ lem.

Μuna ριτιρ ρι α beð cin apm ρια τεέτ i nολigeo λanamnuip, 7
πο ριτιρ in περ, 7 ni hiar θαιgin μελλτα παρ ιnnip, ip coibðe
nama ua[ð]; 7 niaρ ap θαιgin μελλτα, ip coibðe 7 eneclanu; ;
mun ριτιρ neðtar θib, ip mupcar θoib. Μα πο ριτιρ imoppo
ρια τεέτ α nολigeo λanamnuip, ip [p]arfa[ð] i nολigeo co ti
mupcar.

Περ θpαθ .i. in παcapτ¹ no in τ-εppaθ.

Μuna ριτιρ ρι in θpαθ, 7 nup θoi-ρim pe haipige, in τ-αλτρum
θo-ρum, 7 in coibðe θi-ρi. Μαθ πο ριτιρ ρι in θpαθ, 7 πο impo-
ρim pe aipige, in coibðe θo-ρum 7 in τ-αλτρum θi-ρi. Μαθ πο
ριτιρ ρι in θpαθ [7 πο impo-ρim pe aipige, no muna ριτιρ ρι in
θpαθ], 7 nup impo-ρim pe aipige, in τ-αλτρum το venam θoib
ap-aon, 7 in coibðe το noinn ap το etarpu.

Ρεαρ eclapa .i. in τ-εppacc.² Ρεαρ coiprte .i. gan peapann .i.
το cunreρ ap beino cpoip, no cto ap ppaie no ap cloðan no i n-inað
aile ae amlaio ρm. Ρεαρ po-collac .i. peamup α cloano umun
lubpuð. Περ poρinθit caemou .i. περ inθip⁴ α caemou θipcp no
θepnuie ap in mna .i. claenan.

Θairt ap oen aðapτ, ceθnoime coibðe ρia luðt aen lip 7 oen
baile, oð-coibðe o po ρia aipeτ.⁵

11 i τβαλuing .i. noða cuimgeð α τοil oð το tabuipτ von mna in ti
im α mbi in cloano po pemap.⁶

¹ in τ-εppoc .i. in τ-αibilteop, J².

² Om. J¹ J².

³ in παcapτ, no in τ-ab, oc na θip ben, J², .i. aipeðinneð no αoibillteop
no ap, το nað θipr atalcpap, J¹.

⁴ ρ. i. ρia oipeτ iní θoθm in ben το .i. ip uime beapτ in coibðe .i. ni
pecapτ pe noul cuca na hanpota-ρo.

⁵ J² adds:—lleð θιαριμ .i. noðo n-ypupa paitce το beit oc in ti aθ
na bi apm .i. noðo n-ypupa gan mολigeo in αλτρuma ρip in eclap; ;
noðo n-ypa lium aθpa comalcpuma ρip in nθpao n-εcalpa, θia ti ρpi
pennat 7 eipic 7 ρpi haipige. Mac poρ ptoe .i. noðo coip in mac το
ðop poρ in conap can pepano. Πpi heclui ρ .i. noðo n-ypupa α cam-
oligeo in αλτρuma ρip in nθpao n-εcalpa, add. J².

⁶ Ρο θpαταib .i. neðo coip το na mnaib α mbeτ po na byatib acu
na ρip mupup a coemou θ. no θ. poρpo, no mupup in poipitθi θobeip
in ben pap, add. J².

An unarmed man, i.e. for whom it is not legitimate to have a wife, i.e. who has not a weapon befitting him, the impotent man. HEPTADS.

If she did not know him to be weaponless before coming into the law of cohabitation, but he knew it, and it was not with intent to deceive he did not tell, it is dowry alone from him; and if it is with intent to deceive, it is dowry and honour-price. If neither of them knew it, they separate. If, however, she did know it before coming into the law of cohabitation, they are bound in the law until hatred comes.

A man in holy orders, i.e. the priest or the bishop.

If she knew not of the orders, and he has not turned to penitence, he takes the rearing and she the dowry. If she knew of the orders, and he has turned to penitence, he takes the dowry and she the rearing. If she knew of the orders,* [and he has turned to penitence; or if she did not know of the orders,] and he has not turned to penitence, they both are to undertake the rearing, and the dowry is divided into two parts between them.

A church-man, i.e. the bishop. A rock man, i.e. without land, i.e. who is put upon the arm of a cross, or even upon a street, or upon a 'clochan,' or in any other place like that. A man too gross, i.e. his body is too fat for the work. A man who tells of bed, i.e. a man who discloses the ardour or bed-secrets on the wife, i.e. a 'claenan.'

A 'dairt'-heifer on him *for disclosing* to one pillow [company]; a fourth of dowry *for telling it* before the company of one 'lis'-fort and one township; the entire dowry when it reaches an assembly.

Not able, i.e. he who has an over-fat body is incapable of satisfying in full the woman's desire.

* Three [or four] cases are here considered: [a] her knowledge, with 1° his penitence, 2° his impenitence; [b] her ignorance and his impenitence;—a, 1 gave 'fosterage' to her and 'dowry' to him, b, vice versa; a, 2 divided both to both. R. in the additional portion, contemplates the fourth case, her ignorance and his penitence, which it equates with a, 2.

HEPTADS. Μα πο τίτην in περ cō na caem̃paō in lanam̃nuŕ do denam̃,
7 ñiŕ inoīŕ, aēt maŕ ap̃ daŕgin mell̃ta naŕ inoīŕ, iŕ coib̃ce 7
eneclanñ; 7 munab̃ ap̃ daŕgin mell̃ta, iŕ coib̃ce nama; 7 ma po
bi a tuic̃ŕi co coem̃pa[ō] in lanam̃nuŕ, iŕ iñŕcaŕ deēb̃iŕe doib̃.

[iv.] Ατατ ρεēt n-ιmana λα ſeine, na tuillit
ŕiaēa na tiŕ-ŕaōuŕ: ain bo a ſep̃; ain ōam̃ ſu ſeōain
teēta; ain ceēŕa ap̃ do ſuŕe; ain ceēŕo ap̃ do
ſu tiŕ, cin elcuiñ 'n-a tiŕ ſaŕeīŕin, taŕ ep̃ic̃ teēta;
ain ceēŕa 'n-a liap̃; ain muc̃ 'n-a ſalaib̃; ain eē ſu
n-iñde;—cin taide cin elcuiñ cin ōicill̃, caē n-ae.

Seēt n-ιmana .i. ceŕt-ιmaiñ a ep̃ic̃, cin ōicill̃ po ōile .i. ap̃ ſmaloit
no ap̃ com-ingaīŕe ōonit̃ep̃ ſa. ſiaēa .i. aētgin. Tiŕ-ŕaōuŕ .i. ōiŕa.
(Cin bō .i. ιmaiñ na mbo iŕan ſep̃ .i. iñ ſep̃ com-ingaīŕe, co ceŕt-ιmaiñ
[.i. cin ſop̃ſaŕaō n-ιmana ſop̃ſa, J²]. Αin ōam̃ .i. ιmaiñ na nōam̃
ōōōm̃ a ſeōma ōliŕēi[ŕ] buēiñ .i. a n-ōib̃ŕe .i. iñ ſep̃ com-aīŕ, co
ceŕt-ιmaiñ. Ceēŕa .i. caē ōoib̃ iēŕa .i. ceŕt-ιmaiñ na ceēŕa ap̃ do
ſuŕe ſeōiŕ no ap̃bu .i. iñ ſep̃ iŕ a ſop̃e cap̃tuŕ, 7 ñ ōeaēaio 'n-a nōiaō
ñi iŕ ſia na ap̃o-ſp̃ēuŕ ſlep̃ca¹. Αŕ do ſu tiŕ .i. ιmaiñ na ceēŕa
ap̃ do tiŕ ſeōiŕ .i. ceŕt-ιmaiñ .i. ſata añ ιmaiñ lēt ōe, cō cet-ciñtaē,
cō b̃iēb̃inaē. Cin elcuiñ .i. cin a mb̃ŕiŕi[ō] tŕe compaīti; no cin
eol̃ŕiaŕ compaīte ō'im̃iŕt ſop̃ſa, 'n-a tiŕ ſeiñ; ap̃ 'n-a ſcap̃ ōop̃um̃ ap̃
a tiŕ, cuŕub̃ 'n-a ep̃ic̃ buēiñ cuŕtaŕ. Taŕ ep̃ic̃ teēta .i. cin ōul̃
'n-a nōia[ō] ñi ap̃ ſia na ap̃o[ſp̃]ēuŕ ſlep̃ca. Α liap̃ .i. ceŕt-ιmaiñ
op̃ſa [i n-a ep̃u ſaŕeīŕin, J²]. ſu n-iñde .i. ιmaiñ na n-eē ōōōm̃ a
n-eēlaīŕce [no iñ bac n-aēaio .i. ſu a ngoil̃, J²]. Cen taide .i. ceŕt-
ιmaiñ op̃ſa ſop̃ [mana po b̃ŕiŕi ñi ōib̃ ap̃oile, J²]. Cin elcuiñ² .i. ep̃ſce.
Cin ōicill̃ .i. cin tiēill̃ ſiŕ na ſelbu³ iñ caē ae ōib̃ ſiñ.

Για b̃ŕiŕi[ō] ñi ōib̃ ep̃aile 7 ñi ōic̃lio, iŕ ſiañ; ōia ñoic̃lio,
aētgiñ ſaiŕ, no ceēŕam̃ie aētgiña, am̃aīl̃ acb̃eiŕ, 'ōo-ŕ-li ceē-

¹ .i. na tŕi ōeīŕ-ceim̃enna 7 a. ſp̃c. J².

² .i. compaīte, ap̃ ceŕ ſuŕ, J.; cf. SM. I. 58, l. 14; Pass. Hom., l. 3027.

³ no ſp̃ēuŕ añſoīēīŕ, add. J².

If the man knew that he was incapable of the cohabitation, and HEPTADS.
did not tell it, if it was with intent to deceive that he did not tell it, the dowry and honour-price are from him; and if it was with intent to deceive, it is dowry only; and if it was his idea that he was capable of cohabitation, their separation is upon necessity (reasonable cause).

[iv.] There are with the Feine seven drivings which incur not debt nor 'tig-radus'; driving cows into grass; driving oxen to lawful service; driving cattle out of thy field; driving cattle out of thy meadow land, without malicious injury, into their own land, over a lawful boundary; driving cattle into their shed; driving pigs into their styres; driving horses into their stable;—without concealment, without injury, without neglect, in any of these cases.

There are seven drivings, i.e. all these are proper drivings from a territory, without neglect, i.e. it is out of good will, or for co-herding this is done. Debts, i.e. compensation. 'Tig-radus,' i.e. 'dire.' 'Driving cows, i.e. into the grass, i.e. the grass of co-herding, with proper driving, [without excessive driving upon them]. Driving oxen, i.e. driving oxen to their own lawful service, i.e. their work, i.e. the grass of co-ploughing, with proper driving. Cattle, i.e. the proper driving of the cattle out of thy field of grass or corn, i.e. the man whose field it is, puts them out and does not go after them beyond the high east of a wand. Out of thy 'gu'-land, i.e. driving cattle out of thy grass land, i.e. proper driving, i.e. the driving takes half off it [the beast], whether it be a first criminal or an habitual criminal. Without malicious injury, i.e. not to hurt them wilfully, or not to inflict intentional injury on them in their own land; that when he has turned them out of his land, it be into their own land they are put. Beyond a lawful boundary, i.e. not to follow them farther than the high east of a wand. Into their shed, i.e. a proper driving of them into their own byre. To their stable, i.e. to drive the horses to their stables.* Without concealment, i.e. proper driving of them also [unless one gores another]. Without injury, i.e. cutting. Without neglect, i.e. without neglecting to inform the owner of the property in each case of these.

Though one of them gores another, yet if the person driving them does not conceal it, he is safe; if he conceals, there is compensation on him; or a fourth of compensation, as it is said, "Conscience

* 'Last-security'; defined in O'Dav. Supp. as 'the p-rson who has last seen anything that is lost or missing.'

† The gloss here gives one of the old etymologies, *cethra*, 'cae doib lithra,' of which the meaning is uncertain, and immaterial; O'Dav., p. 69.

‡ Cf. O'Dav., p. 99, sub 'inde,' with both the glosses *eachlaic* and *bac*.

HEPTAOR **raime cubur brait.**¹ Μα imain coizecca a crié cin diéilt, ir
rlan do cia bryr[ó] caé oib a ceile, aét na ro diéilt; 7 dia
nuiéilt, ir aétgin na feolo uada ma n-ema, maða n-erna in ci
'ra ceépo; no muu tarbhais in feoil bryrter ano 'aenar; 7 leé
[riac J¹ J²] for na hanmanou fo biébmíe, uair gata[íó] an imain
leé de, ci[ó] cet-cmtaé, cio biébmíe.

Fiallaé com-air no com-ingaire, no fiallaé an-umaloici doni
ino-ro.¹

Luat-imana fo rir, 7 imana inoizteaca ar daisin marbta.²

[v.] Altait peét n-imano la feine du-r-liat riaca
ocur-tisraour: imain fo muir; imain fo laié; imain
fo ceéair; imain fo cumar cuan; imain fo elcuin
ocur diceall, dia n-cibli ni; fubta la fearis luinde,
dia cuimziter enamu; imain i caéais faéta beógaró
no bo-ar, inge ma ar do taetpatt.

[I main² fo muir .i. for trais tancatar cuigí .i. in tan ir for trais
tancatar, ir a carpat for trais. Fo laié .i. fa uci a huáctar .i.
rogebu conair bo ferr. Fo ceéair .i. tonoaé for a huáctar .i. tonn
criaté .i. cranuaé. Fo comor cuan .i. in bail in common taite cuana
Fo elguin .i. roboaé con 7 gatais. Fo diceall .i. amail do ceéna bovein.
Dia n-cibli ni .i. in tan tepta uada, ir ann ata aétgin. Fubta .i.
beim for riac, no in eplat for cuaille. Dia cuimziter enama .i.
bryrter enam tic de .i. combaé inoizteac. A caéais faéta .i. in bail
a mbi foet galair .i. cuic feoit eirrit; dia noernait imorpo fo daisin
marbta, ar dia noernait imorpo, ir cuic feoit 7 uire 7 einneclann, amail
bi gat ro gatao. Inge ma ar rir .i. inge ar aét, ata aét luim ano
mao ar tancatar cuigé, 7 do éuir uada in conair cetna, 7 ni fuair
conair bo ferr, ir rlan do; 7 ma fuair conair bo ferr, 7 ni hanó ro
éuir, ir leé aétgin ino. J²].


¹ ir rlan oib, cia bryr mil oib arais os a timargain, ar ar
torbaó ro batar os a n-imain ar do goit, muna tiéle a mbyreo; 7 ir
ceit-imain áno-ro, J¹.

² cia bryr ar o. marbta, om. J².

³ These glosses are not in R [save the inge ma ar rir gloss], nor in J¹.

of wrong incurs a fourth part." If it be fair driving in a field HEPTADS.
without concealment, he is safe, though they all gore one another,
provided he does not conceal; and if he conceals, he pays the com-
pensation for the flesh, should the man whose cattle they are
consent when paid [?], or if the gored flesh by itself is of profit in
the case. And there is half debt on the animals for habitual
viciousness, because the driving takes one half off it, whether it be
a first criminal, or of habitual viciousness.

It is a co-ploughing or a co-herling or a good-will party that
does this.

 The following are fast drivings and unlawful drivings for
the purpose of killing:—

[v.] There are with the Feine seven drivings that
incur debts and 'tig-radius': driving into the sea;
driving into a puddle;* driving into mud; driving
to the resort of companies; driving with malice and
neglect, by which some are lost; threatening with
angry vehemence by which bones are broken; driving
into a diseased cow-house of sudden death^b or cattle-
murrain, unless it was out of it they went.

Driving into the sea, i.e. over a strand they came to him, i.e. when it
is over a strand they have come, they are to be driven off over the strand. Into a
puddle, i.e. whose top is water, i.e. he could have found a better path. Into a
quagmire, i.e. wavy at top, i.e. a shaking wave, i.e. 'crandach.' Into the
resort of companies, i.e. the place in which companies resort. With malice,
i.e. deliberate onslaught of dogs and thieves. Neglect, i.e. compared with the
care bestowed on your own cattle. By which some are lost, i.e. it is
when they are lost that there is compensation. Threatening with anger,
i.e. a blow upon a shield, or the rod upon a pole. By which bones are broken,
i.e. a breaking of bones that comes of it, i.e. an unlawful fracturing. Into a
diseased cow-pen, i.e. a place in which there is a toil of disease, i.e. five
'seds' they pay. If they have [not] done so with intent to kill; if, however,
they have done it with intent to kill, it is five 'seds' and 'dire' and honour-
price, as for a theft that is stolen. Unless it was out of it they
went, i.e. 'inge' for 'but.' I have an exception in this case; if it is out of it
they have come to him, and he put them away from him on the same path, and
could not find a better path, he is safe; and if he found a better path, and did
not put them on it, there is half compensation in the case.

* See the distinction made in O'Dav., p. 69, *sub* 'cechain,' 'scum,' the water
being below, and 'laith,' 'lathach,' 'mud,' the water being above.

^b O'Dav., p. 60, *bedgach* .i. dian bas obann; the next entry being *bé ar*.

HEPTAOR

Μα ιμαίν φο φατ μαρβτα, 7 τικ μαρβαο δε, ιρ λαν-οιρε 7 λαν-eneclann 7 αιτςιν ινοτι; cuic ρεοιτ ιμορρο, mun τι μαρβαο δε.

Μα ιμαίν βορβλακυιρ, 7 νι φο φατ μαρβτα, 7 τικ μαρβαο δε, let οιρε 7 let enecclann 7 αιτςιν ινοτι; mun τι μαρβαο δε, ιρ let cuic ρεοιτ.

Σλαν α n-ιμαίν [φορ] ιν conair οια tanɣatar, ci oíc, muna be conair buɣ pɛrɪ oca; 7 ma ta, 7 νι ρuc, αιτςιν ινο.

Αιτςιν do 'n-a κυρ uao i mbuaille boɣaro no bo-air, munab ινοτι biɪ doɣneɣ, ciɔ eiɪti tanɣatar.

Λαν-οιρε 7 λαν-eneclann α n-υρκυρ φο φατ μαρβτα, 7 τικ μαρβυ δε; let οιρε 7 let enecclann 7 αιτςιν [munap J'] φο φατ μαρβτα 7 τικ μαρβυ δε.

Μα hυρκυρ φορρα i nɣorɪ, 7 νι [φο] φατ μαρβτα, 7 τικ μαρβαο δε, ιρ let οιρε ινο; ma υρκυρ tɛɾtaiɪ, ιρ αιτςιν.

Μα ρο κυιρ ιν beɾɪna, 7 νι ρυair, no ma do cyatar taiɪɪɪ ar eiɪn, ιρ ɾlan do; αιτςιν no let αιτςιν ɾair, mun ρο κυιρ.

Λαν-οιρε ιρην cet mil, 7 let οιρε ιρην mil tanairɪ, 7 tɾian οιρε ιρην tɾeɣ mil, 7 αιτςιν [in] caɪ mil o ɾin amaɪ, ma φο φατ μαρβτα captar.

Μα βορβλακυρ tɾi anbɔt [anɾɔt, J'], let οιρε ιρην cet mil, cetɾaimɔ οιρε ιρην mil tanairɪti, 7 ɾeiri οιρε ιρην tɾeɣ mil; cia tɛɾnat dona, ma φο φατ μαρβτα captar, ιρ cuic ρεοιτ; munab φο φατ μαρβτα, ιρ let cuic ρεοιτ. Oia tɛɾnat, ιρ cuic ρεοιτ; muna tɛɾnat, ιρ αιτςιν 7 οιρε 7 enecclann, amaɪ bi ɣat.

Σλαν do α capta ιν conair tanɣatar, ma tɾilɪc α n-anai doib; muna tɾilɪc, [ιρ αιτςιν]; ιρ αιτςιν ιμορρο 'n-a capta ιν conair na taiɪnɪ, cia tɾilɪc anal doib.

If it be a driving with intent to kill, and death comes of it, it is full 'dire,' and full honour-price and compensation for it. Five 'seds,' however, if death does not ensue of it. HEPTADS.

If it be a boisterous driving, and it is not with intent to kill, and death comes of it, there is half 'dire,' and half honour-price and compensation in the case; if death do not ensue, it is half of five 'seds.'

Safe is the driving of them on the same path on which they came, though it be bad, if they have no better path; if there be, and he did not take it, there is compensation for it.

Compensation on him for putting them away from him into a cow-house of disease or murrain (unless it was there they had always been), even though it was out of it they came.

Full 'dire' and full honour-price for flinging *things* at them with intent to kill, if death comes of it; half 'dire' and half honour-price and compensation, if it is not with intent to kill, and death has come of it.

If it is a throw at them in a field, and it is not with intent to kill, and killing comes of it, it is half 'dire' that is for it. If it be a throw from which blood drops, it is compensation.

If he sought out the gap, and did not find it, or if they went over in spite of him, he is safe; compensation or half compensation on him, if he did not search.

Full 'dire' in the case of the first animal, and half 'dire' for the second animal, and a third of 'dire' for the third animal; and compensation for every animal from that out, if it is with intent to kill them they are driven off.

If it be boisterousness with malice, there is half 'dire' for the first animal, a fourth part of 'dire' for the second animal, and a sixth of 'dire' for the third animal; even though they survive, if it be with intent to kill they have been driven, it is five 'seds' for it; if it be not with intent to kill, it is half of five 'seds.' If they survive, it is five 'seds'; if they do not survive, it is compensation, and 'dire,' and honour-price, the same as if it were theft.

It is safe for him to turn them off by the path along which they came, if he has allowed them breathing time, if he has not so allowed, it is compensation; there is compensation, however, for driving them off on the path through which they had not come, even though he had allowed them breathing time.*

* For some further detail not contained in R., see Appendix.

HEPTADS.

[VI.] Αἵται ρεῖτ ρυλε λα ρεine ρεαρταρ, να con-
 τυλλit ριαῦ, να οἶρυρ, αμαil ρil ρυil λα ρεine να
 ρεαραῶ¹ ο λαim να ρορρηγαιρ το tengα, ρεῖ ιρ tu το
 ρen α ριαῦ ocυρ οἶρυρ: ρυil ρεαρυρ ὄρυῦ ρορ caῖ
 ρlan δια λαim ocυρ δια tengα, ιρ caῖ το tan υπγαιρ,²
 ιρτηen; ρυil ρεαρυρ cetmuinḡciρ oc etaḡ teḡta ρορ
 αḡalḡraiḡ το taet ρορ α ceanḡ; ρυil μιḡdaiḡ teḡta, oc
 na haiρḡdenaiρ aḡt no ρeῖḡ, α ρορcongρa tuaḡe ocυρ
 cineoil; ρυil ρεαρḡtaiρ α caḡ; ρυil ριρ ρaiḡeρ naiḡm;
 ρυil ριρ ρaiḡiυρ ρe; ρυil mic α cain cluiḡe.

Seḡt ρυile .i. αἵται ρεῖτ ρυλε ρερταρ ὡα n-αιρνεiḡmḡ in ρeneḡυρ,
 να haiρillḡmḡmḡ ριαῦ αιḡgina iαρ mḡaiρ. Οἶρυρ .i. coiρρoḡiρe .i. co
 bay no iαρ mḡaiρ. Ila ρεαραῶ ο λαim .i. αμαil ατα in ρυil iayρ
 coḡnaḡ τορμαḡα, 7 noḡa n-e ρein no ρερυρταρ hi ο λαim, aḡt ὄρυῦ. Ila
 ρορρηγαιρ .i. noḡa n-apρoρcongρaiρ α ρeḡḡain. Iρ tu το ρen .i.
 ρeῖḡim no inḡpρaiḡim canu tu iayρ α ριαḡa iαρ mḡaiρ .i. αιḡgin. Το
 tengα .i. o-t tengaiḡḡ. Ρυil ρεαρυρ ὄρυῦ .i. ο biay coḡnaḡ oc α
 τορμαḡαḡ 7 ὄρυῦ oc buala[ḡ] can aḡbυρ can biḡbanυρ. Sḡlan δια λαim
 .i. im an mḡbualḡo cia ρeoilḡi .i. um an nḡuin [Ὅια tengaiḡo .i. um in
 aepaḡυρ, uaiρ ιρ ḡuim oi-aiḡgina hi, J²].

Ma ὄρυῦ oc τορμαḡαḡ, 7 ὄρυῦ oc τυρcaḡ, 7 ὄρυῦ oc bualaḡ, cin
 aḡbυρ cin bi[ḡ]banυρ, ιρ leḡ [lan J¹] ρορ ὄρυῦ mḡbuiḡi, 7 leḡ
 ρορ ὄρυῦ τορμαḡαḡ, 7 ρeḡiρ ρορ ὄρυῦ τυρce. Scuiρe aḡbυρ leḡ
 το ὄρυῦ τορμαḡαḡ, 7 ni ρcuiρe το ὄρυῦ τυρce; ρcuiρe imoρḡo
 biḡbanυρ leḡ α coḡaḡ το ceḡtaiρde, uaiρ ιρ α tρian ρo bai ρeaiρ
 τυρce ρορ ρeρ τορμαḡαḡ ιρ coḡnaḡ, coiρub α tρian ber in
 tan ιρ ὡa eccoḡnaḡ. Αιḡgin ιρ e ρiaḡ iayρ in ὄρυῦ, ὡa mibe
 ρeρ τυρce 7 ρeρ τορμαḡαḡ, tρian ρορ ρeaiρ τυρce, 7 ὡa tρian
 ρορ ρeaiρ τορμαḡαḡ nama. Illuna be aḡt ρeρ τορμαḡαḡ, ιρ
 αιḡgin aenaiρ.

¹ ρερα το λαim, J².

² don upḡuḡde glossed as follows: in caḡ toni α τορμαḡαḡ, ιρ e iayρ
 ριαῦ, J².

[vi.] With the Feine there are seven bloods that are shed, which deserve not debts nor sick-maintenance, in the same way that there is blood with the Feine which you do not shed with your hand, which your tongue has not commanded, but for which it is you that pay debts and sick-maintenance: blood which a fool sheds from any person not guilty of hand or of tongue,—whoever ordered him to do so, it is he that pays; blood shed by a ‘cctmuinntir’ wife through just jealousy, from an adultress who goes over her head; blood shed by a lawful physician, who cuts not a joint or a sinew, by order of his territory and family; blood which is shed in battle; blood of a man who sues contract; blood of a man who sues combat; blood of a boy in lawful sport.

Seven bloods, i.e. there are seven bloods which are shed, which the brehon law mentions, that do not deserve debts of compensation after death. Sick maintenance, i.e. body ‘dire,’ i.e. till death or after death. Was not shed by hand, i.e. such as the blood which is paid for by the sane adult who incites; and it is not he himself that shed it with his hand, but a fool. Has not commanded, i.e. you did not order it to be shed. It is you that pay, i.e. I assert or maintain that it is you that pay its debts after death, i.e. compensation. Your tongue, i.e. by your tongue. Blood which a fool sheds, i.e. when there will be some adult inciting, and a fool beating, without *immediate* cause or habitual viciousness. Not guilty in his hand, i.e. as regards the striking though it cleaves, i.e. as regards the wounding. [In tongue, i.e. for satire, as it is a deed of no compensation.]

If there be a fool inciting, and a fool rousing, and a fool beating, without *momentary* cause or *habitual* viciousness, it is half upon the striking fool, and half upon the inciting fool, and a sixth part upon the rousing fool. A *momentary* cause of anger takes half off the inciting fool, and it does not take anything off the rousing fool; habitual viciousness, however, takes half his share off either of them, for as it was in a *proportion* of a third part the rousing man stood, compared with the inciting man who was a sane adult, it must be a third, too, when they are both insane adults. Compensation is the debt which the fool pays, if he be a rousing man and an inciting man; a third on a rousing man, and two-thirds on an inciting man alone. If there be only an inciting man, it is compensation on him alone.

HEPTADS

1η ὀρυέ co γυνθηραδαί, 1η ἰ αἰθέne cača - noma[ō] bηιαταρ
ατβειρ do φηραo, amail no bui Conall Clocac,¹ 7 Mellac γυηυz,
(7 Doicmell) ainm aile do.

Cetmuinntir oc etac tēta .i. in fuil ferar in cetmuinntir
ac in et olizēc ar in atarhaētaiō² tic tar a cenō .i. 1η flan don cet-
muinntir a min-fozla 7 a mar-fozla ru nē tpuir .i. itir bar 7 beta.

Όταit tpi cetmuinntire ano .i. cetmuinntir uphαoma, cet-
muinntir cpoli[ze], 7 cetmuinntir for muin apale .i. mic na
tpi cetmuinnter, 1η cutpuma compioitit in ferono mapα olizēc
iat, 7 map inolizēc, noēa n-uil α bpet doib. In cetmuinntir
[uphαoma] tabuirta for fēilb .i. ap α fēilb ata o topac α beta ;
in cetmuinntir cpoli[ze] imopuo, bean f mapb ἰ nolize lanam-
nair ; in cetmuinntir for muin apale .i. bean da tainic tur-
bho ἰ nolizeo lanamnair. Ocur 1ηpēo olēzari nē n-α fhepa[ō]
oi, 7 mapα tēpna, 1η beē doib ap oen fuan, 7 muna tēpna, ma
ta aice neē for α tēpnota atcur, tēna, 7 muna fuil, tēna pin
α zairē co hec, 7 dobeir cetmuinntir aile ; 7 1η ἰ pin 1η cet-
muinntir for muin apale ano, 7 fmaēt cetmuinntire o' ic ruir
7 o' ic uad.

Map adaltaiac tue 7 fozebu cetmuinntir, fmaēt adaltairizē
o' ic ruir, 7 fmaēt cetmuinntire o' ic uad ; map adaltaiac tue 7 m
fuair cetmuinntir, 7 da fa[z]ba, dobera, fmaēt adaltairizo
o' ic ruir 7 uad ; 7 in fmaēt do bia o cetmuinntir do cetmuinntir,
no o cetmuinntir no adaltairiz, curab cō ber o adaltairiz
do adaltairiz, 7 o cetmuinntir no adaltairiz do cetmuinntir.

Slan do'n cetmuinntir α min-fozla 7 a mar-fozla .i. itir bar
7 beta co cenō tpi n-ai[ō]ē, 7 leē fīac co [o !] cenō tēono n-aiōē
ainuē. Slan do'n adaltairiz³ co cenō tpi n-ai[ō]ē, 7 lan fīac
uaiti in caē zhuim čena. Ho 1η oilef do'n cetmuinntir in doznu

¹ J² has only C. C. ; J¹ omits boicmell.

² adaltairiz, J¹, J².

³ co tēlzuō fola, add. J¹.

The manifest fool is known by every ninth word he says requiring verification, as was the case with Conall Clocach^a; and Mellach Suirig and Boicmell are other names for him. HEPTADS

A first wife in just jealousy, i.e. the blood which a 'cétmuinntir' wife sheds in lawful jealousy, from the adulteress who goes over her head, i.e. the 'cétmuinntir' wife is safe in her minor trespasses and her major trespasses during three days, i.e. both death and life.

There are three kinds of 'cétmuinntir' wives, i.e. a wife of contract, a bedridden wife, and a wife on the neck of another, i.e. the sons of the three 'cétmuinntir' wives divide the land equally between them, if they are lawful; and if they are unlawful, they are not to take it. The 'cétmuinntir' wife of contract, given into possession, i.e. it is in his possession she is from the beginning of her life. The bedridden 'cétmuinntir' wife, however, is a woman who is dead in the law of cohabitation. The 'cétmuinntir' wife on the neck of another, i.e. a woman on whom has come impediment^c in the law of cohabitation. What she is entitled to is a term for her recovery; and if she recovers, they are to remain together; and if she do not recover, if she has any person to whom she can be sent back, let *the husband* do so; and if she has not, let him maintain her till death; and he takes another 'cétmuinntir' wife, and she is the 'wife on the neck of another'; and the 'smacht' of a 'cétmuinntir' wife is paid to him and paid by him.

If it is an adulteress he takes, and he could have got a 'cétmuinntir' wife, the 'smacht' of an adulteress is paid to him, and the 'smacht' of a 'cétmuinntir' wife is paid by him. If it is an adulteress he has taken, and he has not found a 'cétmuinntir' wife, (but if he could have found one, he would have taken her), the 'smacht' of an adulteress is paid to him, and by him; and the 'smacht' which would have been due from a 'cétmuinntir' wife to a 'cétmuinntir' wife, or from a 'cétmuinntir' wife to an adulteress, it shall be that shall be paid from an adulteress to an adulteress, and from a 'cétmuinntir' wife or from an adulteress to a 'cétmuinntir' wife.

The 'cétmuinntir' wife is safe of her minor offences and her major offences, i.e. both of death and life to the end of three nights, and half debt [upon her] from the end of three nights out. The adulteress is safe to the end of three nights, and full debt from her in every deed besides. Or, the 'cétmuinntir' wife is justified in whatever she

^a C. of the Bells, (the son of king Aed Alunmirech), so called from the bells that St. Columkille caused to be rung in malediction of the young prince for his ill-treatment of the saint's household; v. Keating, p. 454.

^b Lit. 'first-household,' *prima familia*; but it is applied equally to the male or female spouse.

^c *Turbrod*, used in the sense of 'misfortune,' 'impediment,' cf. MR., 316, L 13.

HEPTADA. co cenn teopra n-ai[σ]é co bar, 7 aitégin uaiti i mbar¹, 7 leé fiaé o ruige amac; uiler d'adaltprais imorpo co tealca[σ] pola co ceno teopra n-ai[σ]é, 7 lan-fiac fuyr²; i tealca[σ] pola pocetoip, 7 leé fiaé a mbar co ceno teopra n-aióci, 7 lan-fiac iar fuydiuz dogner. O[ξ]-uiler do cetmuinoctip cibe dogne ipna teopra cet ai[σ]éib co bar, 7 aitégin fuyirne i mbar, leé fiaé fuyirne o_cri aióciib amac co mif, no co noéca co fir.

Uiler d'adaltprais uité³ n-ingin 7 labpato n-ainmeé, 7 imleo⁴ leo 7 folc-gala 7 poela becca olcena .i. a cri patbanoa⁵ do buio a fir cinmocta mapr-faetup⁶ co criu; lan-fiac o rin amac, no lan-fiac pocetoip o⁷ adaltprais in caé fogail.⁷

Fuil muias teéca .i. fuil ferup in liaó oligteé ac na fir-teapcar [c]nama na pet uiré uiréin .i. tuirnéé pola in muias teéca .i. ip ollam in uair do teile in fuil muiac. U forcongna tuaité .i. i coitcino na mor-tuaité .i. iar n-a forcongna do tuaité in mor-tuaité, 7 cinel na gailcine con muiac teéca he, ip ann ata rin; [liais uiréin na criúe, J²].

Slan do muiac teéca co bar 7 iar mbar, cin⁸ aipdeibe ailt na peic, o diar forngairne 7 trebuirne; muna be forngairne na trebuirne, maó aipdeibe ailt na peic, ip aitégin fair; oia mbe forngairne cin trebuirne, 7 aipdeibe ailt 7 peic, ip teopra cetpaimé na haitégina fair.¹⁰

In muiac eteéca imorpo, oia n-aiu[σ]bena ailt no peic cin forngairne cin trebuirne, ip leé uiré¹¹ fair; ma go forngairne 7 trebuirne, ip cetpaimé uiré¹¹ fair; [no, ip rlan uoir uile oia mbe trebuirne, J¹].

¹ 7 lan-fiac la haitégin o t. oiré co ceann mif, add. J¹.

² uitélac, J²; uitélac, J¹.

³ imliuo, J².

⁴ patca, J¹, J².

gin muíuó mair pet co trepi, J²; buio do'n ao. co c. trepiu cen muíuó, 7 lan fiac, J².

⁶ for, J¹, J².

⁷ ap etpocairu, add. J².

⁸ ip ollom a noan he in tan ip tuirnéé oligteé, J².

⁹ co aipde, J¹.

¹⁰ ip rlan do muiac teéca a tuiréiué pola, add. J¹, J².

¹¹ la haitégin, add. J¹, in both cases.

does to the end of three nights, up to death, and she pays compensation after death, and half debt from that out. The adultress, however, is justified to the shedding of blood till the end of three nights; and full debt upon her for the shedding of blood immediately; and half debt in case of death till the end of three nights, and full debt always from that out. A 'cétmuinntir' wife is perfectly safe in whatever she does during the first three nights, as far as death; and there is compensation upon her in a case of death; half debt upon her from three nights out until a month, or until she goes to a husband. HEPTADS.
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An adultress is safe in injury by finger-nails and reproachful words, and in laceration and tearing the hair, and minor injuries in general, i.e. her three meals [?] of her husband's food, besides great toil for three days; full debt from that out, or, full debt immediately from an adultress in every injury.

Blood shed by a lawful physician, i.e. blood which the lawful physician sheds who severs not bones, nor a sinew by itself, i.e. the shedding of blood by the lawful physician, i.e. the physician was an 'ollam' at the time that he shed the blood. By order of his territory, i.e. [the people] in general of the great territory; i.e. after being ordered by the people of the great territory, and the race, i.e. of the 'geil-fine,' whose lawful physician he is, it is then that this is *permitted*; [he is the appointed leech of the district].

A lawful physician is safe to death and after death, up to severing of joint or sinew, when there is command and guarantee. If there be not command nor guarantee, and there be severance of a joint or sinew, there is compensation on him. If there be command without guarantee, and severance of joint and sinew occur, three-fourths of the compensation is upon him.

As to the unlawful physician, however, if he severs a joint or a sinew without command, without guarantee, there is half 'dire' upon him; if there be command and guarantee, it is the fourth part of 'dire' that is upon him.

* Adopting the reading of J¹; cf. SM. III. 320. The term *midach* is no doubt *medicus*.

HEPTADS. 17 7lan in tan 17 a 7orngaire; in tan naē a 7orngaire, aēgin [7air J'] 17oain, 7 17 m1oac tēta; in tan naē m1oac [tēta], 7 17 a 7orngaire, aēgin 7air; munaē 7orngaire tūate 7 cineoil, 17 lēt 7ipe la haēgin h1rogin, [7 lan-7iac 7ia 7arngaire a 7ernam lair, J'].
—

7uil 7eartar a cat .i. in 7uil 7eartar ar in 7er coitcino comarilecte .i. uar 17 7lan 7o'n 7ir cata a 7eap comcata buoen.

8lan a marbat 17an cat o'n 7raē co '7aile [mar] 7ir 7a 7uarē no a 7uarē a medon; 77gaibtar 77ir in 7lōd, 17 lan-loz 7o cino cat ain, 7 a lēt lo[ē] 7o cino [cat ain] 77gaibtar o 7in amaē, 7 lēt coirp-7ipe in cat oen mui7bēir. Ma 7ir 7a cuicēd, 17 7ile7 co cenō 7ēctmaine, c1o marbat c1o 77gabail. 11o in com7uc comarilecti, 7 7lan 7no, cin co bē comarilecti, muna caemnacur 7ul uar cin a marbu.

8aiger naio7 .i. 1ar leic7in elarō co h1noligēd .i. in 7uil 7er77 7er ac 17o7aige a na7cairectā, o bu7 7ir-na7cairect h1, 7 7o leic elōo 7eime 1m 7ligēo.

Alēt mara 7ō-na7cairect¹ 7o 17o7aib air, 7lan 7o'n 7ir amuiē cat 7ogail 7o7ena ac 7icur 7e in 7ir 7o 17o7aig air, mana caemnacair cēna a 7icur 7e; ma conanarē, 17 co 77uan 17 7lan, 7 lan-7iac in cat 7ogail 7o7entair 7ir 7o.

Marā 7ir-na7cairect 7o 17o7aig, 7 7o leic elōo a 7oicēd 7eime, 17 7lan 7o cat 7ogail 7o7ena ac 7obaē a na7cairectā, muna caemnacair cēna; 7 ma conanarō, 17 co 77uan 17 7lan, 7 lan-7iac o'n 7er amuiē 17o-7im in cat 7ogail 7o7ena 7ir.

7uil 7ir 7aioiu7 7e .i. in 7uil 7er7ar ar in 7eap 17o7aigiu7 17in 7e com7uc coitcino comarilecte .i. 17i 7lig an1 um a 7eime; no 17 com7uc coitcino comarilecte, 7 17 7lan 7no in 7i 17o7aigiu7, cin co bē comarilecte, mana coemnacur 7ul uar cin marbu.

¹ The three texts vary somewhat, but the notion in all seems clear: the distinction lies between the incidents of a, true and b, false na7cairect: in a, the levier is not responsible for unavoidable damage inflicted, while the defendant is liable to full fine for all damage he inflicts in opposing the levy; in b, the levier is responsible for all damage inflicted, avoidable or not, while the defendant is not liable to fine for the damage he inflicts in opposing.

The physician is safe when it is by command he acts ; when it HEPTADS
 is not by command, there is compensation on him then, and that
 in the case of a lawful physician ; when he is not a lawful physi-
 cian, and it is by command, there is compensation on him ; if
 there is no command of people and race, it is half 'dire' with
 compensation in that case ; [and full debt if he have promised the
patient's recovery].

Blood which is shed in a battle, i.e. the blood which is shed from
 the man in a common permitted battle, i.e. the combatant is safe in the death of
 his own antagonist ; [SM. III., 238].

It is safe to kill him in the battle, between any hour and the
 same hour of the next day, if it be between two territories, or
 within a territory. If any are captured in the battle, there is
 full price of ransom for every one ; and half price for every one
 who is captured from that time out ; and half body-*'dire'* for
 every one that is killed. If the battle be between two provinces,
 it is lawful to the end of a week, whether it be killing, or cap-
 turing. Or the battle was a regular pitched battle ; and he is
 safe even though it be not a pitched battle, unless he was able to
 escape from him without killing him.

Who sues contract, i.e. when there is an unlawful evasion, i.e. the blood
 which a man sheds when enforcing his contract, when it is a true contract, and the
 defendant had previously evaded him in reference to law.

But if it be a false contract he is enforcing upon him, the
 defendant is safe in all the damage which he may inflict in warding
 off the man who has attacked him, if he could not otherwise ward
 him off ; if he could, it is only to a third he is safe ; and he is
 entitled to full debt for every damage done to him.

If it be a true contract, and the defendant has evaded the sum-
 mons previously, the plaintiff is exempt in case of any damage
 done by him in levying his contract, if he could not effect it
 otherwise ; and if he could, it is to a third he is safe ; and full
 debt from the defendant to him for every damage he does to the
 plaintiff.

The blood of a man who sues combat, i.e. the blood drawn from the
 man whom he attacks in the time of common permitted combat, i.e. the
 defendant did not owe that for which he makes the battle ; or, it is a common per-
 mitted battle, and the man who attacks is safe, even though it be not a permitted
 battle, if he could not get away from him without killing.

* Lit., 'in attacking (suing) his *nascairecht*, 'suretyship' ; for the *nascaire*, cf.
 SM. II., 188, foot ; 272, l. 25.

HEPTADA.

[Iʃ ann iʃ ʃlan ʋo caé a éile ʋo maʃbaʋo, in tan ata caemaécta tobaʃz ʋligéiz aʒ peéemuin toiceva tpe toiceo aile; 7 ata caemaécta imgabala aʒ biobuio, 7 tegaro ap-aen ʃe ʋligeo compuic. Ma ta caemaécta toiceva ʋligéiz aʒe tpe toiceo aile, 7 in ʃuil caemaécta imgabala oc biobuio, iʃ ʃlan co tpiun in peém toiceva maʃ e ʃo maʃbuo; maʃ e ʃo maʃb neaé, iʃ lan-ʃiaé. Muna ʃuil caemaécta toice ʋligéiz aʒ peéemuin toiceva tpe toiceo aile, ce bet cin co bet caemaécta imgabala aʒ biobuio; maʃ e in biobaro ʃo maʃbuo, iʃ ʃlan; maʃ e ʃo inaʃb neé, iʃ lan ʃiaé, J¹].

ʃuil mic a cain cluítē .i. in ʃuil ʃeʃuit na mic (m)beca a ʃaʒaʃl in cluítē.

ʃlan ʋo na maca[ib] beca ʃuiʋileʃ-cluítē co ʃo icat ʃoʒaʃl ʋo ʋipe n-a ʃobaé; ʃlan ʋoib a ʃian-cluítē co ʃo icat aiéʒin n-a ʃobaé; iaʃ n-ic ʋoib aiéʒin n-a ʃobaé, cio icait n-a ʃian-cluítē? ʃeéctmao oéʃuʃa co baʃ, a n-eʃbaé; ʃeéctmao oéʃuiʃ 7 coibeʃ ʃeéctmao leé ʋipe na cneve co baʃ, a toʃbaʃz ʃeé eʃbaé, acé cuʃab a n-oéʃuʃ ʋoʃoʃma; ceéʃu ʃeéctmao aiéʒina a ceétaʃve iaʃ mbaʃ, ci a toʃbaé, cio a n-eʃbaé. Iaʃ n-ic ʋoib ʃoʒaʃl ʋo ʋipe n-a ʃobaé, cio icait n-a ʃuiʋileʃ-cluítē? in cuʃuʃma aʋuʃ-ʃuʃmaʃ ʋ' ic ʋoib o ciamaʃb i n-a ʃian-cluítē, iaʃ n-ic ʋoib aiéʒin n-a ʃobaé, coʃab eo icait n-a ʃuiʋileʃ-cluítē amoʃa, iaʃ n-ic ʋoib ʃoʒaʃl ʋo ʋipe n-a ʃobaé, co tiʃtaʃiʃ a ʃuiʋileʃ-cluítē ʃoʃa a ʃian-cluítē, 7 com[a] ʃian-cluítē ʋoib caé cluítē ʋoneiʃiʃ, 7 coma mic a n-aʃi ica leé ʋipe iat a leé ʃu n-aéaʃi, 7 co mbet a n-eʃbo a leé eaʃpo a n-aéaʃi, im ceéʃe ʃeéctma oéʃuʃa co baʃ a n-eʃba, ceéʃuʃime ʋipe na cneve 7 oéʃuʃ comlan co baʃ a toʃba, ceéʃuʃime coʃpʃoʃne ʃu taeb aiéʒina iaʃ mbaʃ a ceétaʃve, cio a toʃbaé, cio a n-eʃbaé.¹

¹ None of this paragraph in J¹, J².

[The case in which it is safe for either to kill his fellow, is HEPTADS.
when the plaintiff has the power of lawful levying by another
mode of recovery; and the defendant has the power of avoidance;
and they both appeal to the law of combat. If he has the power
of lawful suit by another mode of recovery, and if the defendant
has not the power of avoiding it, the plaintiff is safe to a third if
it is he that is killed; if he killed anybody, it is full debt. If the
plaintiff has not the power of lawful suit by another mode of
recovery, whether the defendant have or have not power of
avoiding it, *then*, if it is the defendant that is killed, *the plaintiff* is
safe; if it is *the defendant* that killed anybody, *he incurs* full debt.]

The blood shed by boys in regulations referring to their
games, i.e. the blood which little boys shed within the rule of the game.

Little boys are safe in all the rights of lawful sports, until they
have come to *the age of having* to pay damage of 'dire' for vio-
lence; their 'fian'-games* are safe till the same period, but after
they have come to pay compensation for their violence, what do
they pay in 'fian'-games? A seventh part of sick-maintenance till
death, in case of an idler; a seventh of sick-maintenance and the
proportion of a seventh of the half 'dire' of the wound till death, for
a profitable worker more than for an idler, provided that it be the
sick-maintenance it augments; four sevenths of compensation for
either of them after death, whether for a profitable worker or an
idler. After they have paid a damage of 'dire' for their violence,
what do they pay for *accidents* in their privileged sports? The
proportion which we have said they were to pay long ago, in their
'fian'-games, after their *having come to the age of paying* compensa-
tion for their violence, let it be that amount they pay now for
their privileged games, after *having come to the age of paying*
damage of 'dire' for their violence, till their privileged games be-
come *mere* 'fian'-games, and any kind of sport they may indulge in
becomes a 'fian'-sport to them; and they become as children of an age
to pay half 'dire' as regards their father, and that their idle *offences*
be half the idle offences of their father, as regards four sevenths of
sick-maintenance till death for an idler, and a fourth of the 'dire'
of the wound, and full sick-maintenance till death for a profitable
worker; a fourth of body-'dire' along with compensation after
death, for either of them, in the case alike of a profitable worker
or of an idler.

* This word *ῥαν-κλήσις*, is rendered in SM. III. 182, 1. 'rule of *fair-play*;' so
also in 192, 20; 252, 6. But as this meaning would not apparently suit in
252, 4, it is rendered *jeal-play*.

HEPTADS.

[VII.] Ասաւ թէ՛տ քսւե լա քեմե քարժա շէքա, ոճո շաքաւ ա ռ-ա շինաւ նո քիքնար արւն: քսւ նսւնջե յար տօ, քսւ արժե ռօ ճալլաճար ճաւ, քսւ ծամ օճ ա ռգաճաւ, քսւ մսւ օճ ա ռգաճաւ ա շրս, քսւ մսւ ա քօր, քսւ եաճ օճ քարքար ծոճ, քսւ ծօրճ անոնժո ա ռ-անքրի լաւ.

[Ասաւ թէ՛տ քսւե .i. քրճաք սւե մո-քօ, 7 իք արք սօա վան. քարժա շէքա .i. շո իճ շէքա ռօ քարքար. Ոճօ շաքաւ .i. ոճօ շաքաւ ծօքնո մո 7 ոճօ ռ-արք քար ա շո, J²]. քսւ նսւնջե .i. մ քսւ քարք ա ռ-սւլաճ յար տօ .i. յար քօժ սաւե ա[ն] նեւ ծր 'ն-ա ծրօնօ .i. յար մծրեւ ա լաւօ .i. քրս ռօ քրս.

Իք վան ծո մ շ-քրօ ա լաւքնո, շօ ծէ քրսճաք շո շօ ծօ .i. լէճ քսւքն ծօ ծօն ա ռս 7 մքաճ ա լաւօ; 7 իք մոնօ քրս ծնջն 7 քրս ծաճսւլ 7 քրս շաճ օն շո քրս ծէծրս; 7 լէճ ան քրս մա քօր շոնար շօքօքլաք; քրս քրս մ շոնքն մոնքն քար. Մա [տօ] լար ռօ արքե ռօ¹ քարքար ա լօք, լէճ-աւքն ա մնջն 7 ա մնաճսւլ 7 մ շաճ օն շո քրս ծէծրս; 7 վան մ շո շո քրս հոնքն քրս անօք ծօ. Շոն ծր ա ռս; ռ-ա քրսն [իք վան J¹], ռ-ա շէ շո, աճ մա լէճ աւքն ռ-ա ծնջն 7 ռ-ա ծաճսւլ. Մա ծէծնաճ, իք աւքն մ շաճ օն, 7 ռ-ա ծնջն 7 ռ-ա ծաճսւլ օճ լար ռօ արքե; 7 ո քէ շոնար ռօ շօն. Մա քէ շոնար ռօ շօն, իք աւքն օ ռաճ ծէծնօճ, 7 լէճ քաճ² օ'ն ծօն ծէծնօ; 7 իք շոն մ ծօքն ռնջն 7 մնաճսւլ քօր շոնար 7 շոն շոնար.

¹ շոն քարքար, J¹; արք. J¹.

² քաճ, օն. J¹.

[VII.] There are with the Feine seven bloods shed HEPTADS.
by beasts, for which they do not become forfeit in
their crimes, nor is there anything paid for them*:
blood shed by a beesting cow after calving; blood
shed by a cow owing to her fury; blood by oxen
when being yoked; blood by pigs when meddled
with in their sty; blood by pigs in litter; blood by
horses when leaping; blood by fierce unyokable
animals in the rutting season.

Seven bloods, i.e. these are all *regarded as idlers*, and therefore there is exemption. Blood shed by cattle, i.e. even though they are cattle that have wounded. They do not become forfeit, i.e. they themselves do not go in *payment* for it, and nothing is paid for them. Blood shed by a beesting cow, i.e. the blood which the milch cow may shed after calving,^a i.e. after that having passed from her which was in her womb, i.e. after having brought forth her calf, i.e. for the term of three days.

She is exempt in *inflicting damage* on the idler in her standing place,^a whether there be provocation or not, i.e. her beesting, and the excitement about her calf, take half *the offence* off the cow; and it is the same as regards milker and herdsman, and everyone who comes about her of necessity; and there is half damage for the idler, if it be upon a path she assaults the spancellman when his services were unnecessary. If it is in a cowhouse or in a pen^d her calf is tied, there is half compensation upon her for milker, and herdsman, and for everyone who comes on business; and she is exempt in *case of damaging* one who comes without business near her.

So long as the beestings are in her teats, she is exempt, and for her first offence, save only compensation for damage done to her milker and herdsman. If she be vicious, there is compensation for everyone, and for her milker and for her herdsman, at cowhouse, or pen, and it be not a pathway, or footpath. If it be a road or footpath, there is compensation from every vicious offender, and half debt from the vicious cow; and she pays the same for the milker and the herdsman, on a road or off a road.

* O'Dav., p. 53, sub 'aire,' evidently was acquainted with J², as he quotes its gloss, "nochan ictar tar a cenn."

^a O'Dav., p. 119, sub *toudh*, where this passage is quoted.

^c For *lúitrimh*, cf. SM. III. 174, 11; and 228, 21.

^d For *αἵπε*, cf. MR. p. 140; 214; FM. 942; inside in the byre, or outside in a pen.

Compensation is paid by him who ties the calf of the beesting-cow in a cowhouse or pen, though the cow be vicious, and though it be a profitable worker that she assaults. Compensation, however, is paid by the person who ties [her calf] upon a road or foot-path, because it is an unnecessary though useful deed. It is the same however to the cow at a cowhouse, and on roads and foot-paths, i.e. she is exempt in damaging every idler that comes upon her; and there is a fourth part of debt from her in the case of viciousness, for the profitable worker who approaches her, and for the idler whom she attacks; and half for the profitable worker whom she attacks; and excitement takes off half from her *liability*. HEPTADS.

Blood by a cow owing to fury, i.e. the mad cow, after having been forfeited and proclaimed, when the owner is unable to kill her, i.e. the cow excited by her fury of madness; [that is, after making proclamation and giving warning of her, *the owner* is quite safe; and there is half debt from him for a profitable worker if he has not done either. As to the blood which the mad cow sheds, owing to her fury of madness, after she had been forfeited to any body, and after she has been proclaimed to the four nearest neighbourhoods, and after the owner's inability to kill her, he is free of responsibility for her crimes, and it is safe for all men to kill her, and to divide her flesh in the same way as if she had been a wild deer]. Blood by oxen when yoked, i.e. their first attack upon an idler is exempt, and they pay half debt in the case of *injury* to the ploughmen; or, that it be a third of compensation. Blood shed by pigs in their sty, i.e. the pig is exempt in the *case of damage* to an idler, and is liable to compensation for injury to a profitable worker, who has advanced on her in trench,^a or sty, or trough. Blood by pigs in litter,^b i.e. at littering, i.e. the same way.

Four cases there are in which pigs are privileged in whatever damage they commit [whether of wounding or of killing], namely, after they have been wounded, or after some of them have been killed, when they have been chased from their trenches and furrows, and on being driven from their trough, [while eating their share out of it, and while eating the mast of the wood].

Blood by horses when leaping, i.e. when *the owner* has given warning of their shying, or their starting *tendencies*; and there is compensation on the owner if he does not warn, i.e. in their necessary useful galloping, the profitable worker is exempt in *case of damage done* to the idler, if he has not power to avoid inflicting the damage. Blood by fierce unyokable animals in time of rutting, i.e. the blood which is shed by beasts which are not yoked for profitable service, i.e. boars and bulls and rams, during the regular time when they are in rut, i.e. they are safe of the idler, if they have met opposition in their standing places; [SM. III., 232].

^a Cf. SM. III., 243.

^b Cf. O'Dav., p. 93, *sub* 'foir,' *bid doigh lium cuma ainm doil muice*, "I think it is a name for a pig's litter."

HEPTADS. — Ἐάν το να τὰρβυ 7 το να πειθὶς 7 το να κυλλὰταῖς, σε βρυῖτ
 να σετρω ος α μβιτ δαιρ, 7 ιν νι τικ δια φορηταιν δια σετρωαῖς
 βυδαιν, αὐτ let αἰτῖν ιν καὶ νι [να ταετ¹] δα φορηταιν.

Μα co σετρωαῖς comitēce τιαρατ αμαὶ, ῥλαν τοῖς καὶ μιλ φορ α
 μβι δαιρ, 7 let αἰτῖν φορ ιν νι δα ταετ δα φορηταιν, 7 αἰτῖν ιν
 γαὶ νι να ταετ; no ιρ let αἰτῖν ιν καὶ νι φορ α μβι δαιρ.

Ἐάν τον τὰρβ δια μβρυῖ ιν βοιν ος α μβι δαιρ δια σετρωαῖς
 ρειν, 7 let αἰτῖν ραιρ μα σετρω αἰλε. let αἰτῖν φορ ιν τὰρβ
 δια μβρυῖε δαμ δια σετρωαῖς ρειν α κορηαμ να βο δια σετρωαῖς
 ρειν;² αἰτῖν μα σετρω comaitēce.

[VIII.] Ἀταῖτ ρεὶτ n-αἰτῖρceanμανδα ρεαρτου ρυῖλ λα
 ρεινε, να τυῖλλετ ριαὶ να οἰρυρ: αἰτῖρceinnm ρλῖρνε ος
 comat conda[ιρ] οcyρ ραιρῖ; αἰτῖρceinnm μῖρνε το
 αειελ; αἰτῖρceinnm ρραιβι τὰρ αιρ; αἰτῖρceinnm ρυῖρτε το
 λαρ; αἰτῖρceinnm α ρυῖρβ [e]αὶ; αἰτῖρceinnm σεαρδca;
 αἰτῖρceinnm λιαc δι-αραιλε.

Καὶ n-ecmaēt co ῥλαν κυῖρρε.

Ἐάν το καὶ κοῖναὶ αὐτὶ 7 ρο clum; τῖμαν n-αἰτῖνca α n-αερ
 comῖνoma, 7 αἰτῖν α n-αερ coαατα; co ῥλαν κυῖρβι .i. να caem-
 nacαρ καὶ νι τοῖς δ'apocal.

Ἐλαιντι εαρβυ 7 ετορβυ το σετῖρceinnm να ρλῖρνε cῖν ρῖρ cῖν
 ραιρῖν, no ιαρ⁴ ηολιγεο ηυρφορα 7 ηυρφαρτα⁵ .i. ηυρφορα το

¹ J¹; B. has tic.

² ιρ amlatο ρῖν ρορῖν δαμ ιν τ-ινουρ cetna, add. J²; and J¹, which then
 adds ιν ταν να βι δαιρ ρορῖο.

³ ῖα φορ c. c. ρο ιμῖραιουτ; 7 ιρ ῥλαν τοῖς α ρυῖταῖγε no co τῖμαν,
 add. J².

⁴ ιαρ ηοθενυ α ολ. ηυρ. το να coo. J¹; ιαρ ηο. α ολ. ροιμε .i. ρυρρ.
 το coo., cῖν co ηαβουτ ρορ cae, J².

⁵ ηυρφαρτα ηοβ 7 econro, 7 ουρcaτ αερα coαατα, 7 βυῖοιρ 7 οαιλλ
 δ'ηυρφαρταc co ρῖρ α ηοαιλλε 7 α μβυορρε, J².

The bulls and the rams and the boars are safe, though they ^{HEPTADS} injure the beasts which are in heat, and such as come to attack them of their own cattle; but there is half compensation for every beast that does [not come to] attack them.

If it is to neighbouring cattle they go out, they are safe in regard to every beast that is in heat; and half compensation for the beast that goes to attack them; and full compensation for every beast that does not; or, it is half compensation for every beast that is in heat.

The bull is safe should he hurt a cow of his own cattle that is in heat; and half compensation upon him if she be of other cattle. There is half compensation upon the bull, if he hurt an ox of his own cattle in fighting for the cow of his own cattle; compensation if she be of neighbouring cattle.

[VIII.] There are with the Feine seven reboundings that shed blood, which incur not debts nor sick-maintenance: the rebounding of a chip from the chopping of fire-wood, or of carpentry; the rebounding of a piece from a flesh-fork; the rebounding of a branch backwards; the rebounding of a flail from the ground; the rebounding from horses' shoes; the rebounding in a forge; the rebounding of a stone off another.

Every powerlessness to be safe on declaration.

The *agent* is safe as against every sensible adult who sees or hears him; he pays a third of compensation for every fellow-workman, and compensation for persons who are asleep; with safety of declaration, i.e. that he had not power to save any of them.

He is safe in respect of idlers and unprofitable spectators for the first bounding of the chip* without knowing or seeing, or after proper notice and removal, i.e. notice to sensible adults, if

Cf. SM. III. 226, 18.

HEPTAPTY. codnacuib, mana be menma rruir, 7 uprlana do na heccoonatuib. Slainci erbu 7 etorbu mana paca; no ci atcononairc, mun roib a pečna aice; 7 ma ro bui, ir let atēgin.

Աւերբոյնն քրաւի .i. քոյնն աւ no ածա na քրաւե տար այ, ար բո՛ւ do քրաւ ցօ արժի.

Աւտ muna caemnacari gabail impi, ir րլան 1 let րւրնա սիւ; ma conanuió, ir րլանցի erbu 7 etorbu anó; 7 teót o let տրե co քրան աւէցնա¹ րրոն ցոն տանուր, 7 լան-րիւս րրոն քրեք ցոն.

Աւերբոյնն րւրրե do լան .i. [cet քոյնն do cul no do տաւի; ր արէցոն մա տարրոն do րւարցեո, 7 քրան n-արէցմա մա տօեք րր տօեք, 7 ր neó տիբ րեոն րւcc J¹, J²; .i. in տ-քրաւ մա րրւ let արէցոն do cul no do տաւի, տա արէցոն comlan anó ար տօաւց, J¹].

Ir րլան a mburino in քրքր ր մարտ, ma neó տեյ րւի, 7 արէցոն 1 n-թք comgnoma ma աւցո a n-աւցո, ր քրան աւէցնա մա տաեք րր տաեք.

Մա տա ցոն քօքրոն in քրքր, արէցոն 1 n-ա ցեք ցոն, 7 let րիւս [1 n-ա ցոնոն տանուր, 7 լան-րիւս րրոն քրեք ցոնոն, J¹].

Ho քոյնն ածա na րւրրե do լան, 7 րլանցի քրքր 7 etorbu do cet քոյնն na րւրրե can րիք քտոլլար do cul na do տաւ.

Աւերբոյնն a քրաւի եւս .i. um an քրքր տեւիք տօրնա. Աւերբոյնն ցարո՛ւս .i. [րլանցե] քրքր 7 etorքր քո ցեք քոյնն an սրո can րիք քտոլլար.² Աւերբոյնն լիւս .i. երո in մաւիւնոն ցոն րիք քտոլլար.

Ըսն n-թքաւտ .i. ըսն ni ր eccomaéta von րիք amuic, co րլանցարո a cubair von րիք tall, na caemnacari a denam inour bu տիցիցե, no na րոն inourtem րօղա աւց; [no a լուրցե սօնար, no von neá տա մեծ լօց-եւս, na caemnacari ըսն տիբ րօ do anacal, J¹].

Մա տա րւսար amaur [րար] ցոնս քրե comրար տօցն in րքր եւս uaro do րենա no ո' inournam a ցնեւս ցոնս եւս uaro.

¹ J² stops here; J¹ adds րլանցե քրքր 7 etorքր. anó; քրան աւէցնա 1 n-թք comgnomaro in ըսն տօրք. 7 in ըսն րօք ցոն րիք ցոն րարրոն muna caem-aétuin imgabala umpe; մարա աւր ցոն րիք a րիւսա co caemaétuin gabala impi, leat արէցոն in քրքր. 7 in etorքր, արէցոն 1 տօրք; let տրե լա հարէցոն 1 րքր co րարրոն, 7 muna րարք, ր քրան n-արէցնա.

² In J¹ is here quoted the passage in SM. III. 202, l. 25.

he has not intention in it; and to drive away the senseless. He HEPTADS.
 is safe of idle and unprofitable persons, if he has not seen them; or though he had seen them, if he had not the power to avoid them; and if he had, he pays half compensation.

The rebounding of a branch, i.e. the sharp or sudden leap of the branch backwards, i.e. on the recoiling of a branch with suddenness.

But if he was not able to prevent it, he is safe as regards all. If he was able, there is exemption in respect of the idler and unprofitable spectator in the case; and to advance from half 'dire' to a third of compensation for the second offence, and full debt for the third offence.

The rebounding of a flail off the floor, i.e. first bound backwards or sideways; i.e. there is compensation if it is crosswise he was struck, and a third of compensation if side by side and it struck upon one of themselves, i.e. when for *striking* an idler backwards and sideways there is half compensation, there is full compensation for striking him straight opposite; [SM. III., 223].

There is exemption in respect of all that the good flail damages, if it be any person that has gone in under it; and compensation for fellow-workmen who are face to face; it is a third of compensation, if they be side by side.

If it is off its head the flail fell, there is compensation for its first offence, and half debt [for the second offence, and full debt for the third offence].

Or it is the proper bound of the flail from the floor, and there is exemption to him for idle and unprofitable persons in the case, for the first recoiling of the flail, backwards or sideways, without his knowledge of its defects.

The rebounding from the shoes of horses, i.e. when at their necessary profitable galloping; [III. 262]. The rebounding in a forge, i.e. there is exemption in case of an idler and an unprofitable worker in the first rebounding of the sledge hammer, without his knowledge of defect in it; [III. 186]. The rebounding of a stone from another, i.e. the millstone, without knowledge of its defectiveness; [III. 282].

All powerlessness to be safe on declaration, i.e. every offence against the outsider with the safeguard of a conscientious statement on the part of the man within, that he was not able to act more lawfully, or that he had no intention of doing damage; [or his own oath only, or that of a man who has honour-price, that he was not able to save any of these].

If it is suspected that it was with intent he has acted, the verification which he would require to deny or prove his own wound, is the same he must give [here].

HEPTADS

[IX.] Αἵται πέττ τρεαθα λα φεινε αμψευille κοιν
 ὑπναῶμα αἵτνε; αρ CIA πο λοιρ Cear, νι τυλλιτ αιτγιν,
 να διρε: αιτ, Cearῶα, τεῶ δια πῶdentαρ υαιμ ταῶυτ,
 τεῶ ι mbiat elotαιγ cana no πέττα, τεῶ αρ να conῶdamαρ
 Cearτ να διrige το διuine, τεῶ α πινῶταρ φαρ ιαρ
 φογαιλ φλατα no ecalρα.

Ιρ αιρε ιρ διλερ [να νεῖτε J²] φεο, υαιρ πο φιτιρ in τι πο-ρ
 αιτνεφταρ com[ατ] conuιr το αιῶδ¹ να ηαιτνε ιφνα τρεαθαib-φeo:
 muna φιτιρ, ιρ αιτγιν; 7 ιρ φλαν φαλλ αιλε φορρα αῶτ λορcao
 nama; 7 νι φλαν α mβηρεῖ α cιnαio in γαταῖγ[e] α λο να [in]
 αιῶδε α μυῶ αιλε αῶτ λορcao nama; no vno, coma φλαν.

CIa bet φir φοpc(α)ηαιo ιφτ φλανα να ηαιτνε inῶεῖδιρε ιφn
 αιτ.

Ro φιτιρ φαρ διuαio² bet φορ τι να πῶaine φeo υιλε, ιρ αιρε
 ιρ inῶιγαῶ αιτνε το βειτ³ inῶciῖb.

Μα πο φιτιρ in τι πο αιτνιφταρ να φεoiτ in διῶῶbunαρ, ciῶ α
 cιn[αio] φir in τιῶe cιn co βεῶ φuc[ε]α ιαῶ, cιn naῶ νι ο' ic φι φερ
 να ηαιτνε. Μα πο φιτιρ φερ in τιῶe in διῶῶbunαρ 7 νι πο inῶuφ,
 7 νι φιτιρ in τι πο ηαιτνιφταρ να φεoiτ, ciῶ α cιnαio φir in τιῶe
 cιn co βεῶ φucῶα ιαῶ,—υαιρ πο bu φαλλ το cιn in διῶῶbunαρ ο'
 ηφocφa,—ιρ αιτγιν ο' ic ανo, ce πο διλφατ cιn coφ διλφατ νι
 ο' φir in τιῶe; 7 ciῶ μοφ πο διλφατ oe, ιρ ic φι φερ mῶbunαio.

Μun φιτιρ νεῶταpoe, ιρ α bet amail caῶ n-αιτνε διγῶεῶ.

Μα πο φιτιρ φερ να ηαιτνε bet φορ τι in τιῶe φunῶ, αιτ α
 φαλλ⁴ αῶα φir διaigne no eῶῶainγνi, cιn τρεθαφρε φι φλαν n-αιτνε,
 ce bet αιτγιν το νεῶ αιλε, ιρ φλαν cιn νι το-φum.

Ce nobet φir inῶφφo ac φερ να ηαιτνε coma γαταῶ φερ in
 τιῶe, muna φιτιρ [φερ να ηαιτνε J¹] bet φορ τι in τιῶe φainφῶ,
 ιρ αιτγιν⁵ ο' αιφic ο'n γαταio amail cac διuine [ῶena J¹].

¹ διanαῶeῶ, J¹; το διτ, J¹.

² φ. na ηαιτνε, J¹.

³ βηρεῖ, J¹.

⁴ φαλλετ, J¹.

⁵ in αιτνε, J¹.

[ix.] There are with the Feine seven houses in HEPTADS.
 which a valid agreement for custody of anything is prohibited by law, for though they be burnt, they deserve not compensation nor 'dire': a kiln; a forge; a house of which is made a den of thieves; a house in which are absconders from law or right; a house out of which neither justice nor law is rendered to any person; a house in which a man is known to be, after trespass against chieftain or church.

The reason why any of these is forfeited, is this, because the person who made the deposit knew that in these houses is a path to the loss of the deposit; if he did not know, there is compensation; and any other negligence to them is exempt, save burning alone. And it is not safe to take them in the crime of the thief, either by day or by night; or in any other way, than by burning alone; or that it be safe.

Though there be knowledge of danger, the things unnecessarily given in charge are safe in the kiln.

The owner knew that all these people were beset, and it is therefore that it is unlawful for any deposit to be made in them.

If the person who has deposited the valuables knew the criminality, whether for the crime of the owner of the house or not, they were carried off, nothing is to be paid to the owner of the deposit. If the owner of the house knew the criminality and has not told *the depositor of it*, and the man who deposited the valuables did not know it; whether for the crime of the man of the house or not, they have been carried off—because it was negligence on his part not to give warning of the criminality, compensation is to be paid for it, whether they have paid or whether they have not paid anything to the man of the house; how much so ever they have paid of it, is to be paid back to the owner. If neither knew, it is to be like any lawful deposit.

If the depositor knew that there was a claim upon the house in this case, a place where there was ample knowledge of the safety or insecurity *of the house*, and there was no guarantee for the safe return of the deposit, though there would be half compensation to another person, it is safe to pay him nothing.

Though, however, the depositor knew that the man of the house was a thief, if he was not aware that there was a special claim upon the house; the thief gives compensation like any other person.

HEPTADS. Ocur in ti calla na peotu, lan-riac uadu a fir, 7 let riac i n-anfir, 7 cetraime a n-ancer; 7 ma no uilatar peç o' fir in tigi, in cutrumo no uilatar de o'ic o' fer in tigi ri fer na haetne.

In aetne, ma nob anfir don ti pucurtar, 7 fir ac an ti o pucaro, ir plan; ma nob anfir don ti o puca[ç] 7 fir 'con ti puc, ir aetgm.

Ma paill imcommeta, ir aetgm.

[Aitgin .i. oib bovein. Dine .i. do petamb aile. Uaim tadut .i. no piti in fer amuc a bet n-a huaim tadut, 7 niri uilatar ni a cinaro in fir call. Eloetis .i. n-a tiaguit po luisi cana .i. ian marbas no ian porplogaro. Reeta .i. ian ngait ne riactuib na uir(ia)taige. Cearc .i. im cinnti. Dlige .i. um ecinnre. Do uaine .i. ar e a ber uogierf. Iar rogail .i. ian marbas, no ian ngait, no ian porplogaro, J²].

[x.] Atait peçt treaba la Feine adbaill a noipe a petuib i tarraçtain : teç di-a ndentari ait, teç di-a ndentari ceapocà, teç di-a ndentari uaim tadut, teç a longari fori a coimdicre¹ fori comol n-eicne, teç o n-eitir² caç riçt, teac di-a ndentari foil muc, teç di-a ndentari liar caerac.

Atait peçt treaba .i. atait peçt tige o'a n-anne[ç]ino in Feine-çur 7 eiblet³ o'n luçt ir a tice iat mu bu uir uoib ian na conuiriub i tarraçtain iat co ino[ç]it[ç].

Ni uib ro fir, ir cuiri treb-uire ir erbaac aip[e]; ni aile, ir cuiri treb-uire 7 let enecclann; ni aile, ir cuiri treb-uire 7 lan-enecclann; 7 ir e cuiri treb-uire aoiri "anorom uire treb-uire."

¹ o', R.

² comois, J².

³ eteasari, J².

⁴ eible uaitib mu aca uoib a foola do uenim inoic ianria c. poeioa a c. iat, J²; over inoic is .i. ni tabur uire treibe i ngait uirib.

And the person who has taken away the valuables, pays full HEPTADS
debt, if he knows them *to be deposits*, and half debt if he does not know, and a fourth part in case of uncertainty; and if they have paid debts for the man of the house, the same amount that they paid for him, the man of the house is to pay to the depositor.

If he from whom it was taken knew *about* the deposit, and he who took it did not know, he is safe. If the man who carried off the deposit knew, and the man from whom it was taken was ignorant *that it was a deposit*, there is compensation.

If there is negligence of guarding, there is compensation.

Compensation, i.e. of themselves [restitution in kind]. 'Dire,' i.e. of any other objects of value. Thieves, i.e. the man abroad, the depositor, knew that it was a cave of thieves; and he paid none of the debts of the man within. Absconders, i.e. who do not submit to oath of law after killing, or burning. Or right, i.e. after having stolen for debts of rectitude. Justice, i.e. in definite *matters*. Nor law, i.e. in indefinite *claims*. To no person, i.e. it is his constant custom. A man who has transgressed, i.e. after killing, or after stealing, or after arson.

[x.] There are with the Feine seven houses, the 'dire' of which dies according to the ways in which they are found: a house of which is made a kiln; a house of which is made a forge; a house of which is made a den of thieves; a house in which its owner is intruded upon by forcible seizure; a house at which all shapes of men are refused; a house of which is made a pigstye; a house of which is made a sheep-fold.

Seven houses, i.e. there are seven houses of which the law makes mention, and that which would be due for any offence committed in them, to those whose houses they are, dies, according to the condition of unlawfulness in which they are found.

In some of the following cases it is a share of house-'dire' that is lost in the case, in others it is a share of house-'dire,' and half honour-price; in others, it is a share of house-'dire' and full honour-price; and it is of the share of house-'dire' the maxim says, "The most difficult of 'dires' is house-'dire.'"^a

^a See the discussion in S.M. III, 459, on this one-and-twentieth part of the honour-price of each of a number of visitors, due to the owner of the house, in case of theft.

HEPTATOR

Τὸς δια νόθενται αὐτῶν. [ἐκπαύσας ἀρβα, 7 τσαρσαιν ἱρὴν τῆς; 7 νοσνὶ φαίλιν¹ venum n-ata J¹, J²]; μα τὰ αὐτὸς αἰς, ἱρ² αὐτὸς ἐρεβ-οῖρῃ ἱρ² ἐρβαοῦς αὐτὸς; μῦνα υἱ, ἱρ² let enecclann 7 αὐτὸς ἐρεβ-οῖρῃ. Ἐαροῦα .ι. 1 n-ινουρ³ cerna .ι. μαρὰ οὐινε⁴ οὐ⁵ αὐ⁶ νόλεσιν⁷ cerna αἰς .ι. γνω⁸ οὐ-α νόλεσιν⁹ cerna οὐ¹⁰ δεῖτ¹¹ αἰς, no goma hi in peccato¹² τὸς νόλεσιν¹³ οὐ¹⁴ καὶ οὐινε¹⁵ αὐ¹⁶ αὐ¹⁷ mbi α¹⁸ pecc¹⁹ τῆς; [.ι. τοβεῖρ²⁰ goba²¹ cuice 1 n-α τῆς, 7 rogebat²² cerna²³ cerna, J¹, J²].

Μαρὰ τοῦτ²⁴ ἐταρκαρτάς²⁵ φαίλ²⁶ αἰς co noenam ματῖν²⁷, ἱρ²⁸ αὐτὸς ἐρεβ-οῖρῃ 7 let enecclann ἱρ²⁹ ἐρβαοῦς αἰς; 7 μαρὰ τοῦτ³⁰ nemetarkartas³¹ υἱ αἰς can venam ματῖν³² οὐ, ἱρ³³ lan-enecclann 7 αὐτὸς ἐρεβ-οῖρῃ ἱρ³⁴ ἐρβαοῦς αἰς.

Ὑαῖμ³⁵ τασυ³⁶ .ι. τατῖρ³⁷ amant³⁸ υαῖμ³⁹ .ι. imot⁴⁰ gata⁴¹ αὐ⁴²; αὐ⁴³ μα⁴⁴ no διατῖρ⁴⁵ αὐ⁴⁶ αὐ⁴⁷, ἱρ⁴⁸ αὐτὸς ἐρεβ-οῖρῃ 7 lan-enecclann ἱρ⁴⁹ ἐρβαοῦς αἰς; 7 μῦνα⁵⁰ διατ⁵¹, ἱρ⁵² αὐτὸς ἐρεβ-οῖρῃ⁵³ nama ἱρ⁵⁴ ἐρβαοῦς αἰς⁵⁵.

Μαρὰ τοῦτ⁵⁶ ἐταρκαρτάς⁵⁷ υἱ αἰς co noenam ματῖν⁵⁸ οὐ, ἱρ⁵⁹ αὐτὸς ἐρεβ-οῖρῃ 7 let enecclann ἱρ⁶⁰ ἐρβαοῦς αἰς. Μαρὰ τοῦτ⁶¹ nemetarkartas⁶² υἱ αἰς, ἱρ⁶³ lan-enecclann 7 αὐτὸς ἐρεβ-οῖρῃ ἱρ⁶⁴ ἐρβαοῦς αἰς.⁶⁵

Τὸς α⁶⁶ longar⁶⁷ φορ⁶⁸ α⁶⁹ coimvire⁷⁰ .ι. cen⁷¹ cap⁷² α⁷³ memar⁷⁴ αρ⁷⁵ noime .ι. τὸς α⁷⁶ loingino⁷⁷ nec⁷⁸ φορ⁷⁹ α⁸⁰ ceile⁸¹ um α⁸² οἰρ⁸³ φορ⁸⁴ α⁸⁵ τῖσιν⁸⁶, α⁸⁷ ἱρ⁸⁸ φορ⁸⁹ comal⁹⁰ τῖρ⁹¹ porocin⁹² uile [.ι. ceile⁹³ φορ⁹⁴ α⁹⁵ plant⁹⁶, no plant⁹⁷ φορ⁹⁸ α⁹⁹ ceile¹⁰⁰ in τ-ινουρ¹⁰¹ cerna, J¹.] Φορ¹⁰² comol¹⁰³ n-eicne¹⁰⁴ .ι. in¹⁰⁵ αὐ¹⁰⁶ τειτ¹⁰⁷ αρ¹⁰⁸ οἰρ¹⁰⁹ α¹¹⁰ τῖς in¹¹¹ αἰρ¹¹² no in¹¹³ bryas¹¹⁴. Τὸς ο¹¹⁵ n-eicte¹¹⁶ καὶ¹¹⁷ ριέτ¹¹⁸ .ι. ο¹¹⁹ n-eicte¹²⁰ καὶ¹²¹ ριέτ¹²² οὐινε¹²³ uile in¹²⁴ διατ¹²⁵ .ι. lan-enecclann 7 αὐτὸς ἐρεβ-οῖρῃ ἱρ¹²⁶ ἐρβαοῦς αὐ¹²⁷.

1n¹²⁸ tan¹²⁹ na¹³⁰ bi¹³¹ α¹³² αὐ¹³³ coir¹³⁴ occa¹³⁵, 7¹³⁶ ni¹³⁷ poemon¹³⁸ in¹³⁹ αὐ¹⁴⁰ ἱρ¹⁴¹ co¹⁴² α¹⁴³ τεῶ¹⁴⁴, ce¹⁴⁵ gatar¹⁴⁶ ni¹⁴⁷ αρ¹⁴⁸ in¹⁴⁹ τῖς¹⁵⁰ 'n-α¹⁵¹ oegaro¹⁵² ἱρ¹⁵³, ni¹⁵⁴ bi¹⁵⁵ αὐτὸς ἐρεβ-οῖρῃ οὐ¹⁵⁶ .ι. in¹⁵⁷ αὐ¹⁵⁸ τειτ¹⁵⁹ αἰς, 7¹⁶⁰ bi¹⁶¹ α¹⁶² αὐ¹⁶³ coir¹⁶⁴ occa¹⁶⁵ 'n-α¹⁶⁶ τῖρ¹⁶⁷, cia¹⁶⁸ gabtar¹⁶⁹ ni¹⁷⁰ 'tan¹⁷¹ τῖς¹⁷² ἱρ¹⁷³, ni¹⁷⁴ bi¹⁷⁵ enecclann¹⁷⁶ οὐ¹⁷⁷ αὐ¹⁷⁸ αὐ¹⁷⁹.

1n¹⁸⁰ ti¹⁸¹ etcer¹⁸² na¹⁸³ αὐ¹⁸⁴ in¹⁸⁵ διατ¹⁸⁶, ni¹⁸⁷ uil¹⁸⁸ enecclann¹⁸⁹ οὐ¹⁹⁰ α¹⁹¹ αὐ¹⁹² αὐ¹⁹³ αὐ¹⁹⁴ τοῦτ¹⁹⁵, αὐ¹⁹⁶ muna¹⁹⁷ uil¹⁹⁸ τοῦτ¹⁹⁹ nemetarkartas²⁰⁰ αἰς.

Φοῖλ²⁰¹ muc²⁰² .ι. αὐ²⁰³ munc²⁰⁴ uil²⁰⁵ muc²⁰⁶ palat²⁰⁷ αἰς, no²⁰⁸ liar²⁰⁹ caer²¹⁰ αἰς, ἱρ²¹¹ let²¹² enecclann 7 αὐτὸς ἐρεβ-οῖρῃ ἱρ²¹³ ἐρβαοῦς αὐ²¹⁴; μα²¹⁵ τὰ, ἱρ²¹⁶ αὐτὸς ἐρεβ-οῖρῃ nama. [liar²¹⁷ caer²¹⁸ .ι. no²¹⁹ αὐ²²⁰ oiegn²²¹ enecclann²²² in²²³, uair²²⁴ ἱρ²²⁵ in²²⁶ oet²²⁷ bryur²²⁸ beoyr²²⁹ cen²³⁰ rat²³¹ αὐ²³², J²].

¹ can [c α n-] venum uata, J².

² gobuino, J¹.

³ 7 ειρηνικαῖς τοῖς ματῖν³ οὐ³ τοῦτ³ hi, add. J¹.

⁴ αὐ⁴, J¹.

⁵ αὐ⁵ περ in⁵ τῖς, J¹.

⁶ αἰς, J¹.

⁷ 7 let enecclann, add. J¹.

⁸ cia gatar⁸ ni⁸ ἱρ⁸ ἐρεβ⁸ ἱρ⁸, J¹.

⁹ let, om. J².

A house of which is made a kiln, i.e. [drying of corn and thrashing it in the house; and it causes neglect even though a kiln be not made of it;] if he has another kiln, it is a share of house-'dire' that is lost to him; if he has not, he is *paid* half honour-price and a share of house-'dire.' A forge, i.e. in the same way, i.e. if he be a person who is bound to have a forge, i.e. a grade that is found to have a forge; or, that it is the seventh house, which every one is bound to have who has seven houses; [he brings a smith into his house and would make of it even a forge.]

HEPTADS.

If it is separable property he has, and he does good with it, a share of house-'dire' and half honour-price are lost to him; and if it be inseparable property he has, without doing good with it, full honour-price and a share of house-'dire' are lost to him.

A cave of thieves, i.e. of theft like a cave, i.e. many thieves in it. But if he had fed companies of *persons* who are *entitled to refectations*, a share of house-'dire,' and full honour-price are lost to him; and if he has not fed them, it is only a share of house-'dire' that is lost to him.

If it be separable property he has, and he does good with it, a share of house-'dire' and half honour-price are lost to him. If it be inseparable property he has, full honour-price and a share of house-'dire' are lost to him.

A house in which the owner is intruded upon, i.e., where a head [chief or landlord] thrusts out his member [dependent or tenant], i.e. a house into which a person intrudes upon another for his protection against his lord in actual violence, seizure through violence of evil; tenant upon his lord, or lord upon his tenant, in the same way. Violent seizure, i.e. the company who enter by force the house of an 'aire' or a 'brewy.' A house at which every shape is refused, i.e. at which every shape of person is refused food, i.e. full honour-price and a share of house-'dire' are lost to him.

When he has not a lawful company, and he does not admit this other company to his house, though there should be stolen something from his house after that, he is not entitled to a share of house-'dire'; i.e. *suppose* the company comes upon him, and that he has his proper company already in his house, in that case though anything be stolen in that house, the company are not entitled to honour-price.

The man who refuses food to the companies, has no honour-price paid to him in right of his property unless it is inseparable property he has.

A pigstye, i.e. unless he has no other pigstye or sheep-fold, half honour-price and a share of house-'dire' are lost to him; if he has, it is a share of house-'dire' only. A sheep-fold, i.e. there is no honour-price due in this case, for it is a case of non-necessity without security

[xi.] There are with the Feine seven houses, and a remission or abatement to them is prohibited by justice; for if mischance should happen in the case, the chieftain is entitled to the full debt of a failure, except what is in these houses: a kiln, a kitchen, a forge, a mill, a house that pigs frequent, a house in which there is cow-dung, a house frequented by sheep, or goats, or domestic fowl. HEPTADS

There are seven houses, i.e. there are seven houses mentioned by the brehon law, where abatement in case of bad malt [which is brought into them] is forbidden according to justice. For should mischance happen it, i.e. illegality to the ale, viz. *its being* tasteless or bitter. He is entitled to full failure, i.e. the full fine of failure accrues to, or is deserved by the chieftain, perfectly, fully [a 'cumal' and honour-price when it was in disrespect it was imposed on the chief, and in unlawful houses it was sold without testing it]. Except what happens in these houses, i.e. I have an exception in this case, that it is not only in these illegal houses, but in legal houses, when it has not been properly tested, there shall be 'eric' to the chieftain, i.e. a 'cumal' and double the food; or I have an exception in this case: if it be in these illegal houses he makes it, even though it be tested, there shall be 'eric' for it. A kiln, i.e. because heat may take place therein. A forge, i.e. because of dirtiness, or of its coldness, it is not right to carry malt into it. Pigs, because of their dirtiness. Cowdung,^a i.e. a house in which is dung of cows; a dirty filthy house. Sheep or goats, i.e. because of dirt. Domestic fowls, i.e. hens or geese.

If it is in the lawful houses *the malt is made*, and its quality has been tested and no fault has been discovered therein, the tenants are safe, provided they furnish ale for fifteen days, and food from one hour in the day to the same hour the next day; and if *any* does not furnish that, he is fined a 'cumal.'

If a fault is discovered in its quality, he incurs the fine of a 'cumal' to the chieftain, and food and ale during the same time *of fifteen days*. If its quality is not tested, there is forfeiture of the food, and good food must be provided for three days, and *there is a fine of a 'cumal.'*

If it be in an unlawful house, and its quality is tested, and no fault has been perceived therein, that food is forfeited, and good must be provided, and a 'cumal' paid; and if he does not furnish it, he incurs the fine of another 'cumal.' If a fault is perceived, the tenant takes his food, and he pays honour-price and a 'cumal,' and food is to be furnished to the chieftain, and if he does not furnish it, he incurs a 'cumal.'

^a Cf., O'Dav. p. 99, 'indebar' .n. aileach, &c., of which the s. s. is explained in our gloss. I do not know the word *foimnílāt*, which C. translates 'filthy.'

HEPTADs.

[Mana p̄romitar ina hairigēi, doṛli loḡ enec 7 cumal, 7 biao maĩt do tairiuc; 7 iṛ viler in mi-cuirni doḡnos, ḡin cop iṛna t̄rebuib inoḡiḡēā doḡentari; iṛ cumal i n-a venum a t̄rebuib v̄liḡēā, ḡin p̄romato, 7 aĩḡin co n-a leṡ ḡabail niabulca.

Ṭia fegtar airigēi caṡa b̄raṡa, aṡt n̄ip iṛna t̄rebuib ra, iṛ ṛlan; mana fegtar, iṛ aĩḡin no cumal, J¹]. Ṭia fegtar imoṛno iṛna t̄rebaib ṛeo, ma ṛceĩṡeāc iartain, iṛ cumal; 7 muna ṛeṡari, iṛ lo[ḡ]-enec 7 cumal.¹

[xii.] Ṭṡait ṛeṡt n̄duine la f̄eine na v̄legat v̄ipe naṡ lo[ḡ] enec: ṡun o n-eĩṡcēṛ caṡ ṛiṡt, ṡun ṛiṛ iṡur ḡait ocuṛ b̄rait, ṡun ṛiṛ ṛeallur ṛor eĩneṡ, ṡun ṛiṛ ṛoluĩḡ air n̄c air̄e, ṡun ṛiṛ ar a carṡa mac 'aṡair, ṡun a n̄dentariṛiḡal, ṡun b̄iṛ ṛar;—iṛ aṛuĩḡu [ṡoberuṛ J²] v̄ipe caṡ ṛair do nime[ṡ] na t̄eĩṡ t̄ari ṛet v̄ipe caṡ ṛair, ocuṛ aĩḡin neĩṡ ṛo b̄riṡṡar an̄n.

[Ṭṡait ṛeṡt n̄duine ṡ'a n-air̄neĩṡendo in ṛeineṡur, 7 noṡo v̄legar lan-eĩneclann a nḡait inoṡib, n̄i iṛ moa nā leṡ, maṛa ṡoṡur etariṛcarēāc uil acuro co n̄venum maĩṡura de. Inann na ṛeṡt n̄duine 7 na ṛeṡt ṛuḡ 7 na ṛeṡt n-air̄uḡ. Inano na ṛeṡt t̄reba, 7 na ṛeṡt ṛaṡa, 7 na ṛeṡt n-air̄iṛe,² J²].

Ṭun ṛiṛ iṡur ḡait .i. ina ṛo cumair̄e eĩṛinoṛucur ṛor a ṡoṡur, cuĩṡi t̄reb-v̄ipe 7 leṡ eneclann iṛ eṛbaṡāc uat̄o.

Ṭia ṡoṛmulṡar 'n-a t̄iṡ, n̄i v̄liḡ n̄i iṡiṛ; v̄liṡe imoṛno v̄ipe 7 aĩḡin, ma ṡia n̄deṛna maĩt ṡ'a ṡoṡur; muna deṛna imoṛno, n̄i v̄liṡ aṡt aĩḡin.

Ma ṡia n̄deṛna ḡat, 7 n̄i ṡuṡ ṡoṡum t̄iḡe, co ṡoṡur v̄liḡēāc, leṡ eneclann; ma ṡia ṡuca imoṛno ṡoṡum a t̄iṡe, co ṡoṡur³ in ḡait, n̄i v̄legar n̄i.

¹ J² comments briefly as follows: maṛ a t̄rebaib v̄liḡēāc do ṛaṡaṡ iat, 7 ṛo p̄romato ṛuā-ṛiu (.i. noṡo n-im̄pulũḡ b̄rait ṡoberuṛ inoṡib), iṛ ṛlan ṡo, 7 maĩuṛi p̄romato imoṛno, iṛ aĩḡin len̄na 7 b̄iṡ, 7 cumal. Maṛ a t̄rebaib inoḡiḡēāc imoṛno co p̄romato, iṛ cumal n̄iṡ, 7 b̄ia l̄ino ar cuic laĩṡi deṡ.

² om. R; J¹ has: in v̄legar lan-eĩneclann a nḡait ar na ṡuĩm̄b Inann na ṛeṡt n̄duine 7 na ṛ. ṛaṡa ṛuḡ. 7 na ṛ. n-air̄uḡ. Inann na ṛ. ṛaṡa 7 na ṛ. n-air̄iṛe 7 na ṛ. nḡeall̄a.

³ co ṡ., om. J¹; J² has none of this paragraph.

If its quality be not tested, it incurs honour-price and a 'cunal,' HEPTADS.
and good food is to be furnished; and the bad ale is forfeited always, even though it be not made in the illegal houses; it is a 'cunal' if it is made in lawful houses without testing, and compensation with double half-seizure.

If the quality of all the malt is seen, even though not in these houses, it is safe; if not, there is compensation or a 'cunal.' If it be tested, however, in these houses, if it is mawkish afterwards, there is a 'cunal'; if not tested, there is honour-price and a 'cunal.'

[XII.] There are with the Feine seven 'dun'-forts not entitled to 'dire' or honour-price: a 'dun' at which every shape of person is refused *food*, a 'dun' of a man who eats *the gains of* theft and robbery, a 'dun' of a man who betrays his honour, a 'dun' of a man who tolerates satire or satires, a 'dun' of a man out of which a son has cast his father, a 'dun' in which fratricide is committed, a 'dun' which is empty;—hence it is, that "the dire of every empty house is given to a 'neimed,' which goes not beyond the 'sed' of the 'dire' of every vacant *house*, and compensation for what is damaged therein."

The dun of a man who eats the gains of theft, i.e. if he has superadded in commixture unworthiness upon his property, a share of house-'dire' and half honour-price are wanting to him.

If food be eaten in his house, he is entitled to nothing at all; he is, however, entitled to 'dire' and compensation if he has done good with his property; if he has not, however, he is entitled to nothing but compensation.

If he has committed theft, but has not brought it into his house, *then*, if he has lawful property, he has half honour-price. But if he has brought the theft into his house, and has property, he is entitled to nothing.

HEPTADE. [Dun f̃ir feallur f̃or einēc̃ .i. dia ngatar̃ ñi d̃'a m̃olib̃ f̃eis, iʃ eneclann 7 cuit̃ t̃reb-ṽipe iʃ eʃbaḡaḡ uat̃, dia leiʃi ʃap̃uʃaḡaḡ f̃or̃ a c̃oñne, no dia ñoʃuua b̃oʃeim. Dun f̃ir̃ ʃol̃uʃiʃ aʃir̃ .i. dia leiʃi aʃr̃ co hiñolig̃et̃ co ʃo t̃ri, iʃ a let̃ eneclann iʃ eʃbaḡaḡ uat̃ iño, J²].

Dun f̃ir̃ aʃ a ḡaḡta mac̃ 'aḡaʃir̃ .i. ma ta a t̃oḡur̃, iʃ let̃ eneclann, 7 muna uil̃, iʃ lan-eneclann .i. ma ta t̃eḡ aile aice a m̃biat̃ar̃ a ḡama c̃omlañ aice a n-ec̃maʃir̃ iñ ōuiñ ʃiñ, 7 ōonĩ maḡt̃ d̃'a t̃oḡur̃, 7 ñi haññra ōuñ ʃiñ ōobeʃir̃ bia[ḡ] ōo ḡamaib̃, noḡa ñoʃenaño eʃir̃iñoʃuic̃.

Muñ uil̃ a t̃oḡur̃ aice a n-ec̃maʃir̃ iñ ōuiñ ʃiñ, no ce bet̃ a t̃oḡur̃ c̃omlañ aice a n-ec̃maʃir̃ iñ ōuiñ ʃiñ, muñ ōenonñ maḡt̃ d̃'a t̃oḡur̃, no, ce ōonĩ, ma iʃiñ ōuñ ʃiñ ōobeʃir̃ biaḡ ōo ḡamaib̃ ōonĩ eʃir̃iñoʃuic̃ ōe.¹

Duñ a n-ōeñtaʃir̃ ʃiñḡaḡ .i. [ḡaḡ f̃or̃ iñ ʃine, co ʃo ica 7 co ʃo ʃeiñḡe iñ ʃer̃ ōoḡnĩ; maḡ ʃiñḡaḡ c̃iñ ōeḡḡbiʃuʃir̃ iʃ lan-eneclann t̃er̃buʃ aʃre,² J¹].

Duñ biʃ ʃaʃ .i. ʃũi ōeḡḡbiʃuʃir̃ t̃er̃ aʃ; ma ʃũi iñōeḡḡbiʃuʃir̃ iñoʃuʃo, ñi t̃uill̃iño c̃uit̃ a t̃reʃib̃ ōipe ōi. [Ma ta ōuñ aile aice a m̃biat̃ar̃ na ḡama, iʃ let̃ eneclann iʃ eʃbaḡaḡ uat̃ a ngat̃ eʃir̃ib̃; 7 mana uil̃, iʃ lan-eneclann,³ J²].

Na t̃er̃ taʃ ʃet̃ ōipe c̃aḡ ʃaʃir̃ .i. iñi iʃ ōir̃ iñ ʃoʃo-locat̃ iñ t̃iḡe ʃaʃir̃, ʃet̃ ʃiñ aʃ añ ōeñmaḡ ʃaño ʃiḡet̃ a maʃib̃aḡo f̃or̃ a ʃeaʃoño a ʃeḡtaʃir̃ maʃiḡiñ, no c̃omaḡo ʃet̃ aʃir̃ ʃeiñ a n-oʃluḡat̃ iñ t̃iḡe ʃaʃir̃.

Duñ biʃ ʃaʃ .i. lañ a ngat̃ maʃi-ḡaḡir̃; iʃ lañ ōno i ngat̃ maʃi-ḡaḡir̃ iño, dia m̃be i 'ñ-a ōuñ; no c̃iñ co be, muna t̃oiḡne a ḡamu a ōouñ.

Let̃ ōo, ma ʃũi ōeḡḡbiʃuʃir̃ t̃er̃ aʃ a ōuñ i ngat̃ maʃi-ḡaḡir̃ [aʃ, 7 c̃eḡʃuime no ʃeḡḡmaḡ a ngat̃ laoi aʃ; 7 ʃeḡḡmaḡ a ngat̃ maʃi-ḡaḡir̃ iññ, 7 iñ c̃eḡʃuime ʃaño ōec̃ a ngat̃ laoi anñ, J¹] año; 7 c̃eḡʃuime ʃaño ōecc̃ i ngat̃ lai iño.

¹ J¹ has no comment; J² gives: ceñ beʃ iʃiñ ōuñ ʃiñ, co na ʃo hiḡaʃir̃ ʃuʃir̃ aḡt̃ let̃ i ñ-a iñḡaḡib̃, co ʃo ʃeiñḡe 7 co ʃo eʃiḡe.

² iʃ eʃbaḡaḡ uat̃; 7 dia ʃũoib̃ ōeḡḡbiʃuʃir̃, iʃ ʃlañ, add. J².

³ For this comment, J¹ has: ḡiñ ōliḡet̃, aḡt̃ ma ta t̃eḡ aile aice i m̃b. na ḡ., iʃ lañ-eneclanñ.

⁴ J² [a n-oʃluḡat̃ iñ t̃iḡe ʃaʃir̃ no iñ ōuine ʃaʃir̃, iñ ʃet̃ ʃiñ; no ʃet̃ aʃir̃ iñ aeñmaḡ ʃañi ʃiḡet̃ a ʃeḡtaʃir̃ maʃiḡiñ a c̃leiḡe na n-ēc̃ḡʃuaiñ .i. ōo eiñēc̃-ḡuʃiʃ t̃uait̃ año-ʃiñ, J²].

Dun of a man who betrays his honour, i.e. if there is stolen aught of his cattle, honour-price and a share of house-'dire' are wanting to him, if he allow *his pledge* to be violated in his presence, or if he break it himself. Dun of a man who tolerates satire, i.e. if he allow satire on himself unlawfully up to thrice, he is mulcted of half honour-price. HEPTADS.
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The dun of a man out of which a son casts his father, i.e. if he has his property, it is half honour-price, and if he has not, it is full honour-price; i.e. if he has another house in which he feeds all his companies, in default of this 'dun,' and he does good with his property; and that it is not in this 'dun' he gives food to companies, it does not render him unworthy.

If he has not his property in default of this 'dun,' or though he has his full property in the absence of this 'dun,' unless he does good with his property; or though he does good, if it is in this 'dun' he gives food to companies, it makes him unworthy.

A dun in which fratricide is committed, i.e. violence ['gal'] upon the tribe [the 'fine'] till the man who does it, pay and do penance; if it is ['fin-gal'] fratricide without necessity, it is half honour-price in which he is mulcted.

A dun that is empty, i.e. it is of necessity he leaves it; if however it is without necessity, he deserves not a share of house-'dire.' If he has another dun in which companies are fed, it is half honour-price he loses on theft from it; and if he has not, it is full honour-price.

Which goes not beyond the *sed* of the 'dire' of an empty *dun*, i.e. what is due for opening the empty house. This is a *sed* for the one and twentieth part of a killing upon his land outside his sanctuary, or that it is a 'sed' merely for opening the empty house.

A dun which is empty, i.e. full *debt* for stealing major stealth out of it; full too for stealing major stealth into it, if it be *occupied* as a 'dun'; or though it be not, unless he starves his companions in the 'dun.'

He is entitled to half *debt* if it is of necessity he leaves his 'dun,' for stealing major stealth [out of it, a fourth or seventh for a minor stealth out of it; a seventh for stealing a major stealth] into it, and a fourteenth part, for stealing a minor stealth into it.

HEPTAPTY

Μαθ̄ ρ̄νῑ η̄ν̄οε̄β̄ιρ̄ιρ̄ ῑμ̄ῑο̄ρ̄ο̄ τ̄ειρ̄ [αρ̄], ῑρ̄ β̄ο̄ δ̄ο̄ ρ̄ῑ[ς] τ̄ῡαῑτε
ῑ η̄γ̄αῑτ̄ μαρ̄-γ̄αῑτε̄ εῑρ̄ι, colpac̄ oēt̄ ρ̄ε̄ρ̄ῑβ̄ῡῑλλ̄ ᾱε̄τ̄ cēt̄ο̄ρ̄ο̄ ρ̄ῑη̄γ̄εῑν̄η̄
ῑ η̄γ̄αῑτ̄ μαρ̄-γ̄αῑτε̄ ῑν̄ο; ρ̄μᾱε̄τ̄ [ρ̄ᾱμᾱῑρ̄ε̄ J¹], ῑ η̄γ̄αῑτ̄ λ̄αῑ αρ̄,
colpac̄¹ ρ̄ε̄ ρ̄ε̄ρ̄ε̄poll̄ ῑ η̄γ̄αῑτ̄ λ̄αῑ ῑν̄ο.

Μα ρ̄νῑ ο̄ε̄β̄ιρ̄ιρ̄ ῑο̄ρ̄ο̄ δ̄ο̄ λ̄εῑρε̄ν̄ ᾱν̄ ε̄λ̄αῑρ̄ ρ̄αρ̄ .ῑ. ρ̄νῑ ο̄ε̄νᾱμ̄
λ̄ῡβ̄ρᾱ η̄ο̄ ο̄ε̄β̄ιρ̄ιρ̄ αῑλε, λ̄αν̄ ᾱ η̄γ̄αῑτ̄ μαρ̄-γ̄αῑτ̄ῑ εῑρ̄ι, 7 λ̄ε̄τ̄ ῑ
η̄γ̄αῑτ̄ ῑν̄οι; ῡαῑρ̄ β̄ῑ cο̄ῑμε̄τ̄ ο̄'η̄ ε̄ρ̄λ̄ᾱμ̄ 7 ο̄ δ̄αῑν̄ῑβ̄ ῡῑρ̄ε̄ι, 7 ῑρ̄
cumā ēllāc̄ 7 t̄ellāc̄ ο̄ῑο̄ῑ.

Μαθ̄ ῑν̄ο̄λ̄ῑγε̄ο̄ η̄ᾱ η̄ε̄λ̄αῑρ̄ι, η̄ο̄ μα ρ̄νῑ ῑν̄οε̄β̄ιρ̄ιρ̄ῑ τ̄ιᾱδ̄αρ̄ι
εῑρ̄ι, ῑρ̄ τ̄ρ̄ῑαν̄ ᾱ η̄γ̄αῑτ̄ εῑρ̄ι, 7 ρ̄εῑρ̄ι[ο̄] ῑ η̄γ̄αῑτ̄ ῑν̄οι; η̄ιᾱ λ̄υ, ῑρ̄
ρ̄εῑρ̄ι[ο̄] ῑ η̄γ̄αῑτ̄ εῑρ̄ι, 7 ῑν̄ ο̄ᾱ[ρ̄α] ρ̄ᾱη̄ο̄ ο̄ε̄ς ῑ η̄γ̄αῑτ̄ ῑν̄οι,
[Μαθ̄ ῑν̄ο̄λ̄ῑγε̄ο̄] η̄ᾱ cᾱτ̄ρ̄ᾱc̄ ῑμ̄ο̄ρ̄ο̄, μα ρ̄νῑ ῑν̄οε̄β̄ιρ̄ιρ̄ῑ τ̄ιᾱδ̄αρ̄ι
εῑρ̄ι, ῑρ̄ ο̄ῑρ̄ε̄ cᾱτ̄ρ̄ᾱc̄ ρ̄αῑρ̄ ο̄ῑο̄ῑ .ῑ. τ̄ρ̄ῑαν̄ ο̄ῑρ̄ε̄.

[XIII.] Ᾱτ̄αῑτ̄ ρ̄ε̄c̄τ̄ ρ̄ῑς̄ λ̄ᾱ ρ̄ε̄ῑνε̄ η̄ᾱ ο̄λ̄ῑς̄ ο̄ῑρ̄ε̄ η̄ᾱ
λ̄ο̄ς̄-enēc̄; ρ̄ῑς̄ ῑρ̄τ̄ο̄ῑη̄ς̄ cᾱc̄ ρ̄ε̄c̄τ̄ c̄ῑη̄ ᾱ δ̄αῑμ̄ t̄ēc̄τ̄ᾱ, αρ̄
η̄ῑ ε̄ῑτε̄c̄ δ̄ο̄ η̄ε̄ōc̄ μᾱ δ̄αῑμ̄ t̄ēc̄τ̄ᾱ c̄ῑᾱ ῑρ̄τ̄ο; ρ̄ῑ ῑc̄ῑρ̄ γ̄αῑτ̄
ōc̄ῡρ̄ δ̄ρ̄αῑτ̄; ρ̄ῑ ρ̄ε̄ᾱλλ̄ῡρ̄ ρ̄ο̄ρ̄ ε̄ῑνε̄c̄; ρ̄ῑ ρ̄ο̄λ̄ῡῑη̄ς̄ αῑρ̄ η̄ο̄
αῑρ̄ε̄; ρ̄ῑ ρ̄ε̄αρ̄τ̄αρ̄ῑ cᾱc̄; ρ̄ῑ γ̄αῑβ̄ιρ̄ c̄ῡ ōc̄ ῑμ̄c̄ēc̄t̄ ᾱε̄η̄αρ̄ c̄āη̄
ᾱ μᾱη̄c̄αῑνε̄ t̄ēc̄τ̄ᾱ; ρ̄ῑς̄ ο̄ōγ̄η̄ ρ̄ῑη̄-γ̄ᾱλ̄.

Η̄ᾱ ο̄λ̄ῑς̄ ο̄ῑρ̄ε̄ η̄ᾱ λ̄ο̄ς̄-enēc̄ .ῑ. η̄ο̄c̄ᾱ ο̄λ̄ε̄γ̄ᾱτ̄ η̄ᾱ ρ̄ῑς̄ᾱ ρ̄ο̄ η̄ῑ ῑτ̄ῑρ̄,
ο̄ ο̄ο̄β̄ε̄η̄ᾱτ̄ η̄ᾱ η̄ῑν̄ο̄λ̄ῑγε̄ῑ ρ̄ο̄, ῡαῑρ̄ ῑρ̄ ῑν̄ο̄λ̄ῑγε̄ēc̄² ο̄ῑο̄ῑ ᾱ t̄ōc̄ῡρ̄ .ῑ. ᾱ c̄ēīλε̄ο̄ᾱ,
ῡαῑρ̄ η̄ῑ ο̄λ̄ῑγ̄ῑτ̄ β̄ε̄t̄ ᾱ ρ̄ῑς̄ε̄ ῑαρ̄ η̄ο̄ε̄η̄ᾱμ̄ η̄ᾱ η̄-ῑν̄ο̄λ̄ῑγε̄ο̄ ρ̄ε̄ο̄, ῡαῑρ̄ ῑρ̄ ῑν̄ο̄-
λ̄ῑγε̄ēc̄³ ᾱ ῑμ̄β̄ιᾱτ̄ᾱ δ̄ο̄ η̄ᾱ c̄ēīλ̄ῑβ̄, η̄ο̄ c̄ο̄ ρ̄ο̄ ρ̄ῑη̄ο̄ē⁴ 7 c̄ο̄ ρ̄ο̄ ε̄ρ̄ε̄c̄ε̄ 7 c̄ο̄ τ̄αρ̄ο̄
ρ̄ρ̄ε̄ῑτ̄ᾱc̄.

[Ri⁵ αρ̄τ̄αῑη̄ς̄ cᾱc̄ ρ̄ε̄c̄τ̄ .ῑ. ρ̄ῑς̄ ε̄ῑτ̄c̄ε̄ρ̄ cᾱc̄ ρ̄ῑc̄t̄ ο̄ῡῑη̄ε̄ ῡῑλε̄ ῡη̄ β̄ιᾱο̄
ρ̄ēc̄τ̄ᾱ ρ̄ēīλε̄. C̄ēη̄ ᾱ δ̄αῑμ̄ t̄ēc̄τ̄ᾱ .ῑ. ᾱ δ̄ᾱμ̄ t̄ēc̄τ̄ᾱ ρ̄ο̄ β̄οῑ ōc̄ο̄ αρ̄ c̄ῑη̄ο̄
ῑη̄ ρ̄ῑρ̄ t̄αῑη̄ῑc̄c̄ c̄ῡīc̄ε̄ ρ̄ο̄ ο̄ε̄ο̄ῑς̄; η̄ο̄ ο̄η̄ο̄, ῑρ̄ η̄ο̄ ῑμᾱρ̄ ᾱ δ̄ᾱμ̄ t̄ēc̄τ̄ᾱ t̄αῑη̄ῑc̄c̄
c̄ῡīc̄ε̄, 7 η̄ῑ t̄ᾱβ̄ῡῑη̄ ρ̄ῡβ̄ᾱ ρ̄αῑρ̄ c̄ε̄ ο̄ο̄β̄ε̄ρ̄ᾱ β̄ῑōη̄ ο̄ῑο̄ῑ τ̄ρ̄ε̄ῑμ̄ῑτ̄.⁵ Ᾱρ̄ η̄ῑ

¹ δ̄αῑρ̄ε̄ τ̄ρ̄ῑ ρ̄ε̄ρ̄ῑβ̄ῡῑλλ̄ 7 ρ̄ῑη̄γ̄εῑν̄η̄, J¹.

² ῑν̄ο̄λ̄ε̄ρ̄, J¹, J².

³ ρ̄ῑη̄ο̄ῑτ̄, ε̄ρ̄ῑc̄ῡῑτ̄, τ̄αρ̄ῑο̄ᾱτ̄, J¹, J².

⁴ None of this comment is in R., and only two paragraphs are commented in J¹.

⁵ τ̄ρ̄ε̄ῑμ̄ῑτ̄, om. J¹; which also gives this gloss under the next paragraph.

If it is without necessity, however, he leaves it, a cow is paid HEPTADS.
to a king of a territory for stealing major stealth out of it, *out of the king's empty dun*; a heifer of eight screpalls less by four pence, for stealing major stealth into it; a 'smacht' [a samaise heifer J¹] for a minor stealth out of it, a colpach heifer of six screpalls for a minor stealth into it.

If it is of necessity the church is left empty, i.e. in performance of a vow, or for any other necessary purpose; there is full debt for stealing a major stealth out of it, and half for stealing into it; because there is watch over it on the part of the patron and people, and stealing into or out of it^a is the same to them.

If the church be unlawful, *without proper furniture and service*, or if it is without necessity it is vacated, it is a third [of debt] for stealing out of it, and a sixth for stealing into it; if it be a minor stealth, it is a sixth for stealing out of it, and a twelfth part for stealing into it. [If there be unlawfulness of] the cathedral however, if it is without necessity it is vacated, there is the 'dire' of an empty cathedral to them, i.e. a third of 'dire.'

[XIII.] There are with the Feine seven kings who are not entitled to 'dire' or honour-price: a king who refuses every shape of *person* without having his lawful company,—for it is not refusal by a person if he has his lawful company, though he does refuse;^b a king who eats stealth and robbery; a king who betrays his protection; a king who tolerates satire or satires; a king who is defeated in battle; a king who takes a hound and goes forth alone without his proper attendance; a king who commits fratricide.

Who are not entitled to dire or honour-price, i.e. these kings are not entitled to anything whatever, after they have committed these illegalities; for their property, i.e., their tenants are unlawful to them, because they are not entitled to hold sovereignty after the commission of these illegalities; for it is unlawful for their tenants to feed them, until they have done penance, and paid 'eric,' and until they answer for their *wrong-doing*.

A king who refuses every shape of person, i.e. a king who refuses food of one night's hospitality to every shape of person. Without his proper company, i.e. he had his proper company before the man who came to him at last; or, else, it was more than his proper company that came to him; and it is not charged as refusal to him, though he puts sorrow on them through it. For it

^a cf. O'Dav., p. 82, *sub* 'ellach,' *ni do chur ann, 7 'tellach,' .i. ni do chur as; ut est, ar is cuma e. 7 t. do tigh gach graid iir eclaisi 7 tuath .i. nech innta no as.*

^b cf. O'Dav., p. 53, *sub* 'astoling,' where also the words of our text are quoted, though *mana* is given, not *ma*.

HEPTADS. heitec¹ do neoc¹ .i. nocho¹ n-eitec¹ do neoc¹ ce no eitec¹ pe ne¹ o ber¹ a tam
 — oligec² aca. Ma do daim tecca .i. ma do daim oligec² dobera in
 bio recte seile ar cur, nocho n-eitec¹ daime do. Rīg ite¹ ur gait 7 brait
 .i. tia tarba o taitib, bepario a lan-eneclann de. Rīg feallur for a
 eimec¹ .i. feallur for a comurce, no fell for a colba .i. for a eimec¹
 no boi. Rīg foloing air .i. fuilngur air oligec² do venum do.
 Rēs do gni¹ fingsal .i. uair¹ ip eirino¹ rucur do, 7 gacaro a let eneclann
 de. Rīg for a fere¹ ar cat .i. pe coimlin¹ i n-a pe oligec², 7 mar pe
 n-a coimlin, nocho veinno eirino¹ rucur de. Rīg gairbur cu .i. ip eirino-
 rucur do, 7 ip fail¹ cen mancuine oligec² oco coimec¹; no ip eirba¹ cen
 arm he, 7 a vil¹ do'n coin oligec², uair cuite arm ip eirba¹ uara
 ara, ip aipe ip roer¹ cen eneclann he.]

[XIV.] Altat recte n-a¹ipe la feine, na olega[τ] d¹ipe
 na lo[γ]-ene¹c : aipe ipcoing cac recta, aipe itir gait
 ocur brait, aipe feallur for eimec¹, aipe foluing air
 no aipe, aipe do aringair a bit-bac¹uill toic¹ tino¹dei
 co uca aiterpuic, aipe do eim elo¹ba¹ recta co mbi
 elo¹o iar n-a cul, aipe na co n¹daim ceart na olige do
 duine; —ni forolig-rim ceart [na oligeo] o duine.

[Seet³ n-a¹irig .i. po'n mou¹ cetna¹ amail atat na ruga. D¹ipe .i.
 ipna petarb. Log-eimec¹ .i. i n-a in¹caib bovein. Irtuing .i. uultaro
 pe noaim recta seile. Foluing air .i. ip eirino¹ rucur do eite do
 lige. Do aringair a bit-bac¹all .i. tairngur bacall do gabail
 i n-a laim ipin mbit¹ .i. uul a n-olitepe. Toic tino¹dei .i. co
 n-impod¹ ara co uoic¹ no co luat¹ do¹um na n-oo. Do eim elo¹ge¹
 .i. aipe uicne¹ elo¹ge¹ na uiruatage, co mbi eiruc elo¹is rair iar n-a cul.
 Ma co n¹daim ceart .i. nocho damano oligeo uogner in t-a¹ipe
 rin, uair nocho bia eneclann o neoc¹ do. ram in tan ip cinoti lair na
 uemaro bovein oligeo, uair ip to¹ur e¹ur¹car¹etac uil aile co no¹enum
 mancuira de. Ma oligeo .i. a ual¹gur ino¹ rucura, J²].

¹ n. amail eitec¹, J.

² a o. coir. J¹.

³ Without comment in R. J¹.

is not refusal in a person, even though he refuses anybody, when he has his proper company with him. If to a proper company, i.e. if it is to a proper company he gives the food of a night's hospitality in the first instance, *the rejection of a second* is not charged on him as a refusal of a company. A king who eats stealth and robbery, i.e. if given to him by thieves, it takes his full honour-price from him. A king who betrays his honour, i.e. who acts with treachery to *any* under his protection; or to act treacherously to his 'colba,' i.e. he was in *reliance* on his honour. A king who tolerates satire, i.e. who suffers a merited satire to be made on him. A king who commits fratricide, i.e. because it is unworthiness to him, and it deprives him of half his honour-price. A king who is defeated in battle, i.e. by equal numbers in a lawful battle field; and if it is by an equal number, it does not make him unworthy. A king who takes a hound and goes forth alone, i.e. it is an unworthiness to him, it is neglect in not having proper attendance to guard him; or, he is an idler without arms; and the lawful hound is forfeited, for it is the proportion of arms that is lost to him in the case, it is therefore that he is free without honour-price.

[xiv.] There are with the Feine seven 'aires' who deserve not 'dire' nor honour-price: an 'aire' who refuses every shape of *person*; an 'aire' who eats stealth and robbery; an 'aire' who betrays his protection; an 'aire' who tolerates satire or satires; an 'aire' who promises to take a pilgrim's staff, but quickly returns to his choice again; an 'aire' who receives an absconder from law, becoming himself an absconder thereafter; an 'aire' who concedes not justice nor law to any person,—he is not entitled to justice from any person.

There are seven aires, i.e. in the same condition as the kings. Dire, i.e. for the things *stolen*. Honour-price, i.e. for his own honour. Who refuses every shape, i.e. to refuse a night's hospitality to a company. Who tolerates satire, i.e. it is unworthiness to him to have falsehood charged upon him. Who has promised to take a pilgrim's staff, i.e. who promises to take a staff in his hand through the world, i.e. to go into pilgrimage. Who returns quickly, i.e. who returns early or soon to his house. Who receives absconders from law, i.e. an 'aire' who harbours absconders from rectitude, and becomes liable to the 'eric' of absconding afterwards. Who does not yield justice, i.e. this is an 'aire' that never yields justice; for no one owes him honour-price when he is certain that he himself yields not justice, for it is separable property he has, and he has done good with it. Who is not entitled, i.e. in right of his worthiness.

HEPTADS.

[xv.] Αἵται ρεῖτ mna la feine na olegat vipe na lo[γ]-eneč: bean gatar, bean pynður cač ριῖτ, bean mairpner can' tait-rcel co n-eipen¹ fine a gu-rcel, meiporeč muine, ben gonur, ben iptoing cač ριῖτ,—ate mna ino-po na ole loγ-eneč.

Hoča nolegait na mna po ni a hincab a bper, o dovenait fein eipmnpucur; 7 ni oligino² ni itir a incab a hatar, na ren-atar, na a tigarna, o venait eipmnpocur. Olegait imopio ar a točur inoili, oia npernait mat, cō eipmnpuc iatt.

Bean gatar .i. doni gait [cleite, J²] .i. gataro, let enecclann uatē. [oia noearna po tpi in gait, J²]. Bean pynður .i. aspur cač ριῖτ ouine. Mairpner .i. doni brat. Can tait-rcel .i. ben canur rcel ngua ac verp-porzell, [amail coic oc inoipin cač puin, J²]. Co n-eipen .i. co n-eipen fine ni nia rcel ngua .i. verp-porzell oo pin pi, 7 nup fein in cin conair aile. Meiporeč muine .i. bean ip meiporeč itir imac na muine [.i. let enecclann ragbur fup, iap po-eigem .i. porc čaine, J²]. Gonur .i. doni guin [inoligēč, J²]. Iptoinγ .i. ben eiccep cač ριῖτ ouine um biao.

Ατε mna ino-po na ole .i. ar iat-po mna na olegait⁴ lo[γ]-eneč,⁵ a let nač a tpuan.

Ματα točur nemetarpapitac uil acu, no cō točur etarpapitac mun vena mat [de], [ip eo poepa can enecclann voib, uair J¹] va ma točur etarpapitac po bet acu co nvenam matupa de, po bu let enecclann voib.

¹ canuro, J². This text is not given in J¹.

² eipmnpur, J².

³ ol. ouine ni . . . a atar . . . o dovena fein e., J¹.

⁴ na oligono vipe i n-a pētaib, nā enecclann a ngait oipio, J².

⁵ oipio .i. a hincab neic eile; loγ-eineč .i. ar a ualγur bovein, J²

[xv.] There are with the Feine seven women who HEPTADS.
are not entitled to 'dire' nor honour-price: a woman who steals; a woman who carves every shape; a woman who betrays; who tells a false tale, so that her family has to pay for her falsehood; a bush strumpet; a woman who wounds; a woman who refuses *food to every shape of person*;—these are the women who deserve not honour-price.

These women are not entitled to anything in right of their husbands, when they themselves behave unworthily; and nobody is entitled to anything at all in right of his father or grandfather, or his master, if he himself acts unworthily; they are, however, entitled out of their property in cattle, if they have done good *with it*, though they themselves be unworthy.

A woman who steals, i.e. who commits robbery, i.e. a thief; there is half honour-price *taken* from her; [all her honour-price, if she has stolen thrice, J²]. A woman who carves every shape, i.e. who satirizes every shape of person. A woman who betrays, i.e. a woman who does a deed of treachery. Who tells a false tale, i.e. a woman who tells a false tale in giving evidence, [as anybody in blabbing a secret, J²]. So that her family pays for her false tale, i.e. so that her 'fine' pays something for her false tale, i.e. it was false evidence she gave, and she did not deny the crime in any other way. A bush strumpet, i.e. a woman who is a strumpet among many bushes; [half honour-price she loses by it after notice, i.e. assignation (?); cf. XLVII.]. A woman who wounds, i.e. who inflicts wounds. A woman who refuses all shapes, i.e. a woman who refuses food to every shape of person.

These are the women who are not entitled to honour-price, i.e. these are the women who are not entitled to honour-price^a in half nor in third.

If it is inseparable property they have, or though it be separable property, if they have not done good with it, [it causes their loss of honour-price, for] if it were separable property they had, and they had done good with it, they would get half honour-price *on that account*.

^a The fragment in F. adds, *muna bet rocup inuite oca, cia bet pop reilb pep, uair noa n-innraic iat .i. ac curi cobair*, "unless they have property in cattle, though they be in possession of men (husbands), for they are not worthy, i.e. but 'sharers of levy,'" O'D. Supp. curiḡ.

HEPTADE.

[xvi.] Αἵται πέτ τοβαῖς α τואῖτ naco nblegat διπε
 na ριαῖα λα ρεῖνε φορ neḥ α n-elo no α n-mcim ciḥbe
 in do ποῖτ : imcim πλαῖα βειρῖρ зу-βρεαῖτ φορ α ceile,
 imcim ceilebapṭa ρῖρ λαιρ 1 [mbi] cuma ρῖρ ocup go do
 λυγα, ρλαν ηγῖλλ ρῖρ naḥ upnaidit ceapṭ ρῖρ caḥ ; ρuar-
 lucarḥ n-aṭgabala ρῖρ na gealla do aṭgabail ρῖρ neḥ,
 ρλαν ηγῖλλ doβειρ inḥpaide eiteḥṭa, ρλαν ραιῖτ doβειρ
 eiteḥṭa, ρλαν n-epca tap cenḥ (ḥ) ambui.

Αἵται πέτ τοβαῖς .i. αἵται πέτ τοβαῖς ἵππ τואῖτ 7 noḥa vlegat
 διπε .i. eneclann. Ριαῖα¹ .i. ρμαῖτ, 1 n-abuo φορ ηραῖαib ρεῖνε.
 Imcim .i. naḥ α n-eimceimnuḡaḥ tpoirṭe φορ ηραῖαib πλαῖα. Do
 ποῖτ, .i. ciḥbe eim ποῖτup an elo do leca.

Αἵται² τῖρ νεῖτε ῖran vligo po ρῖρ .i. ειρνορῖνuc λαιν ac agna,
 7 accpa boṛblaḥai, 7 tapṭṭim vligo α n-aipṭim tpoirṭe ; apail
 vḥ gabait ῖm-a polṭa con do paḡbu α ρῖτ[ṭ]olṭa ; [no ce po ela
 in celi im in mbiao, noḥo n-icpa co po ica in ρλαῖτ ριαῖ na
 зу-βρεῖτε ρῖρ in ceile J²] ; apail aile, ἵρ do topma³ ριαῖ
 comvligṭaḥ tuc[ṭ]a iat ; apail aile, ἵρ ειρνορῖnuc λαιν oc
 accpa.

Imcim πλαῖα βειρῖρ зу-βρεαῖτ, .i. eimceimnuḥ tpoirṭe na πλαῖα
 βειρῖρ bpeṭa gva φορ α ceile .i. ρλαν elo do lecan, 7 gabait ῖm-a polṭa.
 Imcim ceilebapṭa .i. eimceimnuḥ eclaiṛi in ρῖρ oc α mbi in
 labraḥ ciailarḥ, λαιρ in cuṛuma in ρῖρ inḥoe 7 in goe do⁴ luḥa.

.i. ηραῖ ecna no eclaiṛi no aer ηραῖḥ .i. α ceilebpaḥ do paḥ
 a⁵ vḥiṛi α νεῖ ac α τα acpa ; 7 ἵρ ρλαν elo do lecan, 7 ειρ-
 νορῖnuc λαιν voḡni ḥe e .i. aipṭinḥeḥ mḥvligṭaḥ, no lam⁶-ṛep ἵρ
 ρṭecpa na comailino α vligo, 7 ἵρ ρλαν elo do lecca ; no
 eimceimnuḡa apuiḥ 7 tpoirṭe im lo[ḡ] α ceilebapṭa in ρῖρ λαιρ
 in cuma α ceilebpa do λυγα α ρῖρ no α ηγοe.

¹ .i. cuic ροῖτ no viablaḥ, J².

² Ciḥbe voḡni, noḥon ρeṛṭoe ρiam, vair τῖρ νεῖτε ηṛḥ J².

³ ἵρ do tṛumnuḡaḥ ριαῖ φορ ciṭaḥ co hḥnvligṭeḥ, J¹.

⁴ do paḥ 1 n-a λυḡa, J².

⁵ apṭ 1 noṛṭṭi mḥiḥ, J¹.

⁶ no ρep ηραῖ na e, J¹, J².

[xvi.] There are with the Feine seven levyings in a territory, which are not entitled to 'dire' nor debts from a person for deserting or absconding from them, whosoever may do so: to desert from a chief who pronounces false judgment upon his tenant; to desert the celebration of a man to whom to swear truth and falsehood is the same; safety from the pledge of a man who does not yield justice to any one; to release the distress of a man who does not give a pledge for his distress to any person; safety from a pledge that involves (unjust) evil^a; safety from a surety that gives injustice; safety from 'eric' on account of an exile.

There are seven levyings in a territory, i.e. there are seven levyings in the territory, and they are not entitled to 'dire,' i.e. honour-price. Debts, i.e. 'smacht'-fine [five 'seds'], as a notice, on the Feine grades. Absconding,^b i.e. nor in evading a fast, on the Chieftain grades. Whoever reaches, i.e. whoever in truth attains to effecting the evasion.

There are three things here *spoken of* in this law, viz., full unworthiness in suing, a suit of violence, and offering of law in a time of fasting; some of these affect his property till his counter-qualifications are regained; [or, though the tenant evades *paying his due* in the matter of food, he shall not *have to pay*, till the chieftain pays the debt of the false judgment *given* on the tenant, J^a]; as to others, it is for increasing lawful debts they were given; others again *produce* full unworthiness in pleading.

To desert from a chief, i.e. deserting from the fasting of the chieftain who pronounces false judgments on his tenants, i.e. it is safe to effect an evasion, and his qualifications are affected. To desert^b the celebration, i.e. to desert the church of the man who has the significant language *but* to whom it is the same to swear truth or falsehood.

That is, one of the wisdom grades, or of the ecclesiastical orders, or the ordained, i.e. his celebration to be said *for him* as the right of the person who brings the suit, and it is safe to evade; and it makes of him a fully unworthy person, i.e. an unlawful 'erennach,' or a responsible man in full *orders* who fulfils not his duties, and it is safe to evade; i.e. or evasion of notice and fasting for the price of the celebration of the man to whom to swear by his celebration to what is true or false is the same.

^a J^a has only *roberu inopru*; now *inarrudh*, O'Dav. p. 99, means *olc*, 'evil,' or *orgain*, 'plunder.'

^b For 'imcin,' used in these two cases, cf. O'Dav., who thinks it means 'fasting,' *ibid.*, where this heptad is quoted.

HEPTADS. Ἐσαν ἡγίλλ .ι. νι ταιμ σερε το καὶ ἀτgabail πο παρὸ, εἰα
 no οἰτμα ονο α γέλλ-τυῖν no α τιατ ταρ cenb νεῖδ, νι οἰγιο νι
 ινν, 7 ῥαν ελο το lecan .ι. εἰα εἰαταὲ ιν γιἰλλ ιμ ιν κοῖρ-οῖρε
 ιμ α τοcαβαρ γιν αναο .ι. εἰα πο' ἀcρατ ιν περ τυαργαῖb ιν
 γιἰλλ [co] ινολιγαὲ τριαν cπαι το'η κοῖρ-οῖρε ιν γεῖλλ, νι οἰγ,
 uαιρ na πο γαῖb γεἰλλ ce ἀcρατ .ι. lana ἡγίλλ no epca το ἀcρα
 α leca ελο ιμ α γιἰλλ ιν περ na ἡυρηαῖοινο ρι καὶ ἀνι οἰεγαρ
 το το ρεῖρ cπe, 7 ιρ e ρuaρlucο tuc ap α γιἰλλ τπορca ιme, 7
 ιρ ῥαν ελο το leca.

Ἐσαν ἡγίλλ .ι. ιν lana ριαὲ ἀcρατ 1 na γεἰλλ ιν τι na ἡυρ-
 αῖοινο οἰγεο το καὶ τυιue, uαιρ ιρ εἰρηνηραιc ἡe, 7 ῥαν ελο το
 leca; no cιn ρuaρlucα γίλλ ιν ριρ na τamonο οἰγε ιμ α ρuaρlucο.

Ρuaρlucαο n-ατgabala .ι. εἰα τποῖρce ιμ eneclainn
 ιν περ τοbera γέλλ ταρ ραρugaο, νι οἰγιο ἀcρατ .ι. ρuaρ-
 lucαο ατgabala ιν ριρ na ταbυῖρ γεἰλλ ταρ cenb ατgabala
 το neoδ .ι. ιρ e ρuaρlucο tuc ap ατgabail τπορco ιμπι, 7 ιρ
 ῥαν ελο το leca; 7 cιnoτi λeῖρ naρ οἰο νι το'η τι ταρ α ταρτ
 ceano, no εἰα πο οἰο, noδa n-εἰριμ αουβαῖρc ριρ, 7 ιρ ῥαν can
 ρuillem α γίλλ ο'ic ριρ.

Τοbεῖρ ιnoραιoe .ι. lana ρuillema το'η περ tuc α γεἰλλ
 το τιnoραιoe ριαὲ πορ neδ co ινολιγετc, 7 cιnoτi λeῖρ naρ οἰο
 νι το'η τι ταρ α ταρτ ceano, ιρ ῥαν cιn ρuillem α γίλλ ο'ic ριρ;
 no γεἰλλ τοberuῖρ ριρ ινολιoe το τιnoραιoe ριαὲ το ρeap ιν γίλλ;
 no ιρ ταρ ραρuga ιν ριρ πορ α n-αcαρταρ τεῖτ ιno; no ce
 τποῖρce ιμ eneclainn ιν ρeap τοberῖρ γεἰλλ ταρ α ceano.²

¹ Some letters are here erased in R; but J¹ has εἰα no ἀcρατ ιν περ.

² no ιρ ατgabail οg na ρuῖρηcααρ ρeicem na ριaοηαῖρε na naoma na
 πατα οno, J².

³ ταρ ραρugaο, J¹.

Safety from the pledge, i.e. he does not grant justice HEPTADS.
to any distraint which comes *upon him*, though he damages [?] his
pledge, or his territory, on behalf of some one, he is not entitled to
anything for it; and it is safe to evade, i.e. though the surety be
an eloper from the body-*'dire'*, in reference to which it is raised^a
without stay, i.e. though the man who has raised the pledge unlaw-
fully demands a third of the death body-*'dire'* of the pledge, he
is not entitled to it, because he had not accepted a pledge though
he sued it, i.e. the full pledge or *'eric'* to be demanded, for having
eloped from his pledge, by the man who does not himself yield to
everyone that which is due of him according to justice; and that
the release he has put upon his pledge was to fast for it; and it
is safe to evade.

Safety from the pledge, i.e. it is full debt for his pledge that
is demanded by the man who yields not justice to anyone, for he
is unworthy, and it is safe to abscond from him. Or, it is safe
not to redeem the pledge of the man who does not yield law in
the matter of redeeming it.

To release the distress, although he should fast for
honour-price, the man who gives a pledge in despite is not entitled
to sue for it; i.e. to release the distress of the man who does not
give a pledge on behalf of distress to anyone. That is, the release
he put on the distress is to fast for it; and it is safe to evade.
And he holds for certain that there is nothing due from the person
for whom he has gone security, or that if there be anything due,
it was not he that told him, and it is safe not to pay the interest
of his pledge to him.

Safety from a pledge that involves evil, i.e. it
is the full interest to the man who has given his pledge to
increase debts upon anyone unlawfully, and he holds it for certain
that there is nothing due of the person for whom he has gone
security; it is safe not to pay him the interest of his pledge. Or,
it is a pledge that is unlawfully given to augment debts to the
man of the pledge; or, it is in spite of the man who is sued
that it comes in; or, though the man who gives a pledge on his
behalf fast for honour-price.

^a The passage bristles with technical terms, many of which will be found in
SM. II. 132, seqq., on 'hostage-sureties,' *giall*; the translation is only tentative;
cf. the rendering of *targab*—, at pp. 132, 9, 10, 14; 140, 15; 132, 11; 138, 1;
140, 10, 11, 24.

HEPTAOR. Σίαν παίτι¹ .i. λανα n-epca ο' αγραδ' οο'η πατ' οοβερν
 οο τορμαδ' ριαδ' αρ' νεδ' co hinoligteē; ρλαν elo οο leca.

Σίαν n-epca² .i. λανα epca ο' αγρα οο'η τι οο έυαιο ταρ
 cenn in ambunao, in θεωρα, 7 ηρερα οα nemtapupaētan; 7 ιρ
 ρλαν οα mbliatam elo οα leca.

[XVII.] Ατατ ρετ n-epca 1 τααιτ αρην α fine ναο
 con ταλλιτ ρλαν να ρomaine ciōbe αρ-οο-compa³ : ειρıc
 αρ' νεδ' ναο elai, ni⁴ eta ρelbu la ρeine, ειρıc αρ' mac
 beo-aēar cin ρorngairē δι' αταιρ, ειρıc ταρ cenō mur-
 cuirē cin apu οο ριζ' no οο νεδ' bepai,⁵ ειρıc ταρ ceanō
 moğa ιρλυι αρ' α ρλαιτ, ειρıc αρ' απαcāib fine, ειρıc ταρ
 cenō cet-muinōtirē ρonocair α cetmuinnitir, ειρıc ταρ
 cenō ambui.

[Ατατ ρετ n-epce α τααιτ icait in fine, 7 noōo olegar ρλαν
 n-eineclainne να ρomaine diabulca ino, J²]; ατ' αιτgin οib ρo
 οia nōia ειρıc οο neoē, α epocairē ρin; α etpocairē, ni-τ τα
 ni ιtir, ciō ιαρ n-elōo οoib ρioe.

Οiōbe αρoocompa .i. ciōbe uaral comeirner α n-ic .i. πατ⁶ icur
 ρια n-aimir, 7 niρ elai in ρeicem.

.1. muia olegar ni οib ρo ρir uile, tecar ρo coraib cin ni ο' ic;
 no ce olegar ni οib, tecar ρo να coraib cin ειρıc eloiōti ο'ic co
 leicit elo.

Tecar ρo coraib ρo ρir um an uliataro, no tecar um an
 eineclainn 7 um an diablaro, 7 ni tecar um an αιτgin.

¹ .i. ni hacarēar ατ' αιτgin ταρ α cenō nama .i. cia ρo agarēa ρor α
 lebui, ni icpaō maρ 1 n-α egnairē tapuēp δι-α cino, J².

² 2. n-ε. ο'ic ταρ c. ina mb. anēcair, in θεωpui, uair ιρ ρ. οα n-ε,
 ciōbeo α mboi aōba ano .i. οο mo ρeoiτ, naō bi ni, 7 ρri ρonpogupēp
 cuir 7 θεωpui anēcair, J².

³ ιρ compa, J². ⁴ ni eta la ρ., om. J². ⁵ bepai hui ρiam, J².

⁶ co no ol. οο lunuo να ρeic οο να ρeicemnuib, 7 ni ρo olegupcar 1 n-α
 n-uioe ιca coiρ 7 ρo hicao ταρ α cenn οο ρoētan en. 7 ο. οο beit ρorui,
 noōo n-icait ρum ciō αιτgin ρriu, uair ιρ inoigico οο ρonao 1 noeinē
 cōicēa 7pē, J².

Safety from a guarantee, i.e. to claim full eric from the guarantee which is given to increase debts on any one unlawfully; it is safe to evade. HEPTADS.

Safety of eric, full eric to be sued from the man who has gone *security* for the exile, and to answer for his non-appearance; and it is safe to evade for two years.

[XVII.] There are seven 'erics' paid by a tribe, that deserve not safety nor profit,* whoever doth pay^b them: 'eric' for a person who has not absconded—it has not possession with the Feine; 'eric' for the son of a living father, without proclamation by his father; 'eric' on behalf of a 'mur-chuirthe' without notice to the king, or to him whose *subject* he had been; 'eric' for a serf who absconds from his master; 'eric' for tribe-outcasts; 'eric' for a 'cét-muintir' whom the other spouse has proclaimed; 'eric' for an exile.^c

There are seven erics in a territory [which the tribe pay, and there is not due exemption of honour-price nor double profit in the case (neither 'dire,' nor 'smacht')]; only compensation is paid for these should one pay 'eric' to any one,—in the merciful view of the case; its severity is when there is nothing whatever, even though it is after they have evaded.

Whosoever doth pay, i.e. whatever gentleman effects their payment, i.e. it is a guarantee that pays before the time, and the debtor did not evade.

That is to say; if nothing is due of all these following, their engagements are impugned without paying anything; or though something is due of them, the engagements are impugned without 'eric' for evasion, though they evade.

The engagements of these following are impugned in their entirety; or they are impugned as far as the honour-price, and the double, and not impugned as to compensation.

* The words here used, *slan* and *somaine*, are usually glossed by *honour-price* and *double* respectively, whatever the precise technical meaning of these may be. From preceding heptad, p. 178, 10, we might infer that the former was 'dire'-fine; and the variant of J² on *fiat*, viz., 'five seds,' or 'doubling,' is identified with the latter.

^b Cf. O'Dav., p. 81, *sub* 'escomradh,' 'ioc,' 'payment'; *c/f.* p. 82, *ic fiach*, 'payment of debts.'

^c This word *ambui* is defined in Cormac, p. 4, as 'ni bunadaigh (cf. *umbunad* in last gloss of preceding heptad); O'D. Supp. renders 'exile,' 'pauper,' &c.

HEPTAROR

Δια πολεγαρ το να memparib 7 [ir] αρ λεαρ τοις ικαρ ταρ α ceano, αιτgin ο' ic ppuu. Για ολεγαρ¹ imorpo, μα αρ ποιλm ice το ποτταιν eneclainno 7 διαblaro, ni icpatep ci αιτgin ppuu. Μuna ολιγο ni οib uile, tecar πο coraib cin ειpic elorocti ο' ic, cto elo leicpoc, ο' αιτε inολιγο αρ in τι το ευατο ταρ α ceano.

Ναο ελαι, .i. ppa⁴ ic ppa⁴ ταρ α ceano neic na πο leicno elo .i. ip cecpario co ma pon uiliatapo teta apo.

Νi ετα pēlba .i. ni conair² εταcta na cnuō uapan pin το pēir in pēinecair. Ειpic αρ mac beo-αταρ .i. ppa ic ταρ ceano mic in αταρ bi cin porngairne oi-α (h)-αταρ ουλ ταρ α ceano, uair ticpa in τ-αταρ πο coraib .i. in mac ingor³ no an mac gor. Ταρ cenο mup-εuipcti .i. paep mupēupe .i. cia πο εlai in mupēupcti .i. p ic no ppecpa oi-α nemtapractain no το εiactain πο coraib. Cin apu το piz .i. gin uppocpa oul το'n piz ταρ α cenn. Το neē bepai .i. ic⁴ α mbi pe, cto iple na piz .i. pep gpin .i. gpaō pata. Ταρ cenο moza .i. moz por uaoep. Iplui αρ α plait .i. elar pe ολιγο α pata, uair tic α plait πο coraib, co na hica plan na romaine. Αρ απαcαib pme .i. αρ in τι obair in pme cupu in τ-uppocpa. [Ταρ cenο cetmuino-τιpe .i. in tan bup por imgabail ολιγο lanamnuiy ip puegpa ο'α nemtapractain in tan naē cor comloiz, no ma mo inap in ni πο cinneo oi το cunopao. Ταρ cenο ambui .i. in ceopairo, inano 7 in mup-cupcti pomuino, J²].

[Tecor πο coruib na opuinzī peo ono, αρ in pe πο nolegar teēt πο coruib; aēt mana olegar na peic οib το bunao, ip gan ni ο'ic ταρ α cenο; no, ce olegar ni οib, tegar πο coraib can ειpic eloro ο'ic, cto eloro legait, ο'aiti inολιγο αρ in τι το ευατο ταρ α cenn, J².]

¹ ppa ic epca ταρ cenο in τι nap leigupcar eloz na pata, 7 noēa n-εcanep α pēlba το bneic uapa inn το pēir in pēinecair. Rat imorpo no icupcar na peic apo-pin pe n-aimprr ica, 7 ni πο olegupcar in peicem 7 ni teit pēlba lan inn το'n pait, 7 ma πο oleēt το na memparib ppa, J².

² Uapan is indistinctly written; Curry's translation, 'unlawful possession of (his) noble cattle,' would read cpuro uapail, which is not in R., and J² is quite different; see note ¹. F. has ni heo aēt ain cpuro uapam o. p. in p.

³ J² has only in mac gor abeipr pon, adding .i. cenu ppar aēt το'n αταρ, uair noēan pēppoc piam.

⁴ og α pōibe piam he, J².

If it is due of the members, and it was for their good it is paid HEPTADS.
for them, compensation is to be paid them. Though it be due,
however, if it is for increase[?] of payment for the purpose of reaching
honour-price and double, even compensation shall not be paid to
them. If there is nothing due of them all, their engagements are
impugned, without paying 'eric' for evasion though they do ab-
scond, as a retort for his illegality upon the person who has gone
security for them.

Eric for a person who does not abscond, i.e. to truly pay debts on
account of a person who has not absconded, i.e. it is an opinion that is to the
entire action objection could be made.

It does not entitle to possession, i.e. this is not a path to the
unlawful possession of *his* noble cattle[?] according to the brehon law. Eric
for the son of a living father, i.e. true payment on account of the son
of the living father without suing^a of his father to go security for him; because the
father will impugn the engagements, i.e. the 'mac ingor' [un-filial son] or the 'mac
gor.' Eric for a 'mur-chuirthe,' i.e. a free 'mur-chuirthe,' i.e. though the
'murchuirthe' abscond, i.e. to pay or to answer for his non-appearance or for the
impugning of his engagements. Without notice to the king, i.e.
without proclamation going to the king on his behalf. Or to another
man whose *servant* he may have been, i.e. with whom he had
been, though lower than a king, i.e. an original landholder,^b i.e. one of the
chieftain grades. Eric for a serf, i.e. for a bond servant. Who
absconds from his chief, i.e. who absconds from the right of his chief,
for his chief impugns his engagements, so as not to pay whole ('dire')?
nor double ('smaecht')? Eric for tribe-outcasts,^c i.e. for the person for
whom the tribe refuse to become security, the proclaimed *person*. Eric for
a spouse, i.e. when it is for avoidance of the law of cohabitation, there is
answer for non-appearance, when there is no contract of set-off, or if it is more
than what was defined for her by contract. On behalf of an exile, i.e.
the exile, the same as the 'muir-chuirthe' previously mentioned.

The contracts of the above group are impugned, for the time
during which contracts may be impugned, unless the original debts
are due by them, nothing is to be paid on their behalf; or even if
anything be due of them, their contracts are impugned, without
paying 'eric' for evasion, even though they evade, to retort
illegality upon the person who went security for them.

^a *Fornaire* is glossed *agra*, 'suing,' by O'Dav., p. 86, 90.

^b *Fer grin*, 'man of land'; cf. O'D., supp. *fine grin*, 'the original tribe of the
land.'

^c These are referred to in F., as follows: *ṭṛṇ n-apcaw fine .i. doma fect*,
na bi nī; 7 fep fo-n-ocapcaw curi; 7 fep iap n-iccc nect cumal upparao
.i. in deora freccair, "three tribe-outcasts, a 'doma set' (poor of valuables)
who has nothing; a man whose contracts are proclaimed; and a man for whom
seven cumals of 'urad' have been paid, the 'deorad freccair'; (see note, p. 205).
In xvi. reference is made in F., *do na ṭṛṇ amb[u]ab ap a tapuo eipic .i.*
ṭ. f. 7 f. p. c. 7 ambu a n-ectair .i. doap-fuioir inoipin.

HEPTADS.

[XVIII.] *Altair* pect ngealla la *Feine* do na *olegar* rlan na *romaine* na tuillit aitegin na fuillem por nee tar a n-*erairit*¹ ceant : geall dobeir etecta, geall dobeir rus tar cenn tuaithe acur ceneoil ar furymalta flata,² geall tar ceant mic deo-atar fo-n-ocair atair, geall fpu 'mpairneir³ tadat, geall tar ceant apair fine, geall fpu rairid n-omna, geall rlan conccra.

Slan .i. lo[5]-enecl. *Somaine*, .i. viabulta. *Altigin*, .i. noea tuillit aitegin⁴ inoib. *Fuillem* .i. na rairit. *Tar* a n-*erairit* ceant, .i. por nee tar a n-*erib-tairit* cent .i. tar a fpu-tairat ceant.⁵

Gealla inoigteca fo rir, 7 ir rlan can ni inoib d' ic cinnota in da geall veidmala .i. geall fpu rairge n-omna 7 geall rlan congna, 7 sill earbair iat rre; 7 ir ceptaro co mbet let d' ic inoib, no dono co na bet nae ni, uair nae tar a cent fein do rataro iat. Ili fpu a tuarlaca na gealla fo, no anfir a tabairt dono. Ni ril aitegin irna gellaib fo o'n ti tar tiadat cent, 7 ir viler o'n ti do-r-beir do'n ti vi-a tabar, acé na da geall veidmala; let inoipno ir viler oib rre.

Etecta .i. geall dobeir do cinotairde riac ar nee co inoigtecl, [uair noeo moiti icur mana olegur oib, J²]. Tar cenn tuaithe, .i. gell dobeir rus tar cent tuaithe na moirtuaithe 7 cineoil na geilrine .i. a ringbair doiraithe do'n tuait acé ar viamar lair nae aile.⁷

¹ tar a noertat, J²; doertat F.

² fpu himarog caia, add. J²; p. himaroc c., J¹. F.

³ fpu himp, J².

⁴ Slan, .i. aitegin, J²; enecclann, F.

⁵ d'a colluib doem, add. J².

⁶ no, tar a noertat na cinno do rir ar in cair; no, eirg i na let fo, 7 po-o biaro fo tar a eir viat, 7 dobert gell fpu, 7 cib cuir iapum curtur in gell rin, ni tuille aitegin na rre na tiadato na enecclann tar a tarat cent uair ir eirba, add. J².

⁷ This gloss runs thus in J² .i. ar cia dobera in ni gell fpu rairge caia o tuait fpu toeb tuaithe aile, ar cia viemann, ni icat in tuat fpu. F. has ni do ringbair d. 7rl., ni vligtecl do'n tuait lair, uair nae do fein olegur.

[XVIII.] There are with the Feine seven pledges HEPTADS.
 which are not entitled to safety nor profit, which
 deserve not compensation nor interest from those
 for whom they are given: a pledge which unlaw-
 fulness gives; a pledge which a king gives for a
 territory and tribe, for the unlawful purposes* of a
 chieftain; a pledge for the son of a living father
 whom his father has proclaimed; a pledge for infor-
 mation against a thief; a pledge for a tribe-outcast;
 a pledge for encountering terror; a safe pledge for
 shouting.

Safety, i.e. honour-price. Profit, i.e. double. Compensation, i.e. that deserve not compensation in these cases. Interest, i.e. the 'dairt'-heifers. For whom they have gone security,^b i.e. for whom they have truly gone security.

These following are unlawful pledges, and it is safe to pay nothing for them, excepting the last two pledges, viz., a pledge to encounter terror, and a safe pledge for shouting; and these are idle pledges; and there is an opinion that half should be paid in their case; or else, that there should be nothing paid, since it was not for themselves they were given. It is not right to redeem these pledges, or it is not right to give them. There is no compensation in the case of these pledges from him for whom they have been given, and they are forfeited by the person who gives them to him to whom they are given, excepting the last two pledges; it is half, however, that is forfeited of them.

Unlawfulness, i.e. a pledge which is given to accumulate debts upon a person unlawfully, [for none the more are they paid, unless they are due]. On behalf of a territory, i.e. a pledge which the king gives for the people of the great territory and for the kin of the 'geil-fine,' i.e. [not] to ward off oppression from the territory, but out of pride towards another king; [i.e. it is not legal for the tribe to go with him, for there is no real obligation, F.]

* Cf. O'Dav., p. 88, 'fura-mailt' .i. *caithem*, p. 47, glossed *fomailt*; cf. SM. II. 226, 9, 26. O'Don. renders it 'authority,' FM. III. 2296; O'R. has 'injustice, trespass.'

^b The *crasit* of text is glossed *oib-tuitet*, *oib-tiait* in R., and by *oib-tiait* in J²; from which we might conjecture (*derb*)-*tuist*, or *-tithet* of O'Dav., p. 123, 'they truly made oath.' Cf. *oib-tuitet* used in xxxv.

For the unlawful purposes of a chief, i.e. for the illegal authority exercised by the chieftain over the tenants in exacting *aid* (?) from them; with the unlawful act of the chief the battle is given, or demanded in this case; so that he gave a pledge for the territory to give battle: the people of the territory are safe though they did not fight the battle, and that pledge of his is forfeited. HEPTADS. —

A pledge for the son of a living father, i.e. a pledge for the son of a living father, whose father has given notice that he will impugn his son's engagements; [it is the more unlawful *by that proclamation*, i.e. the bad contract is dissoluble; the bad (good?) contract holds]. A pledge for information against a thief, i.e. a pledge which is given mutually, i.e. a thief gives it into the hands of a thief on behalf of a thief.

This pledge, therefore, does not deserve 'dire' nor compensation, though one be willing; i.e. "I forfeit my pledge, said he, if the thief has given information against the other thief." It is an idle pledge in this case; and it is a friend to the man who knew of the theft that gives the pledge. The person for whom it was given is safe, and there is half debt from the person who gives the pledge, i.e. the person who gives information against the thief is safe, and his pledge is forfeited by the man who gives his pledge.

For a tribe outcast, i.e. a pledge which is given on behalf of the person who is proclaimed by the tribe, because the tribe impugns his engagements. A pledge to encounter terror, i.e. half compensation is to be paid for that pledge; [folly occasions these pledges: they deserve nothing, F.].

"Tie a chain with thee [?] says a man, and it shall be thine thereafter." And a pledge is to be given to him. Although there be a cause afterwards, he does not deserve compensation nor 'dire,' whoever he be, for whom this chain is put upon the leg of the condemned criminal who is on the gallows hanged.

"A pledge from me," said he, 'if yonder man does not approach that which is a terror to him'—*to put* the chain upon the leg of the person who is hanging; and though he does not put it on, he pays nothing.

"If your voice be heard as far as this place, *you shall have this reward*, and you shall have a pledge for it." He does not, however, deserve compensation of that pledge.

In the case of these two idle pledges of which I have spoken, if the shout has reached *to the distance stated*, or unless the chain has been put on, and that there was a lawful stipulation in the matter, half his pledge is lost to him. If it be a verbal stipulation, it is to rest upon that stipulation.

If he has put the chain upon the leg of the criminal or the victim, there is half forfeiture of the other man's pledge. If he has not put the chain on the hanging man's leg, half his pledge goes to the other man, for it is the same as an idle pledge.

HEPTADS

Զօւլլ իւն conccրա, .i. ու-տ-ւիա in զօլլ թո քիւ լօց
 տուտ .i. իւնտուտիմ մօ զօլլ սաւմ, ար թե, մանա թօ մօ զտէ in
 compot congruր .i. իւնտուցիմ մօ զօլլ սաւմ, ար թե, մանա թօ
 զարիւ in իր սեւ արիւ inat թօ; 7 ար co թօ, րի իւն օո ար ու
 օ'ic. [Roodia in զօլլ թօ քիւ լօց տա լօւրիւր օօ զտէ in compot
 congruր, ոօ ար-նարիւմ, ոօ արիւնիւմ; տա լօւրիւր օօ զտէ
 արիւ արիւ թօ; 7 արեւից լարիւ սօւր զօլլ քիւ, 7 ու թուլլ
 արեւիւր ոօ տիւր in 7րդ. J²].

Նե՛ս արեւ տօւեր ա զօլլ co թօ զարիւ in իր թօ օ'ն արեւ co
 'արեւ, ոօ տիւր տա n-ալլ; 7 ար co թօ, ու արեւ ա զօլլ; արեւ in
 թօ թօ-n-սեւ, մօ տօ՛ն լար n-արիւրօ.

Զիլլ արարո ոօ տա զօլլ թօ տօւնա՛, 7 co լե՛տ րի տիւր ար.

[XIX.] Ատաւ թե՛տ n-արեւ լա թեւե ոօ լօցաւ ա
 արիւ, ար թօ արարա՛, ար թօ մարա՛, ար թօ-ր-արարա՛:
 արեւ թօ մար, արեւ արարաւ լա տ'նուլ արարիւր ար
 արար ար ուլլ, արեւ ա տե՛ լարիւր արարաւ ոօ
 ում, արեւ արարաւ թօ լօց, արեւ [n]արե՛ 1 արար, արեւ
 արեւ ոօ տե՛տաւ ար հարիւմ ա արար, արեւ con ոօ
 թօւնաւ ոօ արար թօ.

Տօ՛ւտ n-արեւ, .i. արար թե՛տ n-արեւ տ'ա n-արար[ո] in թօւնաւ,
 7 ոօ՛ւտ լօցաւ ա արիւ .i. րի իւն զա՛ արեւ տիւ թօ տիւ տա մօ արարաւ,
 7 լե՛տ մանա ար արարաւ. ար թօ արարա՛ .i. in արեւ արարաւ
 ար արար. ար թօ մարա՛ .i. um ար արեւ արարաւ.⁶ ար
 արարար .i. um ար արեւ թօ ոօ արար.⁷ ար ոօ ար .i. իւն
 մարար թօ թօ; n-արար, ոօ [ար] արար արարաւ; [7 co թօ արար
 in թօ արար զա in conmet րի ա լե՛տ ու ար, ար թօ զա արարաւ
 թօ իւն n-արեւ, J²].

Մար ար թօ արարաւ ոօ ոօ՛ւ 7 թօ արար արար ար, րի
 լե՛տ արար. Մար թօ թօ inարար, րի օ՛ւ-իւն ար ոօ [u]ար
 արար թօ մար; մօ ար արար թօ արար, 7 թօ արար թօ
 արար, րի օ՛ւ-իւն.

¹ ար ոօւնաւ, ար արարարար [which is glossed in F., արարար ար
 արար], ար արար, J².

² n- is prefixed in R. to ար, by a later hand: it is absent from J².

³ ոօ՛ւտ n-ար n-արար ար ար, մօ ար n-ար արարաւ թօ ոօ-
 ար, J², F.

⁴ ար թօ արար, J², F.

⁵ ար լե՛տ արար արար .i. in արեւ n-արար, J², F.

⁶ .i. ար-արար ար արար ար ար ար ար ար, add. J².

⁷ ոօ արար in ար-ար ար, add. J².

A safe pledge for shouting, i.e. "you shall have this pledge for a reward," i.e. "I gave my pledge freely from me," says he, "if my voice does not reach the distance I shout," i.e. "I give my pledge freely from me if yonder man's voice does not reach to this place;" and although it does not, he is safe in not paying anything. ["The pledge shall be thine if thy voice is heard [?] as far as I can shout, or speak distinctly, or give utterance; if thy voice is heard up to this spot;"—*here* the author is reluctant to *have* a pledge *given* for this, and *says that such a contest* deserves neither compensation nor 'dire'"].

Any other man who gives his pledge that this man's shout will reach from one place to another, or between two cliffs,—even although it does not, he shall not pay his pledge; the man who took it shall pay if he thought that it would reach.

These last two pledges are idle pledges, and are forfeited to one half only.

[xix.] There are with the Feine seven deposits not entitled to restoration though they be broken, though they be destroyed, though they be stolen: a deposit upon the sea; a deposit which is placed along with your own cattle, without deliberate injury or neglect; a deposit in a house that fire* from heaven consumes; a deposit carried off *in flight* from an army; a deposit of a thing in battle; a deposit of a horse to a messenger to ride upon for *the owner's* benefit; a deposit of a hound with a huntsman to take on a path.

Seven deposits, i.e. there are seven deposits of which the brehon law makes mention as not entitled to restoration, i.e. every deposit is safe if there is a bond to *that effect*, and there is half *compensation* if there is no bond. Though it be broken, i.e. the verbal charge, though it be broken. Though it be lost, i.e. as regards the object deposited. Though it be stolen, i.e. as regards the deposit of eye or hand. On sea, i.e. it is safe to carry them in a calm in the absence of *the owner*; or in a tempest in his presence; [and though the man outside knew that there was no protection, there is not to be anything from him, for he took security for exemption in the *matter* of the deposit.]

If it is in a calm it was entrusted to anyone, and he afterwards brought it into a tempest, it is half compensation. If it is in a calm, however, *he took it to sea*, he is perfectly safe though a tempest should overtake him on the sea. If it is in a tempest it was entrusted, and he afterwards took it into a tempest, he is wholly exempt.

* O'Dav., p. 118, quoted under *arabtime*.

HEPTADS

Աճե՛ն Եօօրսը Լա Ե'նո՛ւն¹ .i. օ Ե'նո՛ւն քո՛ւն, զի Եօօրս ո՛ւ տի՛,
 զի Եօ Եօօրսը.

.1. Ե' [f]ուրն ին քըր ամսի՛ն զի նո՛ւն² 7 Երեօրսը քի քլան
 աճե՛ն քո Զաբարթը ին քըր լալլ; Լե՛տ Եօ Եօլ քե Լար ար քա՛տ
 Երեօրսը, 7 Լե՛տ ա՛ւն ար քա՛տ քըր ին քիր ամսի՛ն.

Տլան Եօր Եօ լալլար քլան ին-աճե՛ն Եօր Եօ ար օենար Զարթ; 7
 մուն լալլար քլան ին-աճե՛ն, 7 իր Ե ին-օենար Զարթ, լալլ աճցին
 ին; Լե՛տ աճցին, մար մալլե քի Ե' նո՛ւնի՛ն քո՛ւն Զարթ; ին իր Լե՛տ
 աճցին մա 'օենար Զարթ իար Եաօրսը քլան ին-աճե՛ն Եօ.

[Ին Եան իր Եօ-Եօլ Երա՛տ, Եար իր Ե քարթա Ե նո՛ւն քոմ իր Եօրց
 Ե մԵտ ԵԵ Ե Եօրց, 7 ո՛ւ հա՛ծարս ա՛ւն, J¹.]

Են ԵԵԵԵԵ .i. [ԵօրթաԵ F.] Ե'մուրթ Եօ քո՛ւն օրթա. Են ԵԵԵԵԵ .i.
 քո՛ւնԵԵ. ՏրաԵԵԵԵ Եօ ո՛ւ նո՛ւն .i. քրաԵԵ Են ո՛ւ քրաԵԵ Են ո՛ւ նո՛ւն .i.
 ին Են քարթաԵ [նօ իր J²] Եօրթա՛տ ԵԵ; [Եար իր քլան Են Երեօրսը, J²].
 Տլան Եօրթը.

Մա քո ԵրթաԵԵ Ե քրո՛ծ ԵրթաԵ, 7 քո Ես ԵսաԵ լար ին քրո՛ծ
 աճե՛ն, իր Լե՛տ աճցին; մունար ԵսաԵ լար, ին մունար ԵրթաԵ Ե
 քրո՛ծ քո՛ւն, իր օճ-քլան.

Աճե՛ն քօԵրաԵ քիա քլօց .i. ԵնԵԵ լար Զս ԵսԵրթաԵ
 լալլ, 7 ԵսԵրս Եօ ին ԵսԵրթաԵ ԵսաԵ, 7 Եսա՛տ քաԵ, իր քլան Եօ
 .i. Եօ քարթա ԵրթաԵ Եօ Երթ ԵսաԵ. Երթա՛ ին քըր իր ԵԵ ին քըր,
 Ե ԵԵ քիր քիա քլօծ քօր Երթա՛տ, Երթա՛ իարս ին քլօծ իրն ԵԵ, ո՛ւ
 հարթաԵ³ իարս. Մա քո քաԵԵԵ Լարն քլօց, 7 ին քլօց ի Եօ-
 քօԵրա, իր օճ-քլան Եօ, զի քաԵԵԵ Ե նո՛ւն քո՛ւն, զի Եօ քաԵԵԵ; մունար
 քօԵր ին քլօց, Եար քո Եարթ 'ն-Ե Եարթ,⁴ իր Լե՛տ աճցին.

[Զն ԵԵ .i. Են աճե՛ն քօԵԼար քիարն քլօց Եսա՛տ քօր ԵԵԵԵ .i.
 քի Ե ԵաճԵԵԵ լալլ Են-քի, 7 քի Ե ԵաճԵԵԵ ԵսաԵ, ին Եարթ
 Ե ԵաճԵԵԵ լալլ 7 Եարթ Ե ԵաճԵԵԵ ԵսաԵ, 7 Եսա՛տ քաԵԵԵ,—Եր
 ԵաԵ ին Եօրթա, J²—Եր քլան Եօ.

Ան Եան քաԵԵ ԵսաԵԵ քե Ե' նո՛ւն քո՛ւն քօր ԵԵԵԵ քիա քլօց,
 7 քօրթաԵԵԵ ար ԵսաԵ նաԵԵ քո Եարթ Ե քօԵր ԵսաԵ; մունԵ
 ԶաԵԵ ԵսաԵ ինօրթա քիարն քլօց 7 քօրթաԵԵԵ ար ԵսաԵ, իքսու
 Լե՛տ աճցին ին, 7 ո՛ւ իքսու Եօնօ Զնի՛ն Լա Ե'նո՛ւն ԵրթաԵ ԵրթաԵ,
 մա ար քա՛տ ԼարթաԵ ԵրթաԵ քօր ԵԵԵԵ, J¹.]

¹ ԵսաԵԵ քե Ե'նո՛ւն Եօրթա, 7 իր Եօրթա՛ ին քօրթա՛ն Են .i. քո քիարն ին
 քըր ԵսաԵ ին Եօրթա ԵրթաԵ իա, 7 քո ԶաԵ քսու ԵրթաԵ քաԵԵ, իր քլան
 Եօ; ին Եօնօ, օ Ե'նո՛ւն, &c., J¹.

² Եարթ 7 քո ԶաԵ ին քըր լալլ ԵրթաԵ քե ք. ին-Ե, &c., J¹.

³ Ե հարթա, add. J¹.

⁴ ԵԵ, J¹.

A charge which has been carried off [while along] with your own cattle, i.e. from among your own cattle, whether any part of them be carried off or not. HEPTADS. —

The outsider knew that there was no care-taking, and the man within had taken security for safety *from liability* for the deposit; one half falls to the ground on account of the security, and the other half on account of the owner's knowledge.

You are safe if exemption from the charge is granted, though it be it alone that is stolen; if it is not granted, and it be carried off when by itself, compensation is fitting in the case; half compensation if it be together with your own cattle it is stolen; or it is half compensation if it be it alone that is stolen when exemption from the charge has been given.

[*This is when it is a matter of live-stock*, for it is probable that they would keep near cattle to protect them, and there is no other cause.]

Without malice, i.e. intentionally hurting them himself. Neglect, i.e. of injuries. Fire from heaven, i.e. a flash or stream of fire from heaven, i.e. the lightning of God, by God's act; there is always exemption.

If he has saved his own property, and remembered the property on deposit, he pays half compensation; if he has not had thought of the deposit, nor saved his own property, he is wholly exempt.

A charge which is carried away before a host, i.e. he was certain that they would come to seize the charge in the house, and he believed that they would not come at it abroad, and so he brought it outside, he is exempt *in case of its loss*; i.e. it was through the search for a safe spot it was lost. The man whose valuable it is is carried with it into a man's house before an army in flight; the army afterwards rushes into the house: in that case it is not paid for. If it was abandoned to the army, while the army was close at hand, he is exempt, whether he abandoned his own cattle or not; but if the army were not near, though they were *coming* after him, he pays half compensation.

[Another version: as to the deposit which he removes outside when in flight before the army, whether in knowledge or ignorance of its approach inside and outside, and it was brought out for the sake of its preservation, he is exempt.

When thou hadst brought it along with thy own cattle in flight from an army, and it was abandoned through fear of the enemy who were close to thee, *then*, unless thou hadst fled before the army, and didst abandon *all* through fear, half compensation shall be paid in the case, but not unless *the deposit* was carried along with thy own cattle, if they were hurried off in flight for the sake of their preservation.]

A charge of a thing in battle, i.e. it is like a loan^a in an exemption of death, i.e. with knowledge and security, he is safe. The charge of a horse to a messenger, i.e. it was stolen from a messenger under necessity, i.e. he could not accomplish the business without neglecting the horse. HEPTADS.

If it was for *the messenger's* own benefit the horse was given, and the owner of the horse did not himself know that he could not accomplish the business and message, *the messenger* pays compensation. If, however, *the owner* knew that he could not, *the messenger* is exempt.

If it was for the benefit of the owner himself the horse was given, whether he knows or not that *the messenger* could accomplish the business and message, the *latter* is safe, i.e. whether it be for the benefit of the owner, or for the benefit of the messenger it was given, every time that the benefit and the minding of *the horse* are possible, compensation for the horse is paid in the case of *its being stolen*; i.e. it was for the benefit of the owner of the horse he went on the message in this case.

If he put the horse into the custody of a friend of the man whose horse it is, by the owner's directions, he is quite safe, even though *the friend* does not accept it. If he has let it into the field^b in his presence, he is safe; if it was in his absence he has let it into the field, he pays half or a third of compensation.

The charge of a hound to a huntsman,^c i.e. to the man who wounds the deer, the wild deer. To take him on a path, i.e. to set him at the wild deer; and it was the game that was agreed upon that injured him, or a more tame animal than it.

The deposit of a hound with a huntsman. This is a hound that was given in charge to be taught, but if it was agreed upon that he should be set at a particular deer, provided he was *set* at that deer, or at a deer equally gentle as it, or more gentle than it, there is exemption from paying anything in case of *the death* of the hound.

If he was set at a deer that was fiercer, there is compensation for the hound;—it was agreed to set him at a particular kind of wild beast in this case; and if it was not agreed, it is safe to set him at any wild animal to teach him.

It is against a wild deer this hound is brought; if it is prohibited to set him at any other game, and he is after that set at such, there is compensation; if order was not given, and if not prohibited, it is half compensation that is paid.

^a Cf. SM. III., p. 276.

^b O'Dav., p. 115, glosses *scor* by *magh*, 'plain'; there is another gloss, p. 116, 'cows or horses'; it is often used in the latter sense in FM., cf. *sub ann.* 866, 1070.

^c Cf. Cor., p. 41, 'sag', a wild deer; 'séghuinech', one who kills (gonas) deer.

.HEPTATE.

[xx.] Αἵται ρεῖτ n-αιῖνε λα φεῖνε, ὀλεῖται α ταιριε
 ci[n] ni no napaichiri: αιῖνε λαιμε ὁ λαιμ, αιῖνε ρυλα,
 αιῖνε βρειῖνε, αιῖνε n-αιῖτιν, αιῖνε ρυιρμιῖδα, αιῖνε
 conae cain mimairc, αιῖνε naircar.

[Sect n-aiene .i. ir plan cae n-aiene oib-ro, oia mbe sonarom; 7
 mana be sonarom a tairic, ir let. Cen ni no napaichiri .i. ni raiḃe
 sonarom a tairic. Aiene laiḃe ὁ λαιμ .i. uiruo cae ar a laim
 raiḃeiri .i. noḃar raiḃib a rorair na tḃeibe, J²]; .i. in aiene ὁ αιῖν
 ni o laim na lame. Aiene ρυλα .i. in aiene acḃi in ti o'a n-aiem i, 7
 acḃi in t-inao i ruiḃcar [cen imrauo, J²]. Aiene bḃeiriḃe .i. no
 timna; [aiene timantair .i. tabair iḃin inbaio iḃin no iḃin baile aḃer, J²].
 Aiene n-aietuin .i. in aiene no aietuirtair cuice ar tḃar, 7 no cuir
 ua[iro] iair-tann, 7 no aietuirtair cuice ra-uo; [aiene aḃaimḃer in
 cerna reit, 7 acḃuirtair iairum, J²]. Aiene ρυιρμιῖδα .i. in aiene
 ρυιρμιῖτερ a n-inao airtḃe; [ρυιρμ ant amail no cinto, J²]. Aiene
 conae cain mimairc .i. aiene cometa ar cul met vobair mi-arc¹ ar
 neḃ, ar cul na comlaro .i. glar no coinle .i. ni raiḃaircḃer de .i. eoḃair oc
 neḃ vobair; [.i. in no haitneo o'n iḃir ir a hae, co raiḃair ar a iḃir iḃin
 tḃis .i. iair cul na comlaro no raiḃair e, J²]. Aiene naircar .i. coitcinn
 vob uile; [sonaircḃir a hic, ciḃ oir-oide De beruif, F.]

In tan ir failḃ iḃin ὁ raiḃa ρυιρḃe, 7 ni bi tḃebuirḃe implan
 von aiene .i. tḃebuirḃi ri plan aiene no gab in per tall; iḃir
 eadairgne aice, 7 ni roib ac in iḃir amuic; ce no gab tḃebuirḃi
 ri plan n-aiene, ma ὁ roime failḃ uimpe ar 'aiḃle iḃin, aiḃgin
 o'ic ὁ. Maḃa tḃebuirḃi ri plan failḃe no gab, ce veḃ an aiene
 amuḃa, ir plan ὁ.

¹ Curry reads mimairc, but the MS. has only mi arc, and the explanation given
 in O'Dav., p. 104, sub voce, viz. *drock-fasc*, makes it possible that our commen-
 tator meant mi-ḃarc, 'bad fastening'; O'Dav. adds, "it is likely that it is the
 name of the beam (*trou*) of a door." It seems evident that it meant a *bolt* shot
 into a socket; whence, I suppose, O'D.'s 'lancet, spear,' *sub* mimairc. The word
 read 'coinle' might be simply 'comla'; and perhaps met might be in eo[α],
 'of the chain.'

[xx.] There are with the Feine seven deposits that ^{HEPTADS.} have a right to be restored, although there be no bond *to that effect*: a deposit from hand to hand; an eye charge; a verbal charge; an acknowledged charge; a deposited charge; a deposit that a good bolt protects; a deposit which is bound.

[There are seven charges, i.e. every charge of these is safe, if there be a contract; and if there be no contract for their restoration, it is half. Though there be no bond, i.e. there was no bond for their restoration. A charge from hand to hand, i.e. every one is responsible for his own hand, i.e. he did not leave it in the litter^a of the house], i.e. the charge which deposited a thing from his hand into his hands [?]. An eye charge, i.e. the charge which the person sees to whom he entrusted it, and he sees the place in which it is put [without reflection, *he cannot help seeing it*]. A verbal charge, i.e. the verbal charge, i.e. a charge that was delivered *with the words*,^b "bring it at the time or the place I say." An acknowledged charge, i.e. the charge which he with acknowledgment received unto him at first, and put it away afterwards, and which he received with acknowledgment unto him at last; [a deposit confessed the first time, and given back afterwards]. A deposited charge, i.e. the charge which is deposited in a particular place; ["put it as was settled"]. A charge which a good bolt protects, i.e. a charge which is kept behind a bar [?] which had fastening puts upon a man, i.e. behind the door, i.e. lock or bolt [?], i.e. it is not loosened from it, i.e. a key with somebody at all times; [the thing that was deposited by the man to whom it belonged, so that it was seen afterwards in the house, viz., behind the door]. A charge which is bound, it is common to them all; [its payment is obligatory, even though it be God's act that has taken it away, F.]

This is when it was neglected, and there was no security for his immunity in case of the loss of the deposit, i.e. it was a security for his immunity in the matter of the deposit that the man within, *the receiver*, took; he had knowledge of the insecurity, but the man abroad, *the depositor*, had not; and although he took security for his immunity in case of the loss of the charge, if he neglected it after that, he has to pay compensation. If it is security of immunity from neglect he has taken, though the charge be lost, he is safe; [cf. SM. III., 276, 18].

^a *Fossir*, is translated in SM. II., 225, 251 ' (a cow with its) *accompaniment*. I think it means 'litter,' mod. *earann* or *arann*, but I do not understand the gloss. In next line *na lárne* is plain in the MS.

^b F. adds, *oirce tengu 7 ríuráin tengu*, "tongue asks, and tongue answers."

HEPTADS.

[XXI.] Ատաւ քէտ մնա լա քեմե յա՛ զոմաւիւր քի
քիւ, յոճա իտ քի ալլո՞ւն ու քերձա, յա յօղատ լէտ յարա
ձօն : մաք յօնիտք յօ քումալ 1 յօճա քէ քլաիտ ; մաք
միք ; մաք քօքալի ; մաք յօնիտք յի հիցիւն տար քի
ն-աճար ; մաք աքալիտք քօք քիմե ն-աճար տար քիօ ; մաք
յօցիտք քի քէքալիտք տար քիօ ա քէքալիտք ; մաք
մնա 1 յցալար ;—իք յօ քիւձիւն քօնքիմալաք յօճիւր :

Յա քօմաւիւր քի քիւ . յար ն-ա քօնք, ալիտ յա մնա ու ձի ;
քիալլ ալ, իք քի ալքիմ [քօ յա քօքալի] յաքա.² [Յի յօղատ լէտ
իարիւն . յօ յա մնալի, յ'ալիտ յօցիւր քօք յա քօքալի քօքալ
քիւ, J²]. Մաք յօնիտք յօ քումալ . յումալ քիմ քօ միք, 7 լան-քօք-
քիմ քօ միք ալաք ; մաք յօցիտք քի քումալ յան քի յօ քլաիտ, 7 ա ալքիմ
քօ յար ն-ա քիալիւք ; իւք ա քլաիտ քօ քօքալի ; ա քիալիւք յօ քիցիւն
նա քումալ, 7 ին է-ալքիմ քօք քի աճար.³ [1 յօճա . յա ն-քիմալ յա
քլաիտ յօ քիմեք, J²]. Մաք միք⁴ . յա միք ին է-աճար. [Մաք
քօքալի . յար քօք ն-քիմեք, J²]. Տար քի ն-աճար . յար քիալիւք
ին աճար քօք ալիտ քիալի . յար⁵ իք յ' քիմեք ին քօքալի ին է-ալքիմ ;
նօ իք յար ն-ա քօնք . մաք յօցիտք յիւր յիցիւն տար քիքօքա
քի աճար, իւքալիտ քի աճար քօ քօքալի, քօ յա յիցիւն ին է-ալքիմ, քի յ'ա
քօնք քիմ յօնիտք յա ք ; [իք յիւր յօ աճար յա հիցիւն քի ալ մաք քի,
քօ քօ քօնքալիտք յօ, F.]. Քօք քիմեք ն-աճար տար քիօ . յար
միք ա մաք :

1 քի քիմեք յա քի ա ալքիմ քօք քիմե մաքիւ, քիմ ու քիմեք յօնք
նա մնա . 1 քիքալի յօնքիւր ին քի քօ մաքալիտ հի ; յօ իք
քիքալիտք լէտ-իարալա յօ քէքալի քիւձիւր յա մնա քօքալի
քից, 7 ին է-ալքիմ քիք-քիմ, 7 ին քիքալի յի⁶ . 1 քի յօնքիւր

¹ յօնք քի ալիտ յի քերձա ու յօղատ լէտ յարիւն ձօն, J².

² So J²; J¹ has քիւձիւն յօ յօքալիտ քօնք յա յա քի ալիւր յի քիալի
նա մնա.

³ J² has քի քումալ յօնք ա յօնք քէ ա քլաիտ : իք ա ալքիմ յօնք քի
իար ն-ա քիալիտք.

⁴ քիմ . յօ քօքալի ին յիւր, add. J².

⁵ քի քիքօքա, յա ա յիք, քի, J².

⁶ ին քի ա քի յօնքիւր քօ մաքալիտ, add. J¹.

[xxi.] There are with the Feine seven women who HEPTADS.
do not co-nurse with men, but it is the men that nurse what is born, and they are not entitled to half fosterage-fee: a child which is got from a bondmaid secretly unknown to the chief; a child of a mad woman; a child of force; a child begotten upon a girl despite her father's prohibition; a child who is given back to his father's family over the grave of *the mother*; a child which is begotten upon a 'cét-muinnter' wife despite the prohibition of her husband; a child of a diseased woman;—in this case necessity protects *her*.

Who do not co-nurse with men, i.e. after the children are bought, the women nurse some of them; in other cases [the men] alone nurse them. They are not entitled to half fosterage fee, i.e. from the women, in retaliation for injustice on the men who had intercourse with them. A child got from a bondmaid, i.e. there is a 'cúmal' upon it *as the purchase*, for a month *after its birth*, and full body-'dire' from the month onward; a child which is begotten upon a bondmaid, i.e. without the knowledge of the chief, and he nurses it after ransoming it; her master impugns the contract; the ransom is on the lord of the bondmaid; the nursing *falls* on the father. In secret,* i.e. it was done in the absence of the chief. The child of a mad woman, [on whom is put the wisp], i.e. the father is not deranged. Child of violence, i.e. of rape. Against the prohibition of the father, i.e. in spite of the opposition of the father, she has been taken away in elopement; for it is as 'eric' for the abduction the nursing is *decreed*; or, it is after it has been purchased, i.e. in the case of a child which has been begotten upon the daughter despite the proclamation of the father, the father will refuse the arrangement, so that he will not perform the nursing, even though it is with her own consent the child is begotten on her; [i.e. that child is forfeited to the father of the girl, till it is purchased of him, F.] A child which is transferred to the tribe of the father over a grave, i.e. on the death of its mother.

The reason why his nursing is not upon the tribe of his mother, is because they do not get the property left by the woman; i.e. it was for the unnecessary crimes of the husband she was killed; or it was an amount equal to half the fosterage-fee of the woman's own rightful property that was left to him, and the nursing to be upon him, and the dowry to the *tribe*. In this case it was for

* For *totla*, cf. SM. II., 216, 25; 356, 25; 402, 20, but see O'D., Supp.

HEPTADS. in քի ըստ մարտո in beam քան, 7 in տալում քար-քիմ, 7 in
 օրծե օր-ա քիմ քիմ .i. mac ածաւորներ քոր քիմ n-աւոր տար
 քո նա մաւր մարե, 7 արքայաւ քե-իարաւ քո օրծե նա
 մաւր սիլ քի քի in աւոր քիմ.

Տար քար ա շարունակութե .i. քո-քեռ ք քար քար, 7 ու քեռ
 քարաւոր քի քար քար քար քար քար .i. ք քի .i. ք քարաւոր
 քի քի, 7 in տալում քոր in աւոր.

Mac քոքորներ քիմ շարունակութե մի, քար քարաւոր նա
 շարունակութե քի,—in տալում քորքիմ քար քար in քարաւոր,
 7 ու նաւա, աւ քորքորե 7 քեռաւոր քի քիմ քար քի ա beam.¹
 Ի քիւր քեռ in mac քի քո-քեռ քի քի ա beam, քո ըստ քարաւոր
 քե, 7 քարաւոր քի քար քի ա mac քի քարաւոր քի ա քարաւոր քի
 տալում, աւ քար² քարաւոր ըստ քե in mac քիմ.

Լեռն in քար ա շարունակութե, 7 քարաւոր նա քարաւոր նա, 7 քար
 նաւ mac քի քարաւոր, 7 քարաւոր-քիմ քարաւոր, ու քարաւոր քարաւոր
 նա քարաւոր քի-քի.³

Ին քան քի քոր քարաւոր, քի քիմ քարաւոր⁴ քարաւոր քար, ու
 քո ըստ քիւր ա շարունակութե, 7 ու քո-քեռ քի քի քի քիւր; ու
 քո-քեռ 7 քո-քեռ in շարունակութե քար-քիմ; in քիմ քո քիւր
 քարաւոր, ու քի-քարաւոր, քի քի քար քի քար ա քի.

Mac մի քի քարաւոր⁵ .i. քիմ ու քիւր .i. քիւր .i. ու քիւր-քիմ ա
 քարաւոր քի-քի քո քիւր քիւր. քարաւոր քիւր քիւր քիւր .i. ք
 ու քիւր քիւր քիւր քիւր ա քարաւոր քի, քի in տալում քո քիւր .i. տալում.

¹ The rest of the com in J² runs thus: in քան քոքոր քար mac քի քարաւոր,
 7 քարաւոր-քիմ քիմ n-աւոր քի ա քիւր, ու քարաւոր քարաւոր նա աւոր
 քի-քի; 7 in քան քիւր քար ա շարունակութե քիմ 7 քարաւոր նաւ քի.

² քար քարաւոր ըստ քի, J¹.

³ քի քի. J¹.

⁴ քի ու քիւր in beam քի քիւր, add J¹.

⁵ ա քարաւոր, քո նա քիւր քիւր քիւր քիւր քի, 7 քի քիւրաւոր ա քիւր
 քիւրաւոր քիւր քի in քիւր 7 ու քիւր-քիմ in քիւր քիւր; ու քի
 քի քիւրաւոր ա քի. քի քիւր in քի, քիւրաւոր ա քիւրաւոր քի, J².

the unnecessary crime of the husband the wife was killed; and the nursing is upon him and the dowry goes to her tribe; that is, in the case of a child who is given back to his father's tribe over the grave of the dead mother, an amount of half the fosterage-fee out of the mother's 'dibad'-property is *granted* in aid of the father in the case. HEPTADS.

Against the prohibition of her husband, i.e. her husband takes her back again, and does not permit her to co-nurse with the man who has had connexion with her, i.e. her paramour, i.e. it is to be redeemed by the husband, and the nursing is at the charge of the *actual* father.

In the case of a child which is begotten on the 'cétmuinnter' wife, in violation of the rights of her husband, the nursing comes upon the man who has committed the violation; and not only so, but he pays body-'dire' and honour-price to the man whose wife she is. That child too, belongs by right to the man whose wife she is, until it is purchased from him, and the man whose child it is pays the fosterage fee, if he delay without purchasing it until it is beyond the age of fosterage; unless it has been by caption that child has been taken from him.

If the husband repudiates his wife and make proclamation* that no man should take her; and a man get a child by her; and he, *the husband*, takes her back again; she is not entitled to the fosterage-fee, nor to co-nursing.

It is while she is at variance that she is got with child by the man; or else her 'cétmuinnter' husband has transferred his right *over her to another*, but it was not to the above man he had transferred her; or, he put her away, and the 'cétmuinnter' husband after that took her back; the children which she has had abroad she cannot bring up, because it was despite the prohibition of her husband *she had them*.

The son of a woman in disease, i.e. of foot or of hand, i.e. decline, i.e. he knew of her disease before having the child by her. Necessity protects her, i.e. the necessity of her disease protects her from having to perform the nursing, i.e. there is non-nursing in her case.

* Cf. O'Day., p. 50, *sub* 'adbo' .i. urfocraim, obaim, 'proclaim,' 'refuse.'

HEPTADS.

[XXII.] Ατατ ρεττ mna la ρeine, ρρυ na comalat
 ριρ, νοδ ιτε αιλδε α mberda : den τραερ βειρυρ mac
 το μυς ι τοτλα ρεδ α πλατ, mac ποκαρτα ρine βειρυρ
 den το mac βeo-αταρ ταρ απαο α αταρ, mac βατερδε,
 mac congλαιρ, mac ρυνδιλε ναο con θαιμ ceρτ na
 ολιγεο το θυιne, mac αρταιγε ρine, mac ριρ πο ταιρλιτε
 πο θραο na τιννταε ι τυαιτ αττ ροιο ρρυ ηαιτρυγε.

Seet mna .i. ατατ ρεττ mna ο'α n-αιρνειθενν in ρεινεδυρ, 7 νοδα
 venait [na ριν J²] comalcrum ρρυ. Νοδ ιτε αιλδε α mberda .i.
 ρειδω no ινοραγιν cono ιαττ na mna ρειν αιλερ ινι βειραι .i. comal-
 crum. Den τραερ .i. bean ρωρ βειρυρ mac το μυς θαορ ι τοετλο
 ρεδ α πλατ .i. le ρειν in lenum 7 comalcrum οι .i. ban-αρραο, no ιρ ι in
 den cρυρλας .i. ιρ le ρειν in coimpeρτ ριν.

Μαο ι n-ecmuyρ ρine οογνιτερ ρρυρ, αττ μα βενταιγτερ οιβ,
 ρεττμαο cυιναιλε αιρε co μυρ, 7 cumal comlan ο μυρ αμας; 7
 μαο α ηαιτιτιν ρine, ιρ αλcrum ρορ in mna, 7 in cumal το
 πλατ in μογυ.

Μα ρο buι α ριρ ac na mnaib, ρια compuc ριρνα ρεραιβ, α
 mbeτ go ηαιηmeαδ, ιρ ραρταιτε ρορην no cu τι ρογαιλ ιμρcaιρ;
 7 muna ροιβι, ιρ ιμτεετ τοιβ, 7 α coibde leo ρocetoιρ.

[xxii.] There are with the Feine seven women, HEPTADS.
 with whom men do not co-nurse, but who have to nurse their own offspring: a free woman who bears a child to a slave in secret, without the knowledge of his master; the son of a person on whom there *was* a tribe's prohibition, which a woman bears to the son of a living father, despite the father's prohibition; the son of a strumpet^a; the son of a 'cu-glas'; the son of a 'rindile' who yields not right nor justice to any person; the son of a tribe-outcast; the son of a man who has fallen *into sin while in holy orders*, who does not return to the laity, but turns to repentance.

Seven women, i.e. there are mentioned in the brehon law seven women along with whom the men do not perform co-nursing. Who nurse their own offspring, i.e. I maintain or assert that it is the women themselves who nurse what they bring forth, i.e. co-nursing. A free woman, i.e. a free woman who bears a child to a bond-servant secretly without the knowledge of his master, i.e. it is to herself the child belongs, and the nursing is hers, i.e. a native free-woman, or she is the 'girdle-woman' [?] i.e. it is to herself this offspring belongs.

If it is away from the tribe the child is begotten by him, unless it be purchased from them,^b there is a seventh part of a 'cumal' for him until he is a month old, and a full 'cumal' from that out; and if it be with the consent of the tribe, the nursing is upon the woman, and the 'cumal' goes to the master of the slave.

If the women had previous knowledge before cohabiting with the men, that they have blemishes, they are bound *by the contract* until a trespass of separation ensues; and if they had not previous knowledge, they go away immediately, taking their dowry with them.

^a Cf. O'Dav., p. 60, 'baitsech, .i. merdrech'; cf. SM. III., 314, 12; IV. 58, 26; 62, 14.

^b Cf. SM. III., 540, 17, the regulations prescribing that the children brought forth by a woman abducted belong to the family of the mother, who may sell them if they please to the father.

HEPTADS. Mac rocartha fine .i. rogartha d'fine na hingine, na comruici
 rruinn mac¹ .i. mac ingor acbeir rynn. Mac beo-atar .i. ben beiruar
 clann do mac in atur bi, tar uproga a atur 7 a fine, [7 no ficiu rí
 in uproga, F.], mac gor ro, 7 uprogaio mac beo-atar; 7 uprogaio
 nae mac beo-atar ronuino. Tar apad a atar .i. tar uprogaio
 o atar. Mac baicre² .i. baicreac gaé ben tarde; 7 rreaga
 u'arir a atar .i. rreaga do taéctain ro corab na mna .i. ni gabtar
 can rir. Mac congla³ .i. mac in con tar gla na rairi; 7 rreaga
 u'a neamtarraéctain; 7 le maatar a altrum .i. murcurei uar.
 Mac rinuile .i. mac in ti rnuoer nae o oile in canci. Na con
 uaim ceirt na uilege⁴ .i. noa uamuno ceirt in cinici, na uilege
 um ecinici, do uaine; rreaga do neimtoicitin uilege.⁵ Mac aptaige
 rin⁶ .i. mac in rurogaio bir do'n fine, 7 no ficiu in uproga;⁶ .i.
 in ti obuio in rine-cuir .i. iar n-ic a reet cumal urraoir. Mac rir
 ro tuirle ro gna⁷ .i. in racur;⁸ ma pollur a paeat uogner
 ir comaltram ahanl cae gaé flata no raine .i. racur no erpac; 7 no
 ficiu rí in gnaé, 7 no roto-rim ne haicre.

On tar no ficiu in bean, 7 ro-rim rri haicre, ir altrum
 ruirre-rí; muna rou-rim, ir comaltrum. Muna ficiu rí, 7 ni
 roano-rim, ir rair-rim a oenar .i. noa n-imponn ne inuilege
 rrin tuait, aet imo ne haicre, ne heirge co har no co hara,
 u'aicre cinat air.

¹ J² has only .i. mac clait eirice, 7 ni gaba in t-atar cen rir.

² J² has only in be taige .i. mac mune.

³ uodénat uan um a uilege, add. J².

⁴ mac rurogaio cen co heibitneé, J².

⁵ In raonleoeac, no in t-uproga; teca in fine ro corab, no ir
 rreaga u'a neamtarraéctain; 7 ni uingio in fine in t-altrum .i.
 inano 7 in mac beo-atar, aet ni beo in t-atar ro .i. iar n-ic, gnl, F.

⁶ .i. per oen bea rono, J².

The son of a person on whom there was a tribe's prohibition, HEPTADS.
 i.e. the tribe of the girl are cautioned that she is to have no connexion with the son, i.e. it is the 'mac-ingor,' *the son who has not charge of the father's keep*, that it speaks of here. The son of a living father, i.e. a woman that bears children to the son of a living father, despite the prohibition of his father and his tribe, [and she knew of the prohibition], this is a 'mac gor,' and it proclaims him as a son of a living father; but in the previous case he is proclaimed as not being a son of a living father. Despite the caution of his father, i.e. despite the prohibition of his father. The son of a strumpet, i.e. every concealed woman is a strumpet. That accounts for the father's ignorance, i.e. it accounts for impugning the woman's contract, i.e. the child is not accepted by the father without proof. The son of a grey-hound, 'cu-glas,' i.e. the son of the hound from over the grey of the sea; and that accounts for his not being produced, and to the mother belongs the nursing, i.e. he is a bond-'murchuirthe.' The son of a 'rindile,' i.e. the son of the man who engraves [scarifies] a person with his tongue, the satirist. Who does not yield right or law to a person, i.e. he does not yield right in what is definite, nor law in what is indefinite, to anybody; that accounts for non-protection of law. The son of a man who is proclaimed by his tribe, i.e. the son of the outlaw belonging to a tribe; and she knew of the proclaiming; i.e. the person who was rejected by his tribe, i.e. after having paid their seven 'cumals'^a of 'urradus.' The son of a man who has fallen while in holy orders, i.e. the priest. If his sin continues to be manifest, it is co-nursing like any one of the chieftain grades or of the Feine grades, i.e. a priest or a bishop, and she knew that he was in orders; and he has turned to penitence.

When the woman knew *of his being in orders*, and he has turned to penitence, the nursing *devolves* upon her; if he does not turn to penitence, it is co-nursing. If she did not know, and he does not turn to penitence, the nursing is upon him alone, i.e. he does not return to illegality among the laity, but he turns to penitence, i.e. 'aith-righe,' 'rising again,' or quickly or lawfully, to avenge his guilt upon himself; [cf. p. 135].

* "Deoraidh freacair [a transferred exile or outcast], i.e. an urradh [or tribeman] who is converted into a stranger [or outcast] in this manner. This is a man that is frequently committing crimes, and his family are not able to pay [the fines] for his crimes always; and it is thus they get rid of his guilt and make a deoraidh freacair of him, viz. his family pay seven cumhals to the flaith [or chief] and [a composition for] seven years of penance to the church; and two cumhals of cairde [or amity] to each of the four borders, that is, with which the guilty person has intercourse of amity, and they are thus freed from his crimes. And after this if one of his family should give him a haudfull of grain, or the use of a knife, or grazing for his horses, or land upon time, his guilt reverts to them again." (Curry, from M'Firbis, gloss. *sub voc.*)

HEPTADA.

[XXIII.] Ατατ πεττ tellaige la feine, nað epenaitep
ciðbe inðola: tealluð for pep na ðaim ceapx na
ðligeð do ðuine, teallað nae cu mbairðter, tellað la
naðm ocur paic ocur padoaire, tellað co n-aipem
teçta, tellað fine im tellað nðerpaçta, tellað bpaðar
for apaile icip cotta, tellað apu for a mancu um
upglanu cille.

Seçt tellaige .i. atait peçt teçtaite ð'a n-aipmeronn in penetup,
7 noða n-eipmðter ðipe .i. piae teçtaigti ð'ic inntið, ctoðe moler a mbpæit.
For pep na ðaim ceapx na ðligeð .i. a cuic a corup fine po ic,
7 noða n-icanð¹ ðligeð co n-a diablato in peic pin .i. teçtuçao do bpaic
a bpaipmno in pin na ðamuno cept um cinðti, na ðligeð um ecinnte, do
ðuine. Maça cinnte leiç² cona temta ðligeð do, noða n-eigim do apao
do tabaipx uime, açt a epot uile do bpaic ino pocetop.³ Tealluð nae
.i. teçtuçao do bpaic⁴ ipin nae gu mbairðter pæar na nae.

In ðuine do çuait ipin noe pe ðeçbiupx do peçmu, ip pían do
ce ti mapaðo no baçao pin na noe ði-a uil-pum innte, açt na
po çuipæ⁵ pæar na noe epce ap eicin; 7 cia muo ail ð'ipin na noe
cu mu manuð çill do bar do ei-pum, noða ðlegup nı de, uair ip
e ðligeð po-p-ðilpiz in çnim; 7 ma po çuipæapxar pæar na nae
epci ap eigim, ip piae çoimipumı do ic puz, cen cu ti poçail do de;
7 ðia ti poçail, ip piae çoimipume⁶ do ic puz, 7 epuc na poçlu po
paz de.

Maç a ðualçup a çnamu çannic apç he, [ip] amail aipot
inðeçbiu im cuicugao no im pliuçao tuçao aip.

Maç ap ðaigim poçla epia ipoaç,⁷ ip let çoip-ðipe uao ano;
7 ei-pim pob for luçt ano-pin, 7 mun buo he, noða mo aip-pim
ano ina opip-pum; 7 ðia po⁸ in ðuine ap in çip can poçail do

¹ noço cincinn, J¹, cincono, J², cincann, F. In R this is written cincano
by a later hand underneath. ² eallōc, add. J².

³ 7 maça cunnitabairt, noço ðlegup, no ip e cuic a corup p.
co n-a diablato icup, add. J².

⁴ açt maç a haic[ic] in pin na nae, add. J², F.

⁵ açt napup ei-pum cuipæ p. na n., J¹, F.

⁶ a piae imap æen uairðe, J¹.

⁷ ipoaç, J¹.

⁸ ða ipoibe in o. pob çip, J²; pob et was in R, but was expuncted; po
is in the margin, in a later hand.

[xxiii.] There are with the Feine seven entries^a HEPTADS.
 which are not paid for, whoever makes them: an entry upon a man who does not yield right nor law to anybody; entry into a boat until one is drowned; entry with bond and security and witness; entry with lawful number of *stock*; entry by a tribe into a deserted possession; entry by a brother upon another *brother* in shareland; entry of an abbot upon his monks for the thorough cleansing of a church.

Seven entries i.e. there are seven entries mentioned in the brehon law, and there is no 'dire,' i.e. penalty of entry paid for them, whosoever plans the making of them. Entry upon a man who yields neither right nor law to any person, i.e. his share of the family-charges he has paid, and he does not offer law, with its doubling of that debt; that is, to enter upon the land of the man who grants to nobody right in definite *matter*, nor law in indefinite *claims*. If he is certain that *the defendant* will not grant him law, *the plaintiff* is not obliged to give him any notice thereof, but *he may* put all his stock in forthwith. Entry into a boat, i.e. to take possession of the boat until the boatman is drowned.

The person who went into the boat to avoid a necessary *evil* is exempt though the killing or drowning of the boatman come of his going into it, provided he does not forcibly put the owner of the boat out of it; and though the boatman should be willing to be a safeguard-against-death servitor to him, he is not entitled to anything for it; for it is law which has justified the deed; but if he has turned the boatman out of it by force, the fine for using the boat is paid to *the boatman*, though no damage comes to him thereby; and if damage comes, the price for using it is to be paid to him, and the 'eric' of the damage which came of it.

If it is by means of his swimming *the boatman* has escaped, it is *treated* as an act of undesigned necessity, in reference to the requital, or the wetting to which he has been subjected.

If it is with the intention of injuring him in anger it is done, he pays half body-'dire' for it. And he was *in* excess of passengers in this case *when the boatman had been put out*; and if he was not, he is not liable to more than they. And if this person was upon the land, and no injury was done to him, and he went

^a O'Dav. *sub* 'eilach,' p. 82, only gives *tellach*, 'ni do chur as,' 'to put a thing out.'

HEPTAROR. ԾԵՆԱՄ ըՄԻ, 7 ՆՈ ԸՆԱՐԺ ԱՐ. ԵԻՈՒ ԻՐԻՆ ՆԱԵ,¹ ԻՐ ԲԻԱԺ ԲՈ ԱՆՈՅԾ Ա
ԲԱԺԱ ԲԱՐԻ ՆՈՒ .1. ՄԱՐ ԱՐ ԾԱԶԻՆ ՄԱՐԻԾԱՒ ԲԻՐ ՆԱ ՆԱԵ, ՈՒ Ի ԲԱՐԵ, ՆՈ ԸՆԱՐԺ
ՆՈՒԾԻ, ԻՐ ԼԱՆ ԸՈՒՐՔ-ԾԻՐԵ Ծ'ԵՐ ԱՆՈՒ,² ՄԱՐ ԱՐ ԾԱԶԻՆ ԵՐՐԱ,
ԻՐ ԼԵԺ ԸՈՒՐՔ-ԾԻՐԵ; ՄԱՐ ԱՐ ԾԱԶԻՆ ԼԱԾԱԶԻՇԻ ԸԱՐԻՐ, ԻՐ ԱՄԱԼ
ՆՈՅԵԺԻՐԵ ԸՈՐԽԱ ՍՈՒ ԱԶԶԻՆ [ՆՈՒ].

.1. ԻՆ ԵՒ 'Զ-Ա ըԲԱՅԻՐ ԲԱԾԱԾ, ՈՒ ըՈ ԲՈՒ 1 ՄԱՐՈՒՄ 1 ԿԱԺ, ԻՐ ԲԼԱՆ
ՆՈ, ՇԵ ՈՒ ՎԵԱԶԲԱԾ ԲՈՐ Ա ԵԺ, ՈՒ 'Ն-Ա ՆԱԵ ԶՐԻՆ ԲԵԱՐ Ն-ԱԼԵ, ԱԸՆ ՆԱ
ԲՈ ԸՈՒՐԵ [ԱՐ ԵԻՈՒ] ՆՈ ԲԵԱՐ ԱԼԵ ՎԻ-Ա ԵԱԺ, ՈՒ ԱՐ Ա ՆԱԵ; 7 ՎԻԱ
ԸՈՒՐԵ, ԻՐ ԲԻԱԺ [ԲՈ ԱՆՈՅԾ] Ա ԲԱԺԱ ԲԱՐԻ.

ՇԻԱ ՈՒ ԸՈՒՆԶԵ ԲԵՐ ՆԱ ՆԱԵ ՆՈ ՆՈ ԵԺ ԼՈՂ Ա ԵՐԱՐԶԵ ԲԱՐԻ-ԲԻՄ,
ՈՒ ՎԻՂ, ՍԱՐԻ ԻՐ ՎԻՂՇԵԺ ԲՈ ՎԻՐԻԾ ՆՈ ՆՈ ԲՈՒՐՈՒՄ ԲԻՆ ՆՈ ԶԻԼ ՎԻ-Ա
ԱՆՈՒՄ.

ՇԵԼԼԱԺ ԼԱ ՆԱՐՈՒՄ⁴ .1. ՇԵԸՇԱԾ ՆՈ ԲՐԵԺ ԻՐԻՆ ԲԵԱՐԱՆՈ ԼԱ ՆԱՐՈՒ
ՆԱՐՈՒՐԵ ԱԶԵ ըԵ ՎԻՐԻ, 7 ԲԻԱՐՈՒՐԵ ՈՇ Ա ՎԵՆՈՒ ՇՈՆԱ[Շ] ԼԵՐԻ ԽԵ ԻԱՐ-ՎԱՆ.
ՇԵԼԼԱԺ ԸՈ Ն-ԱՐՈՒՄ ՇԵԸԸԱ .1. ՆՈ ԲՐԵԺ⁵ ԻՐԻՆ ԲԵԱՐԱՆՈ ԸՈ Ն-ԱՐՈՒՄ
ՆՈՒՂՇԵԺ ՆՈ ԲՐԵԺ ՆՈՒ Ծ'ԵԸԱԺ⁶ .1. ԻԱՐ Ն-ԱՐՈՒԾ .1. ՎԱ ԵԺ⁷ ՆՈ ԸԵԺ ԲԵԸՇ, 7 Ա
ԸԵԺԻՐԵ ՆՈ ԸԱՆՈՒՐԵ 7 Ա ՈԸՆ ՆՈ ԸՐԵՐ ԲԵԸՇ Ա ԸԻՐ ԸՈՆՈԾԱԲԱՐԸԱԶ. ՇԵԼԼԱԺ
ԲԻՆԵ ՆՈ ՇԵԼԼԱԺ ՆՈՅԻՐԱԸԸԱ .1. ՇԵԸՇԱԾ ՆՈ ԲՐԵԺ ՆՈՒՆ ԲԻՆԵ Ա ԲԵԱՐԱՆ
ՆՈ ԵՒ ՎԵՐԶԵՐ ԱՐ Ա ԲԻՐԸ .1. ԸԻՐ ՎԻԱՐՈ ԸՈՒԸՇՈՒՆ; [ՍԱՐԻ ՆՈՇԱ Ն-ՈՒՂԵԱՆ ԱՐՈՒ
ԸՐԵՐԵ ՈՒ ՎԵԱԸՄԱՐՈՇ ՍՈՒՐԻ-ԲԵԻ, ՆԱ ՇԵԱԸՇԱԾ ՆՈ ԲՐԵԺ ՆՈՒԾԻ; ԱԸՆ
ԸԻՐ ՎՈՅԵԱՐ ԱՐ ՈՒՆ ՈՒ ԱՐ ԲՈՇՐԱՆ, ԻՐ ԱՐԵ ՎՈՆԻԸԱՐ ՇԵԱԸՇԱԾ, F].
ՇԵԼԼԱԺ ԲՐԱԸԱՐ ԲՈՐ ԱՐԱԼԵ .1. ՇԵԸՇԱԾ ԲԵՐԵՐ ՆՈ ԲՐԱԸԱՐ ԲՈՐ Ա
ԸԵԼԻ ԻՐԻՆ ԲԵԱՐԱՆՈ⁸; ՄԻՐԻ ԸՈՒՆ ՎՈՒԾ .1. ԲԵԱՐԱՆ Ա Ն-ԱԸՐ. ՇԵԼԼԱԺ ԱՐՈ
ԲՈՐ Ա ՄԱՆԸՍ .1. ԲԼԱՆ ՇԵԸՇԱԾ ՆՈ ԲՐԵԺ 1 Ն-Ա ԲԵԱՐԱՆ Զ-Ա ԸԱԲԱՐԸ
ԲԵ ՎԻՂԵՈ .1. ԸՈ ՍԱԸԱ ԸՈ ըՈՇԱՐՈՇ ԸԵՐ 1 Ն-Ա ԸԻՇԻԺ ՈՇ Ա Ն-ԱՐԶԼԱՆԱ⁹ .1. Ա
ՆԶԱԲԱԼ ԱԼՈՐ Ա ՄԱԼԼԱԶ ՈՒՐԸ .1. ՇԵԸՇԱԾ ՆՈ ԲՐԵԺ ՆՈՒՆ ԱՐԱՐՈ ԲՈՐ Ա
ՄԱՆԸԱԺ, ՍՈՒ ՍԱՐԱԼ ԶԼԱՆԱ[Շ] ՆԱ ԸԻԼԵ .1. Ա ԸԱՐԻՆՈՒՆ ԱԼՈՐ Ա ԲԱՐԻԱԼ ՄԱՆ
ՎԻՂԻՐ ՇՈՆԱ.

ԶԱՄԱ ԸՈՒ ԱՐՈ ԲԵՐԻՐ ԲՈ ԱԼԵ ԱԸՆ ԸԻՐ ԸՈՆԱԲԱՐԸԱԶ ՆԱՄԱ; ՈՒ
ՈՒ ԻՐ ԱՐԱՐ ՎԵԸՄԱՐՈՇ ՍՈՒ ՆԱ ԸԻՐԻԺ ԱԼԵ, ՈՒ ԻՐ ՆԱՆՈՒ ԱՐԱՐ ՍՈՒՐՈ
ԱԼԵ, ԱՄԱԼ ԻՐ ՆՈՒՆՈ ՍՈՒՆ ՈՒ ԻՐ ՎԵԱՐԻԺ 7 ԻՐ ՆՈՎԵԱՐԻԺ ՆՈ ՆԱ ԲԱՐԻԺԻԺ,
ԸՐԱԺ ՆԱՆՈ ՎՈՆՈ ՍՈՒ ԱՆՈՐԲԱԸՇ.

¹ Ա ԲԵՇՈՐԱՐԱՐ ԲԻՐ ՆԱ ՆՈՇ, add. J².

² Մ. ՈՒ ԲԱՐԵ ԲԻՐ ՆԱ Ն, J¹, J².

³ Ը-Ո. 7 ԵՈՒՇԸԱՆՈ Վ'ԵՐ ըՄԻ, J².

⁴ .1. ԸՐԵԲԱՐԵ ՆՈ ՆԱ ՎԻՐԻ Ա ԲԻԱՐՈՒՐԵ ԲԻԱՐԱՆ, 7 ըՈՒ ԼԵՐ ԻԱՐՈՒՄ, J².

⁵ ԻՐԻՆ ԸԻՐ ՎԻԱՐՈ ԸՈՒԸԻՆՈՒՆ, J².

⁶ 7 ՆՈ ՄԱԸԱԺ, add. J¹.

⁷ .1. ՎԱ ԵԺ Ա ԼԱՐՄ, Ա ԼԵԺ ԱՐ ԲԵԱԼԲԱ, J².

⁸ ՍՈՒ Ա ԸՈՒՐ ՆՈՒՆ ԸԻՐ, ՍԱՐԻ ԻՐ ՈՐԽԱ ՎԻՂՇԵԺ, J².

⁹ .1. ՇԵԸՇ ՈՐՈՒՆ ԱՐ ԵԻՈՒ ԻՐՈՒ ԸԻՇԻԺ; ԻՐ ԲԼԱՆ Ա ԸԱՐԸԱՐ Ա ԲԱՐԻԱԼ ԸԻՐԻԺ
ԱՄԱԺ, J².

forcibly into the boat, there is debt *incurred* by him thereby HEPTADS.
 according to the nature of his reason *for doing so*; that is, if it is
 with the intention of killing the boatman or sinking *the boat*, he
 went into it, he pays full body-*'dire'* for it; if it was for mere
 idleness, it is half body-*'dire'*; if it was for the purpose of more
 expeditious passing, it is the same as unnecessary profit as regards
 compensation in the case.

That is to say, a man who was drowning, or who was retreating
 from a battle, is exempt, though he mounts the horse or
 enters the boat of the other man; unless he has knocked the
 other man off his horse, or put him out of his boat; but if he
 does, he incurs a debt according to his reason *for doing so*.

Though the owner of the boat or of the horse should seek the
 reward of saving him from him, none is due, for he was lawfully
 entitled to such use *of the boat or horse* for safeguard of his
 life.

Entry with bond, i.e. to enter upon the land, having the bond of a
'nascaire', contract-binder, for the right, and evidence to prove that it belongs to
 him thereafter. Entry with proper number, i.e. to carry into the land
 the legal number of horses [and pigs], i.e. after notice, i.e. two horses the first
 time, and four the second, and eight the third, in disputed land. Entry by
 a tribe upon a deserted possession, i.e. taking possession by a tribe
 of the land of the person who has abandoned it from his grave, i.e. common
'dibad' land; [for there is no necessity for notice of three days or of ten days in
 reference to it, nor of taking possession in the case; but land that is given on loan
 or for rent, requires to be *formally* taken possession of]. Entry of a
 brother upon another brother, i.e. entry that one brother makes
 upon his fellow into the land in which they have shares, i.e. the land of their
 father, [for his share of the land, for it is a legal inheritance]. The entry
 of an abbot upon his monks, i.e. it is safe to enter on their land to bring
 them to law, i.e. whether it be few or many that go into their houses, to clear
 them out, i.e. [to come upon them with violence in their houses], to pull them
 out by the hair, i.e. the abbot dispossesses the monks for the noble cleansing of
 the church, i.e. to drag them out by their hair, if they do not come otherwise.

So that these all may have been without notice, but *in* disputed
 land only; or there is a ten days' notice in the case of the other
 lands; or the notice is the same in respect to all of them; just as
 it is the same as regards what is certain and what is uncertain of
 the moveables, so it should be the same as regards immoveables.

* *'Dibad'*-land, "land which reverts to the family or tribe in general, on the
 death without male issue of the kinsman who occupied it" (Curry); see SM iv.
 234, note.

HEPTADS.

[XXIV.] Atait peēt tellaige la Feine, arpenaiten crobe inōila: tellaē tap cupu bel, tellaē iap n-imai-ticiu pondu¹ cein ber a tuinōde, tellaē co n-aiṛim eteēta, tellaē bṛatāp poṛ aṛaile iap n-emaiciticiu pondu,² tellaē duine tap a luīt, tellaē cille tap a peṛt, tellaē poṛ peṛ doaiṛcentō ceṛt ocuṛ olige.³

Seēt tellaige .i. atait peēt teētāgiṣi ḡ'a n-aiṛneibento in peinecūp, 7 iṛ uaiṛ⁴ inōligteē eipuc inōtib, ciṛ be inōlep iatt .i. iap n-ā nōiṛpugaro poṛ tṛebuiṛi, 7 dāiṛaṛ oligeo uime. Tellāē tap cupu bel .i. tṛebuiṛiu nō teētugaro ḡo bṛeīt iṛin peapann tap tṛebuiṛi co coṛi o belaiḡ uatō i n-ā uilṛi; aēt maṛ ḡo taitmeāc uuburta, iṛ teētugaro⁵ tṛe co conno co coibne; 7 munab eḡ, iṛ teētugaro⁵ tṛe cin conn cin coibne. Tellāē iap n-imai-ticiu pondu⁶ .i. teētugaro ḡo bṛeīt iṛin peapann tap tṛebuiṛi co coṛi o belaiḡ uatō i n-ā uilṛi, aēt maṛ ḡo taitmeāc uuburta, iṛ tṛi co conn co coibne; munab eḡ, iṛ teētugaro cin conn cin coibne .i. teētugaro ḡo bṛeīt iṛin peapann iap n-emaiciticiu a poṛnna ḡo etuṛpṛu 7 in ti ḡo uoce ap om nō ap poēṛaice. Cein ber a tuinōde .i. cein ber in peap aile i n-ā tuinōde pe ṛé na hona nō na poēṛaca .i. pṛuṛin ṛé doṛat, 7 tṛi cin conn cin coibne pṛuṛin pe ṛin. Tellāē co n-aiṛem eteēta .i. co n-aiṛem inōligteē .i. ba⁷ tap eip na n-eaē, nō imuṛpairo ḡ'eaiḡ. Tellāē bṛatāp poṛ aṛaile .i. teētugaro ḡo bṛeīt ḡo'n bṛatāp poṛ a ceilō iṛin peapann iap n-emaiciticiu [ḡo⁸ poṛnna in pṛuṛo ap tṛi .i. o ṛé na cuic mbliaṛan amaē, amuiḡ ata peapann toeb-ṛine tannic ḡoḡum ḡeil-ṛine, J²]. Tellāē duine tap a luīt .i. teētugaro ḡo bṛeīt⁹ iṛin duin ḡap anō luiteṛ anō .i. tap in comlato .i. cuic peoṛt ann ḡo tṛaīt, 7 tṛaṛpṛi tṛaṛ ḡo cuap aṛin-ṛin. Tellāē cille tap a peṛt .i. teētugaro ḡo bṛeīt iṛin cill tap ṛiṛt a inuṛ¹⁰ nō a cuṛiṛ .i. ḡiablatō na cuic peṛt ann ḡ' eclaiṛ iṛin penḡat 7 eipuc; 7 nōā pe denam poḡla, na ap ḡaḡin a teētāgiṣi ḡo tṛaīt ann, 7 nō pṛu ḡoebuiṛi. Tellāē poṛ peṛ doaiṛcentō ceṛt 7 olige .i. i peapann in pṛi tṛaṛpeṛ ceṛt in cinnoṛi, 7 olige im ecinnoṛi, ṛaē teētāgiṣi inō.

¹ pondu, om. J².

² poṛnno, J².

³ J² omits this last item, and makes up the heptad by a repetition of the first item of the preceding heptad. Perhaps we might, however, read no ḡaṛm instead of na ḡaṛm.

⁴ iṛ uaiṛ eipuiṛiṛ, J²; iṛ uaiṛ eipuiṛeṛ eipuc ḡṛl, J¹.

⁵ iṛ ṛaē teētāti tṛe, J¹, in both.

⁶ J² comments thus: teētugaro ḡoebuiṛi iṛin peapann pe ṛé onā nō poēṛeca, iap n-aiṛiciu a tuinōde ac neōc aile pṛuṛin ṛé ṛin; 7 maṛ ap ḡaḡin caṛtme a peoṛ nō aṛba, iṛ a poēṛaic 7 na cuic peoṛt inōligteēā, ciṛ ap ḡaḡin pṛaṛta pṛi, iṛ eḡ in cetna. ⁷ ṛuc anō .i. tṛi heit in cet peēt, J².

⁸ o cuic bṛiaṛnab amaē iap n-ā poṛinn ḡoib ap tṛuṛ, J¹.

⁹ tap luē na comlā; cuic peoṛt inō 7 aṛḡin, J².

¹⁰ teit innoṛi ḡ'a teētugaro poṛn; 7 cuic peoṛt pṛuṛ inō a ḡualḡuṛ in teētāti, 7 a cuic aile ap ṛon peinōe ḡo'n eclaiṛṛ ḡṛl, J².

[xxiv.] There are with the Feine seven entries HEPTADE
 which are paid for by the person who makes them :
 entry notwithstanding verbal agreement ; entry after
 mutual acknowledgment of division, while *one* is in
 possession^a ; entry with an illegal number of *stock* ;
 entry by a brother upon another after non-acknow-
 ledgment of division ; entry into a 'dun' over its
 door ; entry into a church over its mound ; entry
 upon a man who offers right and law.

Seven entries, i.e. there are seven modes of taking possession of which the
 brehon law makes mention ; and well does he who effects them pay 'eric' for
 them, i.e. after they have been given away *by him* upon security, and law is
 offered in the case. Entry notwithstanding verbal agreements,
 i.e. to make entry on the land notwithstanding his having given proper verbal
 security to another for its right of possession. But if it is for the purpose of
 breaking a fraudulent bargain, it is a case of taking possession of land with sense
 and rational claim^b ; and if it is not, it is taking possession of land without sense or
 rational claim. Entry after mutual acknowledgment of division,
 i.e. to take possession of the land notwithstanding that he had given proper verbal
 security for its right of possession ; but if it is to dissolve a fraudulent bargain he
 does it, then it is land *held* with sense and rational claim ; if not, it is taking
 possession without sense or rational claim, i.e. to take possession of the land after
 his acknowledgment of its division, between himself and the man who has taken
 it upon loan or upon reward [rent]. While he is in possession, i.e. while
 the other man is in its possession,^a during the term of the loan, or of the
 hire, i.e. during the term *for* which he had given it ; and it is land *held*
 without sense or rational claim^b during that term. Entry with unlawful
 stock, i.e. with an illegal number, i.e. of cows behind the horses ; or too many
 horses. Entry by a brother upon another, i.e. the one brother to enter
 upon the other into the land after non-acknowledgment of the division [from the
 five years onward, after their having divided the land at first : as is land of 'toeb-
 fine' that has come to 'geill-fine']. Entry into a 'dun' over its door,
 i.e. to effect entry into the 'dun' over that which is moved therein, i.e. over the
 door : there are five 'seds' paid for it to the territory ; and it is over it from
 above entry was made in this case. Entry into a church over its mound,
 i.e. to effect entry into the church over the mound of its wall, or its 'calsel'
 (stone wall), i.e. the double of the five 'seds' are paid for it to the church, in
 penance and 'eric.' And it was not to commit trespass, or with the intention of
 taking possession of it he had gone into it, and it was not a case of necessity.
 Entry upon a man who offers right and law, i.e. upon the land of the
 man who offers right in what is definite, and law in what is indefinite : there is
 debt of illegal entry paid for it.

^a But the word here used, *tuinide*, is explained by O'Don. Supp. as *usucapio*.

^b This phrase used here several times, *cin conn cin coibne*, is variously rendered ;
 see O'D. Supp., *sub coibne* ; cf. also O'Dav., p. 67, *cinconn* (for *tethnain*, cf. SM.
 rv. 268, 17 ; III. 180, 11) ; cf. the speculation in SM. rv. 81, note.

HEPTADS.

[XXV.] Ατατ peēt taburta la Feine : tuat̄ ata
vilyim cin mac cin pat̄ : vobuirt ar annuim, duar
teaēta vo file, log in belra, aite imprime, log lam-
toruio, vuilgine caē aicde, tabuirt erpuic, tabuirt
ruē.

Seēt taburta .i. atat̄ peēt taburta v'a n-anpneioenn in feinear
vobepar irin tuat̄, 7 ir viler iat cin mac narpair 7 cin pat̄ vobuiri
ne vilyi. Vobuirt ar annuim .i. cio be v'a taburta .i. aihail
tabairt he, 7 ni pollur a beir in log vobepar v'a cinio .i. in ni vobpar
neē ar annuim .i. ar gabail n-ecpairce; 7 a vilyi o uair gabala na
hecpairce amaē : no, gumro o uair a taburta.¹

Mat̄ po haētaigeo cinne airt̄e hecpairce ann, aēt mat̄
po gabao an t-aētugao rin, ir vilyi na huoburta vo. Mar ar
ecpairce tugao, 7 nir haētaigeo ecpairce airt̄e ano, ir a vilyi
vo, cio becc v' ecpairce po gabao ann. Munub ar ecpairce tugao
icir, aēt ar Dia ēena, ir a vilyi o uair na taburta amaē.

Duar teaēta vo file .i. o tair in tuam vo gabail, ir viler .i.
in uair vliget̄ vobepar vo'n vilio vliget̄ .i. amail tabairt hi,
uair ata in elaro cetna aige. Log in belra .i. log na fogluma, no
na haile dec, amail tabairt .i. log a peicemnuira, no a bpeicemnuir, no a
tiaētana [no a oioēta, J¹]; log a peicemnuira .i. trian, 7 cetpaimo,
peirio, 7 oētmar; log a bpeicemnuir, aile dec; log a tiaētana, log-
eimeē in gnaiō po foglaim aige. Aite imprime .i. in aite cumaine no
logse vobepar vo'n ti doni impum in eic .i. a riaguō.

Scneapoll caēa uinge, no let̄-rneapoll caē let̄-uinge torpmaēt
riauuga air, vo peir na n-arpatan; no trian peirio in eic vo
porpmaēt riavuguo air-rim, vo peir nu-riatōnair.

¹ With this gloss, J¹ stops, text, and comment.

[xxv.] With the Feine there are in a territory ^{HEPTADS} seven gifts which are perpetual, without a son, without a surety : an offering for the soul ; proper reward to a poet ; the reward for language ; the payment for riding ; the price of hand-produce ; the payment of all handicraft ; the gift of a bishop, the gift of a king.

Seven gifts, i.e. there are seven gifts of which the brehon law makes mention, which are given away in the territory, and they are perpetual, without son as binder, and without guarantee as surety, for the perpetuity of the gift. An offering for the soul, i.e. to whomsoever it is given, i.e. it is the same as a gift, and the value which is given for it is not known here below, i.e. that which a person offers for his soul, i.e. for reciting intercessory prayers. And it becomes perpetual from the time of reciting the intercessory prayer onward ; or that it may be from the time of giving it.

If a particular kind of intercessory prayer was stipulated, and that that which was agreed upon has been recited, the right to the offering is made perpetual to him. If it is for intercessory prayer it was given, and no particular prayer was stipulated, the gift is perpetual, however few intercessory prayers have been recited for it. If it is not for intercessory prayer it was given at all, but for God only, it is perpetual from the time of giving it.

Proper reward to a poet, i.e. when the recitation of the poem is finished, it becomes perpetual, i.e. the lawful reward which is given to the lawful poet ; it is the same as a gift, because he has the same skill *still*. The reward for language, i.e. the price of the learning, or of the twelfth, is the same as a gift, i.e. the price of his pleading, or of his decision, or of his tutoring. The price of his pleading is a third, and a fourth, and a sixth, and an eighth ; the price of his decision is a twelfth ; the price of his tutoring is the honour-price of the rank of the person who has learnt from him. The payment for riding, i.e. the payment of a compliment or a price which is made to the person who rides the horse, i.e. to break him in.

A screpall for every ounce or half a screpall for every half ounce that breaking in adds to the price of him, is the pay according to the ancients ; or it is the third of the sixth part of the price of the horse which breaking in adds to his value according to the new testimony.

Payment for riding, i.e. a screpall for each ounce, or half HEPTADS.
 a screpall for each half-ounce, according to the ancients, of the
 amount which breaking in adds to its value, is paid to him; or,
 that the twelfth of what breaking in adds to *its value* be paid
 him. And the way in which it is a twelfth he is entitled to is
 this: a third of *the price* to the land, and a third to ownership,
 and a third for diligence and for skill. Of the third that comes to
 skill and diligence, half goes to the man who has exhibited the
 skill, i.e. a sixth: of the other sixth, half goes to the man who
 has shown the diligence, i.e. a twelfth; and it was the attendance
 upon the colt was against him [?], and that deprived *the trainer* of
 the half of the sixth, i.e. the twelfth.

The man who exhibited the skill, and *the man who showed*
 the diligence, are different in this case, and the breaking in had
 added to *its value* in the case; and if its breaking in has not added
 to its value at all, it is a screpall or half a screpall he is paid for
 every day that he has hindered *his master from the use of him* [?]
 according to his skill or unskilfulness in training. And no work
 at all was done upon *the horse* in this case; if *the trainer* did
 anything, a balance is to be struck between the screpall or half
 screpall, and the work; and whichever of them has the excess, let
 the other be paid therewith.

The price of hand-produce, i.e. the price of the produce of the hand
 is noble when considered as a gift: a spindle full of woollen yarn for the fleeces of
 eight sheep, i.e. which the woman works; a ninth, or a sixth, or a third, or a half
 he takes, i.e. half the hand-produce, i.e. for working. The payment of all
 handicraft, i.e. the tenth of everything made is its remuneration; that is the
 price of the making, the portion that is given. The gift of a bishop, i.e.
 the disciples, i.e. they are perpetual from twenty-four hours onwards, i.e. an
 example for all people besides himself. The gift of a king, i.e. as whatever
 is given to them is perpetual, so whatever they give to any one is perpetual, i.e.
 their lawful engagement is binding, and their unlawful engagement is dissoluble,
 i.e. their lawful gift is binding, and their unlawful gift is dissoluble.

[xxvi.] There are seven gifts in a territory which
 are non-perpetual with the Feine, though they are
 bound upon a son and a surety: a compulsory
 engagement; a woman's promise to *save* her honour;
 an engagement of distraint; the purchase of a stolen
 article; an article which a Nemed releases; the
 dowry of a woman who does not wait; pay for mis-
 nursing.

HEPTADS. Seét taburta .i. acat peét taburta o'a n-afneibenn in p'ineéur
 doberap ipin tuat, 7 ipinolep iat, cia ronairctep iat for mac narcaipe
 7 pat t'rebuire. Cor ap ecin .i. canonao o' f'apail ap ap ecin o'a
 p'etab bovein, 7 ceann doberp for meamur. Zell mna o'inéaib .i.
 imi sellap in ben tap cenn a heinig .i. in ailgep m'oligéé, maro mo na
 peétmas loig eimeé .i. 'glap gabail' gabur oi. Cor tobuis .i. cor
 toibgéter; atgabail do gabail oe, no gu neaca a peotu r'ur. C'neic
 peoit gaité .i. ap cennae in peoit gaité .i. in ci ip a pet c'ronaigep
 puno .i. cia narcap a oilep, ip inolep caé ngait. Set po-n-uapluice
 nemio .i. pet puatuaflaicep in neimio ail acon arobneó .i. pet ona no
 aicne he, 7 no pec in ci o'a tuat he ap oin, 7 nota oilepce o'ip bunat
 he; no dono, ip pet bip icip o'ip he .i. geall doberp nemio, 7 b'ronoaro
 in ci oi-a tabar .i. in sell dopact, 7 c'ronaigéter iapum. Coibce mna
 na u'p'nuioet .i. coibce doberap do'n mna nao h'p'naibenn gu
 oligéé .i. in e-ur'naom n-ronaibe, no in e-ur'naom ap aóall. Iap-
 nuio tap mi-alcop .i. inoib'p'nuip po-o-ona in mi-alcupum.

[xxvii.] Acat peét ngialla giallaitep la Feine, oi
 na co n'olegar plan na romuini, na cor'madut log
 n-eacé plata oi-a ngiallcap; gialla ap gait, na po
 c'p'ecap do Dia na duine, gialla mic i mb'ru a matap,
 gialla mic beo-atap, gialla f'p' puno ga inge maro ber
 la cinel, giallu f'p'p'naicap iap n-eaib a plata,
 giallu do ciap'mop'at' tap c'p'ic cini f'p'p'luicetep
 coruib, giallu do plait pucu gu-b'neé for a celí.

There are seven gifts in a territory, i.e. there are seven gifts of which the brehon law makes mention, which are given in the territory, and they are invalid though bound upon a son *who is* a 'nascaire'-binder, and a surety as security. A forcible engagement, i.e. to force a bargain upon him about his own property; and it is a head that brings it on a member, *a landlord on his tenant*. A woman's promise in order to save her honour, i.e. what the woman promises for the sake of preserving her honour, i.e. the unlawful request^a; if it be more than the seventh part of the price of honour, 'glas-gabail' is recited of her. An engagement of distraint, i.e. an agreement which is exacted; to distraint him until he *is forced to sell* his goods to him. The purchase of a stolen article, i.e. upon having purchased a stolen article, i.e. the owner protests in the case; i.e. though its perpetuity be secured on bond, no gift of a stolen object is valid. An article which a Nemed releases, i.e. an article which the Nemed who disputes it releases, i.e. an article of loan or deposit, and the person to whom it was given in loan, sold it; it is none the more forfeited by the owner. Or else, it is an article that is between two persons, i.e. a pledge which a Nemed gives, and the person to whom it is given damages^b it, i.e. the pledge which he gave, and protest is made afterwards. The dowry of a woman who does not perform, i.e. a dowry which is given to the woman who does not wait lawfully, i.e. the contract of waiting, or the contract for a visit. Pay for mis-nursing, i.e. it was not a case of necessity that brought about the mis-nursing.

[xxvii.] There are seven services entered into with the Feine under which neither exemption nor profit is due, and which do not augment the honour-price of the lord with whom they are entered into: service for theft; which has not been purchased from God or man; the service of a child in his mother's womb; the service of the son of a living father; service at the point of a spear, unless it be the custom of his tribe; service which is bound on him after the death of his lord; service from a follower beyond boundary without dissolving his engagements; service to a lord who has given a false judgment against his tenant.

^a Cf. Cor., p. 4, "the seventh of the honour-price of the person of whom the 'ailges' or 'derogatory request' is asked."

^b The word *brondad* is glossed 'to eat,' by O'Dav., p. 60; cf. the use in SM. iv., 90, 25; 94, 23; 98, 16; 122, 8; 148, 14.

HEPTADS. Sect ngialla .i. atait peét ceilpíne doimíter do gialla, o'a n-air-
noideann in peimecúir, do na dleagur plan n-eneclannu, na romaine
diabulca, o'n lúct giallur iatc. Stán na romuini .i. aitégna .i.
biatad, no na eneclannne. Na corpmaduat los n-eneé .i. noá
corpmagíe lán eneclannu do'n plait o'a noventur in gialla .i. in airmíet,
amail toétur dó. Gialla ar gait¹ .i. feoit gaitc dobeir a curpíne
.i. ní biatar o'n ceile in plait, 7 ír oileir in plait do'n ceile, 7 eneclann,
mun píetir; ar ma gat, ma ro píetir, ír biata uat; 7 ní moitc eneclann
na plata in ceile rin aice.

Na feoit gaitc do radu írin plait, aét maró itir in tí o'a
tarptar, ír lán-píac gaitc uatadib oiblínaib; 7 cia beiptar iat
uat, ní uil feoit aile do tarí a n-eirí.

Ma ro píetir in tí doirat, 7 ní itir in tí dí-a tarpt, ír aitégin
míé uat, co let-gabul diabulca, 7 eneclann, 7 fognam ua-rum.

Mun píetir neéctarpe, ír plan, aét aitégin o'n plait 7 fognam
o'n ceile. Eneclann for in plait ano; no, ír per medon-gaitc
let-intolítac in ceile ann; 7 let o'n plait ano, 7 let o'ir medon-
gaitc.

Na ro epecar .i. noá cennag in plait he. Do Dia .i. in eclair
.i. na peinníter. Na duine .i. in tuat. Gialla mic i mbu a
matar .i. ceilpíne do gialla o'n mac bír a mbuino a matar .i. noá
n-arcagí ar he o beiptar he [cia gelltar] no cu roib i n-aircín pe
pír, naó arcagí ar he, íar tiactann ceili coonag do .i. "bíó leam
in ceile rin," or in plait; ní iubar ar in mac .i. gu na corba
do neó a fognum.² Gialla mic doo-atar .i. eicpí in t-atar po
coru. Gialla ríri rin o ga .i. ceilpíne potagíter do penoab na
nga, amail ro batar ríri Muman ag let Cuino .i. ír plan o'a plait fein
raon-pat o' fupail ar. Inge maó beir la cinel .i. ír oligéé do'n
plait .i. maó beir la cinel, ceilpíne o'upail orpa ar eigin .i. amail atait
lí Ceinopelag; 7 ceilpíne oligéé ata in plait o'parca ano. Gialla
ríri n-arcar .i. ceilpíne o'ponarom ar, íar n-eaib a plata fein .i.
[nasat-pa cucat-pa, aét cu ma marb mu plait fein; 7 ma marb do
plait-rí, tarpt uat cucat-pa; noá n-amail tarbu na timgellca, J¹]
tiucpíro comorbu na plata faoi. Gialla do tarpmorparí .i. ceil-
píne o'upail ar in tarpmorparí bír peéctar epuc ac plait aile, noá
n-arcagí ar he i mbetáig na plata ag ata he, 7 tiucpíro a comorbu

¹ a óa ríri marí-aon, no a óa n-airpír, no ríri mci dí-a tarpoat in plait
cúrup feoit gaitc, ír roonum epec noilír tarí a n-eirí. Maó ríri 'con tí
dobeir, 7 airpír 'con tí dí-a tabuir, ír a aétur cén roonam tarí eirí, 7
biat píac airpucí cén co hebeir .i. diablat, add. J¹.

² cia gelltar no co roibe ír pe ré xxiv. n-uairí 7rl, J¹.

There are seven services, i.e. there are mentioned in the brehon law seven 'ceilsine'-tenancies entered into, for which safety of honour-price and double profit are not due of the parties who enter into them. Exemption nor profit, i.e. of compensation, i.e. the feeding, or of the honour-price. Which do not augment the honour-price, i.e. they do not increase the full honour-price to the chief to whom this service is given, i.e. the reverence such as is due to him. Service for stealth, i.e. it is stolen property he gives as 'turcraic'-stock, i.e. the lord is not to be fed by the tenant, and the stock is forfeited to the tenant, and honour-price, if he does not know it to be stolen; for if it be a stolen object, and that he knew it to be such, he pays the feeding, but the honour-price of the lord is none the greater for his having that tenant.

As to stolen valuables given in the stock, if he to whom they are given knew that they are stolen, they both are to pay the full debt of theft; and though they be taken from him, there is no other property due to him after.

If the person who has given them knew them to be stolen, and the person to whom he gave them does not know, sufficient compensation is due from him, with double half-seizure and honour-price, and service from him.

If neither of them knew, there is exemption, except compensation from the lord, and service from the tenant. In this case, there is honour-price on the chief; or the tenant is a half-unlawful middle-theft man in this case, so the lord pays half, and the middle-theft man half.

Which has not been bought, i.e. the lord has not purchased it. From God, i.e. the church, i.e. penance is not done. Or man, i.e. the tribe. The service of a child in its mother's womb, i.e. service to be promised for the son who is in the womb of his mother, i.e. it is not fastened on him after his birth, until he has acknowledged it, so that it is not binding on him, after having got the senses of an adult, i.e. "that tenant is mine," says the lord; the son is not manumitted [?] until he has offered his service to another person. The service of the son of a living father, i.e. the father will impugn the engagements. Service at the point of a spear, i.e. service which is founded on the points of the spears, i.e. as were the men of Munster with the men of Conn's half, *Uíater and Connaught*, i.e. it is safe for his own lord to enjoin 'sær'-stock upon him. Unless it be the custom of his tribe, i.e. it is lawful for the lord, if it be customary with the tribe, to enjoin service on them by force, i.e. as are the *Uí Ceindselaig*; and it is lawful service the lord binds on them in this case. Service which is bound on him, i.e. to fasten 'ceilsine'-service upon him after the death of his own lord; ["I will come to thee, provided that my own lord be dead," says the man. "And if thy lord is dead, come away to me," says the lord: it is not a case of 'tarbud' (profit?) nor 'timgellad' (?)], i.e. the successor of the lord will impugn it. Service from a follower, i.e. to enjoin 'ceilsine'-service upon the follower who resides out of the territory with another lord; it is not binding upon him in the lifetime of the lord with whom he is; and his successors will impugn it after death. Beyond boundary, i.e.

HEPTAD. ραι ιαρ n-α ουιβ. Ταρ επιδ .ι. ιανο 7 ρομυινο, ατ ρετταρ επιδ ρο 7 επιδ ρομυινο. Οι ni ρορϕλυιττερ κορυιb .ι. cu ρο ρυαϕλυιττερ κυρi α πλατα ροιn δε, no απαρταγci κυρi πλατα αιλε αρ. Ξιλλι το ρλαιτ ρυcu gu-bpεt ρορ α ceλι .ι. gu-μιασnαιpe im clete, no im ρορϕυιb ρογnuma im clete .ι. ni vλιg ρογnum,¹ co ρο ιca ριαc na gu-bpεte .ι. ceilpιne το'n plant beipuy bpεt gu ρορ α ceile, .ι. noα vλεguy ρογnum το, ατ um α ρελεα con το ραgbat α ρυτϕολα .ι. na venuit-γim im ρογnum gu tactay τοib im vλιg.

[xxviii.] Αται ρετ ρατα ειρνιτερ la ρeine, ατα ανδpυm ρlan ocuy ρομυιne ρρια τιnτυd, munu ρυτ-ρo-ναραιτεp: δαιb βλιετα, θαim caα mamu, γαλλιτε ταcαιp, bρυιg i κυpτεp ιε, umu το ρατ, mucu gu ρετ² mβλιαdny ριετ, gell το δαρ.

Seεt ρατα .ι. αται α ρετ ειρνιτερ το tabayp ipin ρατ, ο'α n-αιpneyceno im ρειneay, 7 ip τοιλιg ρlan n-eneclanni, 7 ρομυιne viabulca ο'ic .ι. amuyg, ap ip ap cula. Σλαν .ι. amun αιτgin. Σομυιne .ι. viabulca. Munu ρυτ-ρo-ναραιτεp .ι. muna bε ρoναtom am gabai α n-αιτgina cin λοp .ι. na ρετ αιλε το gabai: n-α n-ιανο .ι. α ρυillem ρocetoy. Δαιb βλιετα .ι. τοιλιg α n-αιτgin, τοιλιg α noiablaro. Θαim caα mamu .ι. na θαim ipin mam no ipin ρογnum i mbitt .ι. τοιλιg i n-αιτgin, τοιλιg α noiablaro. Γαλλιτε ταcαιp .ι. na gall-ρoιt tap mup taaypτεp ann no apataca bpetnaα .ι. cno gnae, 7 κυpnn buabuyll: τοιλιg α n-αιτgin, τοιλιg α noiablaro. Ορυιg i κυpτεp ιε .ι. ραpann ap α n-apann cae apby cap ρυicnam .ι. τοιλιg α n-αιτgin, τοιλιg α noiablaro .ι. ni heicin α hinneby. Uma το ρατ .ι. umu το tabayp ipin ρατ .ι. τοιλιg α n-αιτgin, τοιλιg i noiablaro. Mucu go ρεεt mβλιαdny ριεεt .ι. ap mapann ayg .ι. cumay he ρin ρe, ρo beε λοp ap aon ρeib opny ρipin ρe ρin, 7 mac-οι³ opny o ρin amac .ι. τοιλιg α n-αιτgin, τοιλιg α noiablaro .ι. co na beε λοp leo, ce beε elo umy ni bu ρia na ρin .ι. cince ap ecince. Γελλ το δαρ .ι. gell δε um α ρυαϕλαα o bay .ι. τοιλιg το, cimō ap ρon αιτgina, 7 cimō ap ρon viabulca, cae uay ip imρay .ι. ip he ρατ tuc το, α ρυαϕλαα o bay .ι. o cpoiō.

¹ p. ná biato o'n ceili; 7 ni moici enecleuno na ρλατα im ceile ρin oca, κυpno ιca ρυipγ epac im imoligto, J¹.

² no vech, added in marg.

³ Ip macy oibuo o vεt mβliatonuib ριεεt amac, co na icpavτεp λοp leo, cia το beε γηλ, J¹.

the same as before, but that this is outside the territory, and the case before was **HEPTADS.** *inside* the territory. Without dissolving his engagements, i.e. until the engagements of his own lord are loosened from him, the engagements of another lord are not binding upon him. Service to a lord who has given false judgment upon his tenant, i.e. false evidence about a great^a matter, or about excess of service in a great matter, i.e. he is not entitled to service until he has paid the debt of the false judgment, i.e. 'ceilsine'-service to the lord who gives a false judgment upon his tenant, i.e. he is not entitled to be served but for his good deeds, until his counter-qualifications have arisen, i.e. that they shall not perform the service until what they are entitled to is given to them.

[xxviii.] There are seven stocks paid with the Feine, of which it is difficult to return the full restitution and profit, unless there is a counter bond: milch cows; oxen for all *kinds of* service; foreign curiosities (?); land in which corn is sown; brass for stock; pigs to twenty-seven years; a pledge to death.

Seven stocks, i.e. there are seven things of which the brehon law makes mention, which are paid out to be given in the stock, and it is difficult to repay the full honour-price and double profit, i.e. from the man abroad, *the tenant*, back. Full, i.e. as regards restitution. Profit, i.e. double. Unless there is a counter bond, i.e. unless there is a bond of agreement about acceptance of compensation without increase of *the calves*, i.e. to accept the other cattle in their place, i.e. their immediate increase, *the first calves only*. Milch cows, i.e. it is difficult to restore them *in kind*, and it is difficult to double them. Oxen of all kinds of service, i.e. the oxen in the yoke, or in the work at which they are, i.e. their restitution is difficult, their doubling is difficult. Foreign curiosities, i.e. the foreign goods from beyond the sea which are introduced, i.e. British mares^b, cocoanuts^c [?], and buffalo horns; it is difficult to restore them, it is difficult to double them. Lands in which corn is sown, i.e. land out of which all kinds of corn grow without attention, i.e. their restitution is difficult, their double is difficult, i.e. it does not require to be manured. Brass for stock, i.e. to give brass in stock, i.e. the restitution is difficult, the double is difficult. Pigs up to twenty-seven years, i.e. on continuing with him, i.e. that this should be the term that they should increase with possession upon them for that term, and pig-lets from that out, i.e. their restitution is difficult, their double is difficult, i.e. that there be not increase with them, though there should be an evasion about *restoring* them for a longer term than this, i.e. definite for indefinite. Pledge for death, i.e. a pledge from him for his redemption from death, i.e. it is difficult for him to give a criminal for restitution, and a criminal for double, whenever there is separation; i.e. this is the stock which he gave him, viz., to redeem him from death, i.e. from the gallows.

^a C. renders 'for concealment,' but *clethe* is constantly used 'great, noble'; O'Dav., p. 71; SM. I. 51, 282; II. 40, 104; (though II. 128, 'concealment').

^b So C. renders, evidently from O'Dav., p. 95, *sub* 'gailliti,' *laire breathnach*; the 'gaillire' being the male foal of the 'gaillit'; and cf. the entry, p. 68, under 'cullach,' a British horse, 'ech tar oll in mara.'

^c O'Dav., p. 70, 'cno gnae .i. cno mora aibhinne, big lovely nuts.'

HEPTADA.

[XXIX.] Ատաւ բէժ ն-եւմաճժա թաժա իւ քեյն : մոց, շումալ, շումո, ծեն ա խանմոս, շում Կ՝ո ն-ա ինքոս, ծոն Կ՝ո ն-ա շոժս, շոյ ծո-աւճոնա. Իք Ե շումոսմ Իմ-թաւսն Ին թոն : օ թո թուէ, ծո թուէ.

Յէժ ն-եւմաճժա .i. Իք Եւն թմաժ ծո՛ն շո-ա շումոսմ .i. Կաւ բէժ թեւժ Իք Եւմաճժա ծո ճաւալ Իքն թաժ, ծ՛ա ն-աւթոնոն Ին թեւոժս.

Շոժսն Իքն Ին անթոսմ 7 Ին Եւմաժ : Ին Ե-անթոսմ .i. Իք ծոնիճ ծո թեժ ան թաւալ, 7 շո ծոնիճ, ծոցաւսն արաւո ; Ին Ե-եւմաժ Ինթոսմ .i. իք Երեւ Իք Եւմաճժա ծո թեժ ծ՛աջաւալ .i. Կաւն թոժա ն-աւոն ա թաճաւալ ծո թեժ Իքն.

Մոց .i. ծաթ, Կաւն [quasi] մաւ 7 ծոթմաթա թոցմաթ. Շումալ .i. ծաթ. Շումո .i. ծաւն թաթմաթ օ Կաթ. ծեն ա խանմոս .i. Ինքն թա թաժա ծո շաւաթ ծո՛ն Կեւ. Շում Կ՝ո ն-ա ինքոս .i. շում Կաւն Կրոս Կրն Ինքն ա ինքն, Կաւն Ի ն-Երեւ թոճա ծո թոժսն ծո-թոսմ ի, 7 ա թաժ Եւ-թոսմ ի .i. Իք ծո ծեւն լոժժա թա իււաթն թոն ծոթար .i. Կ՝ո ն-Ի Կրոս Կեւ.

Աժ մաթ Կեւլ ճո մոնաւ 7 Կ՝ո թոթաւսն ի, թոժն թոյն ծաւն Կա մեթ Իք Կոյն թուրն ան, աժ մոնա թոյն¹ Օւա ; 7 թոժա ն-աւոն² ա շաւաթ ա թաժ. Շում³ Կոն մոնա, Կոն ճոթա թո ; 7 թոժա ն-աւոն ծո՛ն շո ծոթն Ի թաժ ի, թա ծո՛ն շո ծ՛ա շաւաթ.

Ծոն Կ՝ո ն-ա շոժս .i. ծոն Կ՝ո ն-ա շոժս շոյ 7 Ինքն. Շոյ ծո-աւճոնա .i. թարանն Կր ա ն-Կրանն Կրնսն Կոն թոնճոսմ .i. Կր՛ թարանն աժ Կրնոնոն թաժ.

Իք Ե շումոսմ Իմ-թաւսն Ին թոն .i. Իք Ե Կոթմաթ Ին Կոթոսմ Կր ա մոն Ին ծա թաւսն Ին թոն ; թո, Կմալ թա Կմալն ծաւն Ին Կոթոսմ Կր ա մոն Ին ծա թաւսն ծ՛աթաժ Կեւ, Իք Կմալն թաժ Կմալնոն թա թեժ թոն ծո ճաւալ Իքն թաժ, թո ծ՛աթաժ Կեւ .i. ծա թաւսն Կմալն .i. թաւսն ծո՛ն թաժ Կր-ա շումոսմ, 7 թաւսն ծո՛ն Կեւ, ծաւալ Կր-ա ն-աժսն. Օ թո թուէ .i. Կմալ թաժ. ծո թուէ .i. Կմալն Կր.

Ինան թա թեժ թաժ, 7 թա թեժ ն-աւոն, 7 թա թաժ թոթալ.

¹ Կոնաժ, Ե¹.

² Կրեւ թո ծեն ծեւ-Կրեւ, շում Կոն Ե Կոն մ. թո. 7 Կր Կրեւ, թոժո ն-աւոն Կրեւ, Ե¹.

[xxix.] There are with the Feine seven *things* HEPTADS.
impossible as stock: a serf; a bond-maid; a criminal; a woman in marriage; a church with its internal property; a 'dun' with its appurtenances; irrestorable land. This is the two-edged sword: when they are given out, they *have to be* returned.

Seven impossible things, i.e. it is oppression for the person of whom it is demanded, i.e. there are seven things mentioned in the brehon law which it is impossible to receive in the stock.


The difference between the difficult and the impossible is *as follows*: the difficult is troublesome to procure, but though troublesome it is still procured; whereas the impossible is a thing which it is impossible for a person to procure, because it is not natural for anybody to get it at all.

A serf, i.e. enslaved, *quasi* sorrow^a and torment of servitude. A bond-maid, i.e. enslaved. A criminal, i.e. a person who is redeemed from death. A woman in marriage, i.e. to give the lord's daughter to the tenant. A church with its internal property, i.e. a church with the property which it contains within it; for it was in 'eric' of damage it fell unto him, and he gave it as stock, i.e. it is with the consent of the people of the church themselves it is given, i.e. with all its property.

Unless it be a church containing relics and *men in* orders, no man knows what estimation ought to be put upon it in the case, but it is known to God only; and it is not natural to give it away in stock. This is a church without relics or *men in* orders; and it is not natural to the person who gives it in stock, nor to the person to whom it is given.

A 'dun' with its appurtenances, i.e. a dun with its property in land and cattle. Irrestorable land, i.e. land out of which corn grows without attention, i.e. out of which there grows nothing but bald wheat.

This is the two-edged sword, i.e. this is the similitude of the sword which has two edges; or, in the same way that a person cannot hold the sword with two edges in his hand, so he cannot receive these things in the stock, nor retain them with him, i.e. it has two edges, an edge for the lord of whom it is asked, and an edge for the tenant to find their double for restoration. When they are given, i.e. out. They are returned, i.e. from without again.

 The seven stocks, and the seven hostages, and the seven pledges are the same.

^a This is Cormac's gloss, p. 30, ar is fo mhuich 7 todernam fognuma dogrés, 'under mist and punishment of service.'

HEPTADS.

[xxx.] Ατατ ρετ πατα λα ρεμε, ριπε το να coi no
cae, ni con tuillet ρlan na ρomaine το neos : ραιτ
αρ mac δεο-αταρ ρο-n-occuir α ατuir, ραιτ αρ αμβui
α n-ετταιρ, ραιτ αρ μυg αρlui αρ α ρλαιτ, ραιτ αρ
αρταciuib ρine, ραιτ ταρ cen'o cetmuintipe ρο-n-ocuir α
cetmuinter, ραιτ αρ ιν'ορu eteetu, ραιτ αρ uair ocuy
upguir ρορ' na tuaiuing ραιgce το ρlan.

Seet ρατα .i. ατατ ρετ ραταιg' ο'α n-αιρνειδenn ιn ρεινετuir, αibe
vead ινοciib .i. na hepceptairi ατδειρ ιρην ρετ ρο.

Ιn tan ρο ριτιρ ιn ρειcem, 7 ρο ριτιρ ραιτ, 7 ni bit coonag
αρ αιρo, 7 ni θεαcαιρ ρο cuyuo, α ic το'n ραιτ αμαil παρcuy
ραιρ. Όια ρεαρα ρειcem, 7 ni ριτιρ ραιτ, 7 ni tic αρτ ρine ρoe,
ιρ αιτgin ο'n ραιτ ; οia τιρao αρτ ρine ρae ιn tan ριν, αμαil
ιμοic ρειcem, ιμοic ραιτ ιρoδuin. Όια mbe αρτ ρine αρ αιρo
oc venam ιn cunnarτα, 7 ni ρυαιρiuno, ιnni olegar το'n ραιτ, ιρ
αρτ ρine icuy.

Na huile, gell 7 ρατ 7 αιτιρε, το ευαουρ 7 το ρατα το ρcuy
cpeci 7 ρυατuir ; 7 ιρ cinnce co noingenta ιn cpeet no ιn ρυατuir,
ιρ α νοilρι uile ιτιρ oaimib 7 ινοile ; μαρα cunnatabairt, ιρ α
let-oilρι. Μαρα cinnce co nae oingenta, ιρ cuitci impioe.

Μαρα cinnce go μυιρiρoe ιat, 7 co mberται α ρεoit uauuib,
ιρ ι νοilρι uile ; μαρα cunnatabairt, ιρ let-oilρι. Μαρα cinnce
co na berτα, ιρ ρiac ιmluao.

Νοcuy b' ecin αουll τιg'i bpeeteman umpu ανορin ; 7 oamuo
eicin, ρο ρο ρcpepull no let-ρcpeapull ; 7 ιρ he oipet ρεtiρ' ιn
ρiac ιmluao, co λογ tobaig ρο αιcneo na cpiue ι noentair ιn
t-ιmluao.

¹ ρεtiρ na ρεoit ιmluao go ρua cuitci tobaig .i. na cpiue ιρ nepa na na
cpiua α mbia ρiac ιmluao, J².

[xxx.] There are with the Feine seven securities, HEPTADS.
 whoever enter into them, which do not deserve
 repayment nor profit for anybody : security for the
 son of a living father whom his father has proclaimed;
 security for an exile abroad ; security for a serf who
 elopes from his master ; security for tribe-outcasts ;
 security on behalf of a ' cétmuintir'-wife, whom her
 ' cétmuintir'-husband has proclaimed ; security for
 unjust attack ; security for a noble and a prohibited
 person, whom you cannot sue for repayment.

Seven securities, i.e. there are seven suretyships entered into that the law speaks of, i.e. these are exceptions in this heptad.

When the debtor knows, and the surety knows, and there are no sensible adults present, nor do the *tribe* impugn the contract, then the surety pays according to the manner in which he is bound. If the debtor knows, and the surety does not know, and the 'art fine,' *head of the tribe*, does not impugn it, the surety pays compensation. If the head of the tribe impugns it at the time, in the same way that he protects^a the debtor, he protects the surety then. If the head of the tribe is present at the making of the bargain, and he does not oppose it, what is due of the surety is to be paid by the head of the tribe.

All the pledges and securities, and hostages which have gone or have been given as securities, to stop plunder and violence, where it is certain that the plunder or the violence would *otherwise* have been committed, are all forfeited, both of people and cattle ; if it be doubtful, they are only half forfeited. If it is certain that they would not have been committed, there is only a 'cúiti impide,' a share of entreaty ; [SM. III. 320].

If it is certain that they would have been killed, and that their property would have been taken from them, the pledges are all forfeited ; if doubtful, they are half forfeited. If it is certain that nothing would have been carried off, it is a debt of driving.

It was not necessary to resort to the house of a brehon in this case ; and if it was necessary, it would be a screpall, or a half screpall. And the extent to which the 'debt of driving' amounts is to the cost of levying, according to the nature of the country in which the driving is made.

^a O'Dav., p. 99, glosses *indich* by *fuaidri*, with a quotation taken from SM. II. 278, l. 19, 27 ; cf. II. 2, l. 5 ; ML. 88c 21 ; [see IV 202, 2].

HEPTADA. Šlan .i. in-eneclamni. Šomvino .i. viabalta. Do neoš .i. teit inotib. Rait ar mac beo-ačar .i. tpebuiri teit ar mac in ačar bi, uprognur a ačar .i. ticparš in t-ačar po coruib. Rait ar ambui a n-ečtar .i. tpebuiri tar cenn in ambunaroš a n-ečtar amuiš .i. ppeca v'a nemtarpačtam. Rait ar muš arlai ar a plait .i. tpebuiri teit ar in muš noaopelar ne vlišo a platha .i. tic plait po coruib. Rait ar aptačuib fine .i. vult tpebuiri tar cenn in uprognarš bir vo'n fine .i. ticparš in fine po coruib. Rait tar cenn cetmuntirne .i. vult a tpebuiri tar cenn na cetmuntir uprognur a cetmuntir .i. ticparš in cetmuntir po coruib, 7 cir adalepač hi, ticparš a ppar .i. vo let in oipečta¹ a comitbač [?] Rait ar inoru etečtu .i. tpebuiri teit vo tinopuioiu p'ac su hinovližec, noča moro icur tar a cenn, ačt muna vlegar vo čana .i. "pašat-ja, ol je, var a čann, mar po pat vlc"; ni hiepačter cir ačgin rjur.

→ Ma huile tpebuiri vo cuatur tar cenn neič, 7 ni vo rjur² aighe na aigabala vo cuatur aipe, 7 ni he po-n-epcš tar a čano, ačt vo cuatur vo tinopuioiu p'ac rjur co hinovližec, cin ni v'ic rjur; 7 ma vo vobu a lam, 7 po petatur voblinarš na po vletatar, i' lan-p'ac žaiti vobuib.

Mar e po eijciurtar iat, 7 ni po vlet p'ic vo, tegur po coruib; ma rogeib neč, tic p'ai; 7 ni po vobu lam na tpebuiri ann; 7 va vobu, i' ecin vobu a laime v'ic rjur. Ma po vlet na p'ec dono, teatur po na coruib, co na biat na tpebuiri ano, ačt mar vo batir poime.

Mar vo corc aighe no aigabala vo cuar aipe, muna vamnun vlišo in ti jur-i nočarš laii, i' ecin ic tar a čeno. Ma vaimet vlišo, in ni um-a-vic p'icem, vmatič³ parč.

[Ar vo-r-ped p'ecem, vo-rn-et parč .i. ar i' p'eimtečtarš lium acra vo'n p'ecemun ar in mibobuio ina ar in tpebuirne .i. uair i' p'eimtečtarš lem agra in p'ecemun i' brobuio ina p'eatactain acra na pača no a ic v; 7 i' p'eimtečtarš lium inotirš por cet-parč ina por cul-parč, J¹].

Rait ar uair .i. p'ai, p'us, p'us-vamna; 7 p'p'acparš vo nemovittin vlišo vob. Up'gaur .i. in let ar a'p' up'gaur vlišo vult a p'atagir .i. bap, 7 let-čep, 7 cannti; 7 p'p'acparš v'a nemtarpačtam. Por-r' na v'atviniš p'atgvo vo rlan, .i. por in morp'irir pin, noča cuimgeč tu inop'arš in lanarš n-epca vliši .i. p'p'acparš vo čiačtain po coruib, no vo nemovittin vlišo, no v'a nemtarpačtam.

¹ The MS. though not very legible seems to have oip'ra and čibac; one might guess a com-čobac 'equally levying,' making a counter-demand (?); it is not in J¹. at all. ² corc, J¹. ³ imotič, J¹.

Repayment, i.e. of honour-price. Profit, i.e. double. For anybody, **HEPTADS.** i.e. who enters into them. Security for the son of a living father, i.e. security that goes for the son of the living father, whom his father has proclaimed, i.e. the father will impugn the contract. Security for an exile abroad, i.e. security for an exile who is abroad, i.e. to answer for his non-appearance. Security for a servant who absconds from his lord, i.e. a security that goes for the bond-servant who absconds from the law of his lord, i.e. the lord impugns the contract. Security for tribe-outcasts, i.e. to go security for him who is proclaimed by his tribe, i.e. the tribe will impugn the contract. Security for a 'cetmuintir' wife, i.e. to go security for the 'cetmuintir' wife whom her 'cetmuintir' husband proclaims, i.e. the husband will impugn the contract; and though she be an adulteress, her husband will bring a counter-claim on behalf of the community (?). Security for unjust attack, i.e. a surety who goes to enforce payment of debts, unlawfully; none the more shall he pay for it unless they be already due of him, i.e. "I will, says he, go security for it, if it be for the purpose of evil;"—he shall not be paid even compensation.

All sureties who have gone security for a person, but not for the purpose of preventing spoliation or arrest; neither was it he that asked them, but they went to enforce(?) debts on *some* one unlawfully,—there is nothing paid to them. And if his hand has been denuded [S.M. III. 110, 16; 122, 2; 132, 13; IV. 58, 20], and they both knew that they had no claim, they are liable to full debt of theft.

If it was he that asked them, and the debts were not due of him, the contract is impugned; if he finds anyone, he impugns it; and the hand of the surety was not denuded in that case; and if it was, the denudation of his hand(?) must be paid him. If the debts are due, however, the contract is impugned, so that there shall be no sureties in the case, but as they were before.

If it is to prevent spoliation or arrest one has gone *security* for him, and if the person for whom he has gone security does not accept law, he must pay for him. If they accept law, whatever protects the debtor, protects the surety.

[Because what defended the debtor, defends the surety, i.e. for I give precedence to the creditor's suing the debtor rather than the surety, i.e. because I prefer the suing of the debtor before any attempt to sue the surety, or to make *the latter* pay; and I prefer an attack on a first-surety before *an attack* on a post-surety].

Security for a noble, i.e. a doctor in *learning*, a king, a king-material i.e. *heir-apparent to a king*; and to answer for their non-acknowledgment of law. Prohibited persons, i.e. the parties that the law has prohibited becoming security for, viz., a bard, a half-artist, and a satirist; and to answer for their non-appearance. Whom you have not power to sue for safety, i.e. against these seven, you are not able to proceed for the completion of 'eric' of law i.e. to answer for the impugnation of contract, or for non-acknowledgment of law, or for their non-appearance.

HEPTADA.

[XXXI.] Áttait reét n-aítirí arpenut la feine, na con bí plan na romuine : aítirí teit ar mac beo-átar fo-n-ocairí a átairí, aítirí tar cenḁ ambuí a n-éctairí, aítirí tar cenḁ moḡu arlúi ar a flait, aítirí tar cenḁ aptaig fine, aítirí tar cenn cetmuinntirí fo-n-ocuirí a cetmuinnterí, aítirí arpen inḁrpuḁ eteéta, aítirí forí uairí ocuf urḡuirí forí naé roéi do plan.

Seét n-aítiríe .i. áttait a reét eirnitíer do uul i n-aítiríur, v'a n-aítiríeḁenn in feneétur. Slan .i. n-eneclainni. Somuine .i. via-bulca.

Inann in luét fo, 7 in luét romuinn, áé aítirí ann-fo, 7 raít romuinn.

[XXXII.] Áttait reét ngellu la feine, cipe ar do compen, do na con bí plan na romuine na fuillem, cibe do ratta : gell tar cenḁ mic beo-átar fo-n-ocuirí a átairí, gell tar cenḁ ambuí a n-éctairí, gell tar cenn moḡa arlúi ar a flait, gell tar cenḁ aptaig fine, gell tar cenḁ cetmuinntirí fo-n-ocuirí a cetmuinnterí, gell ar uairí ocuf urḡuirí forí na roíe do plan.

Seét ngellu .i. áttait reét ngella v'a n-aítiríeḁenn in feneétur, cibe uapal comenney iatt. Slan na romuine .i. do-reic noéa bí plan n-eneclainni, no fuillíuríu cibe robera iatt.

Inann fo 7 romuinn, áé gell ann-fo 7 raít no aítirí romuinn.

[XXXIII.] Áttait reét cinela aipe la feine ar a mīoiteirí dīpe : ler-ainm lenur, aer-aicetal ecnaé n-egnaípe, glamu ḡnuirí, cidrí v'a leíte, eccorc namat, nḁad ainme, aer o bapḁ benar' bír a cein canarí conla[?], diabul n-eirce feib aigḁe aerḁar, ler-ainm a mbí fīr amail aip, ail ruḁuin, fīoinḁe de dīpe co reétmāḁ fearí fearḁarí.

¹ So R. (J¹ does not quote this clause); the comment, 232, l. 10, seems to explain benarí by cinney; and conla by i rocurí; neither of which do I understand. O'Dav. gives 'counla,' 'division'; can it refer to the 'halving,' 232, l. 18; and 'benar' mean 'is unjustly accused'?

[XXXI.] There are with the Feine seven paying HEPTADS.
 hostages for whom there is not safety nor profit: a
 hostage who goes for the son of a living father, whom
 his father has proclaimed; a hostage for an exile
 abroad; a hostage for a serf who has absconded
 from his lord; a hostage for tribe-outcasts; a hostage
 for a 'cétmuinnter' wife whom her husband has pro-
 claimed; a hostage who pays for unlawful incursion;
 a hostage for a noble and a prohibited person, whom
 you cannot sue for repayment.

Seven hostages, i.e. the law mentions seven persons who pay [?] for
 entering into hostageship. Safety, i.e. honour-price. Profit, i.e. double.

[XXXII.] There are with the Feine seven pledges
 whoever pays them, for which to whatever person
 gives them there is not safety, nor profit, nor in-
 terest: a pledge for the son of a living father whom
 his father has proclaimed; a pledge for an exile
 abroad; a pledge for a serf who absconds from his
 lord; a pledge for a tribe-outcast; a pledge for a
 'cétmuinnter' wife whom her husband has pro-
 claimed; a pledge for a noble and a prohibited per-
 son, whom you cannot sue for repayment.

Seven pledges, i.e. the law mentions seven pledges, whatever high person
 pays for them. Safety nor profit, i.e. it is to him that there is not safety
 of honour-price nor increase, whoever gives them.

The same as the preceding with different reference.

[XXXIII.] There are with the Feine seven kinds of
 satire for which 'dire' is estimated: a nickname
 which clings; recitation of a satire of insults in
 his absence; to satirize the face; to laugh on all
 sides; to sneer at his form; to magnify a blemish;
 satire which is written by a bard who is far away,
 and which is recited. Double 'eric' is apportioned
 according to the face which is satirized; a nickname
 in which there is truth as a satire; a perpetual dis-
 grace; the 'dire' which is declared for them
 descends to the seventh man.

HEPTADS. Seēt cinela aipe .i. atait peēt cinela aipe p'a n-aipeoenn in
 penetep, ap a meipemnaigter enecclann amail oligep. ¹ Lef-ainm lenup
 .i. inni ip len no ip lipa leip, do raōa iup, co n-aplenano, amail atu,
 cell coipe rin .i. trian, 7 lan, 7 let .i. trian peēt, 7 let oia lena ru
 blaouin, 7 lan oia lena do gner; lan i n-a cet-cantuin, 7 let i n-a hat-
 tantuin.

Cetapōa i tabuip enecclann do tiarimopēab runn .i. lef-ainm
 lenap, 7 lan aip, 7 glam uiccino, 7 ail tpuēan i pūna'.

Acēp aicetal .i. acetal na haoipe aōta ainm 7 up 7 domnup; lan
 maō cet-cantuin. Ecnaē n-egnaipce .i. acēantain a lan aoipe, ata
 let. Glama gnuip .i. in glap gabail, ata lan, 7 peētmaō, 7
 peētmaō in peētmaō. Tibri oia leite .i. gairpe uime e do caē
 let.

In gairpe im aipneip n-apg, map i pīaonapre in iug do iugne [o]
 iman duain, no cō i n-a ectaip manap duile roime naē
 ceinnoēōat hī, enecclann d'ic iupin iug ann; 7 duap 7 ppuēouap
 do ic tap a cenn iupin pīro, 7 enecclann do ic (iupin pīro,
 7 enecclann d'ic) iupin mapcaē nouaine.

Ma iu duile in iu roime imopio, naē ceinnoēōat hī,
 enecclann do ic iupin pīro ann, ocup enecclann do mapcaē
 duaine, 7 noōo n-ictap ni iupin iu.

Map iap n-a cenōaē do'n iu, do iugneo an gairpe im an duain
 ano, enecclann do ic iupin iug; 7 ip cetpao co mbeē duap³ 7
 enecclann do ic iupin iug ap caē nouain,⁴ 7 noōo n-ictap ni iupin
 pīro, 7 tainig tairimeig na duaine de-rin;⁵ 7 muna ēipa, iu ba
 plan.

In tan bīp in pīle, 7 na mapcaig duaine, 7 in pep oia ngabap
 an t-airceōal, a n-aen maigīn, oia mbuairēap im na mapca-
 ēab duaine, ip⁶ duap 7 ppuēouap do ic tap cenn in pīp oia
 noentap. Maō in pīle 7 na mapcaig duaine bet ano, ip lan-
 enecclann do'n pīro, 7 ppuēouap do na mapcaēab duaine.

¹ Immediately after this, J¹ has this paragraph: a ualēup aipin atbeip 'co
 n-a mac caē oib-fo apail, ap ip e in t-āap in ti bīp i pemteēup, 7
 ip e in mac in ti bīp a tiarimopēup iap-tann.

² Omitted in J¹.

³ ppuēouap, add. J¹.

⁴ ne mapcaē duaine, J¹.

⁵ ann-rin, J¹.

⁶ ip plan secundum quosdam, J¹; after which is enecclann ann do'n pīro, 7
 duap pīl.

Seven kinds of satire, i.e. there are seven kinds of satire of which the law makes mention for which honour-price is estimated according as is lawful. A nickname that clings, i.e. to say to him something which he thinks grievous or bad, so that it clings to him, such as, He is a 'cell coire'^a; third, and full, and half; i.e. there is a third of the fine for a single time, and a half if it sticks to him for a year, and full fine if it sticks to him for ever. Full fine for the first reciting of it, and half for its repetition.

The four for which honour-price is given to descendants are, i.e. a nickname that clings; and a full satire; and a 'glam dicinn' (extemporary lampoon); and a perpetual disgrace in runes.

Recitation of a satire, i.e. to recite^b the satire in which is a name, and an ending in 'us' and 'dominus'(?); full fine if it be the first recitation. Of insults in his absence, i.e. the repetition of his full satire, there is half fine for it. To satirize the face, i.e. the 'glas-gabail,'^c full and seventh and seventh of a seventh for it. To laugh on all sides, i.e. to laugh at him on all sides.

As to the laugh at a famous narration,^d if it was in the presence of the king the laugh was raised at the poem, or though it be in his absence, unless he had refused previously to purchase the poem, there is honour-price to be paid to the king for it, and reward and counter-reward to be paid on account of it to the poet; and honour-price is to be paid to the poet, and honour-price to be paid to the 'marcach duaine,' knight of song.

If the king, however, has previously refused to purchase the poem, honour-price is to be paid to the poet in the case, and honour-price to a 'marcach duaine'; and nothing to the king.

If it is after it has been bought by the king the laughter was indulged in at the poem in the case, honour-price is paid to the king; and it is an opinion held by some that reward and honour-price are to be paid to the king for every poem, and nothing is paid to the poet; and hindrance of the poem was brought about thereby; and if not, there was exemption.

When the poet and the 'marcach duaine'-persons, and the man for whom the composition^e is recited are in one place, if the 'marcachs' are disturbed, there is reward and counter-reward to be paid on account of the man for whom it is composed. If it is only the poet and the 'marcachs' that are present, there is full honour-price for the poet, and counter-reward to the 'marcachs.'

^a A church in which milk-and-water only is drunk, a miserable place (Curry).

^b In O'Dav., p. 48, 'aor aicetail' is glossed 'aor co cuidhb[i]us,' which contrasts it with con cunbhuir of next page, l. 9.

^c Cf. SM. III. 92¹², a kind of satire which discoloured or blistered the face.

^d This seems to be connected with Cormac's *airchedul* (p. 2), 'a poemamous for the frequency with which it is co-sung'; can this refer to *co cuidhb[i]us*, of a satire sung jointly?

If it is the man for whom the poem has been composed that is present, with the 'marcach's,' there is reward to be paid on his account if he does not purchase; and counter-reward to the 'marcach's.' There is honour-price for the poet, if it is himself that recited it; half, if it be the 'marcach's.' All this is before the payment of the poem.

If it is after the payment, there is half for the poet himself, if it is he that recites it; and a fourth, if it is the 'marcach's'; and reward is to be paid on account of the man whose poem it is, if he does not purchase it; if he does purchase, it is paid to himself.

To sneer at his form, i.e. mockery^a about his form, i.e. 'tis not an eye,' 'tis not a nose': there is a seventh part of honour-price for it, i.e. it has been recited without harmony. To magnify a blemish, i.e. heightening the blemish^b; there is full or half. Satire from a bard, i.e. a satire which the bard who is far away composes; and it is sung near home unlawfully; double 'eric' for it. According to the face which is satirized, i.e. according to the goodness of the face which was satirized in the case, i.e. full *few* from the poet, and half from the man who repeats it; it is the double which is mentioned here.

To wit, this is a satire which a poet has recited, and suspicion was brought upon him that he made it; and he pays half honour-price; and true *oath* for the other half honour-price, that it was not he himself that made it; and that this should be the double in the case; or else, it was the poet who made it that recited it, and he charged it on another poet in the territory; and he is to pay the 'eric' of false witness to the poet to whom he attributed it; and honour-price to the person on whom he made the satire; and this should be the double in the case.

A nickname in which there is truth, i.e. a name which is a grievance and an evil to him; in which the similitude of the satire is really contained, e.g. "that fellow is a 'cell coire,'" as we have said before. A perpetual disgrace, i.e. as for instance, "he is one of the difficulties of the world"; or else, it is full, and half, and a third, and a fourth, and a fifth, and a sixth, and a seventh.

'Dire' is declared to the seventh man who is affected by it [?] i.e. the extent to which trespass of honour-price is given in the satire is to the seventh man of the descendants [because it is a satire to them all equally], and to the tenth man present. In killing, it is only to the tenth man present; and there is nothing for the descendants.

^a Cf. O'Dav., p. 108, *sub* 'namad' .i. fanamad; where the end of the quotation is unintelligible, owing to the omission of *erub*.

^b Cf. O'Dav., p. 103, *noudh* .i. athnughudh *ne urdaroughudh*; *ut est n. ainmhi* .i. leas-ainm, the nickname [owing to the blemish] is a renewing or intensifying of the blemish.

Ան շարմարանտե ծո սեռլանն առա ծո'ն օրծեռլաճ առա քոր
արծիրն ար, ա լեճ ծո ժարմորթաւ ա օմաւաւնա, օո ո-ա օանաւ
քր-ա քե ; 7 մառա օանաւ քր-ա քե, ոօճոն քաւ յաճ ու ; 7 Ի ք օւ-
քառա առա քո ծո ոա ժարմորթաւ օ քիւ 7 օ քիւ ա օանաւ ; 7 Ի
ք արեւ քեւիւ քո, օ քաւաւ մօր-քեւքեւ ծո ժարմորթաւ, 7 օ
քաւաւ ծեճեքսր ծո նեօճ քաւ ար արծ ; 7 ու քաւ ու ծո ժարմոր-
թաւ աճ քո լան-ար, 7 առ ար քաւաւ, 7 առ լեք-աւաւ լեք, 7 քո
քաւաւ ծեճոն.

Caic eapinaile ata lan-eneclann : lan-aer, 7 glam diccno
7 ail trutain, 7 tubao n-ainme, 7 ler-ainm ; 7 an cutruma ata
o file¹ co n-a mbet ar airo, i² 1 let doib co n-a mbet : n-a
tiaimoréaib ; an cutruma ata o fir a cantana³ doib co n-a
mbet ar airo, cuib in cutruma rin ber doib co n-a mbet in
tiaimoréaib ; uair i⁴ cutruma doim fear atcantana fogal ne
ne ar-aoen ; noa ne ne na tiaimoréaib imoirio, doim an file
a airo. Co n-a cantain doib ar-aoen rin, ne ne na tiaimoréaib ; 7
mana cantur, noon fuit nae in.

[xxxiv.] Atait peēt n-aītre la ſeine, naō icat
cinta a mac, cīd uadaiō nō cinder : mī, ocur ephog,
ocur ſeari mīr' nō ſeara a conō, ocur ſeari nō ſeara
ſurīn domun, ocur ſeari dobeiſi ſine a ſpuecē, ſurīn,
ocur ſile, ocur cu-glar.

8εδτ n-αιτ ρε ι. ατατ ρεττ n-αιτρεδα ο'α n-αιρηνοδωνν ιν ροιμε-
 ευρ, 7 νοδα n-ιαττ cιnτα na mac, εδ uαταib ιπο cιnεδ ιαττ. Rι ι. αιρ
 bodem. Ερβοz ι. sicc. Ρεαρ ρριρ' ιο ρcαnα[ο] α cono ι.
 ρεαρ ρριρ'ι ηεταρρεατο α cιall, ιν ουιne meap; 7 α μιρη ραορρ
 ηε. Ρεαρ ιο ρcαnα[ο] ρριρ ιn woman ι. τοιτ ι. n-αιcιe:

² ατσαντανα, J¹.

The proportion of honour-price which goes to the kinsman who is present at the satire, is, its half goes to the descendants of his own race, if it is sung in their time ; and if it is not sung in their time, there is nothing for them. And it is equally this is paid by the descendants from the poet and from the man who sings it. And the extent to which this runs is, till it reaches seven descendants, and till it reaches ten of those who are present ; and there is nothing for the descendants, except in the *cases of* the full satire, and the perpetual disgrace, and the nickname that clings, and the 'glam dicinn,' *extemporaneous lampoon*. HEPTADS.

Another version. The extent to which the run is, is till it reaches ten of those who are present ; and till it reaches seven of the descendants.

There are five classes for which full honour-price is paid ; full satire, and extemporaneous lampoon, and perpetual disgrace, and reproach of blemish, and nickname. And the amount which is due from the poet when they are present, becomes its half for them when they are descendants. The amount which is due from the re-singing man to them when they are present, is the amount due for them when they are descendants ; because the re-singing man commits an equal trespass on them in the time of both. It is not in the time of the descendants, however, that the poet makes his satire. This is when both sing it during the time of the descendants ; and if it is not sung, there is nothing.

[xxxiv.] There are with the Feine seven fathers who do not pay the liabilities of their sons, though it is from them they descend : a king, and a bishop, and a man from whom his sense has departed, and a man who has parted from the world, and a man for whom his tribe answers, a 'fuidir'-person, a poet, and a 'cu-glas.'

Seven fathers, i.e. there are seven fathers of whom the law makes mention, and they do not pay the offences of their sons, though it is from them they are sprung. A king, i.e. in his own *right*. A bishop, i.e. similarly. A man from whom his sense has departed, i.e. a man from whom his intellect has been severed, the insane person ; and it is his insanity that frees him. A man who has parted from the world, i.e. who goes on a pilgrimage, he is free of the liabilities of the kinsman. A man for

HEPTADS. ραον he ap cinað an imbleogan. Ρεαρ νοβειρ fine a ρειρεð
 .i. in θεωρατο ρηεααιρ .i. noða n-icann a atair a ðinta .i. in θεωρατο
 ρηεααιρ, θαγς ιρ θεωρατο ρυμ, 7 ιρ υπραð a mac. Ραιτοιρ .i. in
 θαορ αιcinta. Ριλε .i. a neimtençay. Cu glay .i. ρερ gnað o'a
 nemtarraçtain in induro ιρ αιγς ata a mac.

.1. ιρ ρlan do na ρεét gnaðaið ecalra, 7 do na ρεét ngrnaðaið
 eagna, im cinaiz a n-imbleogan, 7 im cinaiz na mac biçt ρor
 ρυρφοgnað uaitaið, 7 im cinaiz a cuip 7 a conðarða olcena;
 7 co na bu ρlan doib imorpo cin na mac ngor uil ρorpu ιçir
 cor 7 conðarðo 7 cað cin olcena.

[xxxv.] Αταιρ ρεét çrai la fine do nacon ðipeanar
 colano eipic: çpo ρip do tuic a cað, çpo cimeða,
 çpo ρip coillir cain, çpo ρip gonað oc poçail, çpo ρip
 ρυρραιge leca poða nað upçair, çpo ρip ραιgeç ρor
 ρlaið, çpo ρip ραιgeç a ρuainemnaib.

Seét çrai .i. atair ρεét timorçana o'a n-aiρneioenn in ρeineçay, 7
 noða n-eipnideiρ ðipe i n-a coluinn. Çpo ρip do tuic a cað .i.
 timorçain in ρip tuicet ipin cað coitçenn comairleicte. Çpo cimeða
 .i. in cimo ιρ ðilpeð baiρ. Çpo ρip coillir cain .i. timorçain in ρip
 ðoni ni ιρ upcuilte ipin puçail .i. ðuine teit al-luige cana; ρlan cað
 poçail ðoðentay ρip ac a timpuçao po luige cana, muna caomnaçtain
 ρayçaiçti. Çpo ρip gonað ac poçail .i. in gacaið, in uair
 ðenna na poçla, can caomnaçtain ρayçaiçti. Çpo ρip ρυρραιge
 leca poða nað upçair [no gloss]. Çpo ρip ραιgeç ρor
 ρlaið .i. tocbað tuilce ρυρ, uar ngallao do .i. po çab-γum ρað, 7 ni
 ðein biaçað na mançuine.

whom his tribe answers, i.e. the 'deorad frecair,' i.e. his father does not pay his debts, i.e. of the 'deorad frecair,' for he is an exile, but his son is a native freeman, 'urrad.' A fuidir, i.e. the natural slave. A poet, i.e. for his inviolability. A cu-glas,^a i.e. a man of grades for his non-appearance so long as the son of the cu-glas is still with him.

That is, the seven ecclesiastical orders, and the seven orders of wisdom are exempt from the liabilities of their kinsmen, and for the liabilities of the sons who are proclaimed away from them, and from the liabilities of their engagements and their bargains in general; but they are not exempt from all the liabilities of the 'mac gor' sons who have to take care of their fathers, *in respect of their engagements and bargains and liabilities in general.*

[xxxv.] There are with the Feine seven deaths for which body-'eric' is not paid: the death of a man who fell in battle; the death of a captive; the death of a man who violated law; the death of a man who is killed in trespassing; the death of a man who is present at the shedding of blood which he did not hinder; the death of a man who advances upon a lord; the death of a man who advances by ropes.

Seven deaths,^b i.e. there are seven *violent* deaths of which the Feinechus makes mention, and there is no 'dire' paid for their body. The death of a man who fell in battle, i.e. the death of the man who falls in the common, permitted battle. The body of a captive, i.e. the body of the captive who is doomed to death. The death of a man who violates law, i.e. the execution of the man who does that which is prohibited in the statute, i.e. a man who goes from the oath of 'cain' law; every trespass that is committed on him in keeping him bound under his oath of law is exempt, if he cannot be *otherwise* kept to it. The death of a man who is killed in trespassing, i.e. the thief, at the time of committing the trespass, if he cannot be *otherwise hindered*. The death of a man who is present at the shedding of blood, which he did not hinder. [No gloss.] The death of a man who advances upon a lord, i.e. to raise a competition[?]^c against him after having submitted to him, i.e. he received 'rath'-stock and he renders neither food nor service.

^a That is—the 'cu-glas'—grey-hound—is absent for disobedience, and some friend has become security for his return and submission to the law; it is during this time that his son who is not yet his own master, incurs this debt, which his father under the circumstances is exempted from paying; (Curry).

^b Cf. O'Dav., p. 68, cro .i. bás.

^c This is the rendering given in O'D. Supp.

HEPTADA.

.1. Timorctain in fir inoraiger for in flait ata irin flatam-
nur; 7 nera do'n ti fuil irin flatemnar ano-rin he, na do'n ti
fuil ac a fuaitreos; no cio compocaf no bai-rum 1 n-a aicctain
noime; 7 ir flait do'n fir tall caé fogal doona fir-rum¹ ac
a diúr de, muna caemnacair cena.

Mará nera do'n fir fuil ann an flatamnur, na do'n fir fuil
ac an fuaitre; no cio compocaf doib, mar doimiar in fir amuis
an fear tall do cio air, ir flait do'n fir tall caé fogal
doona ac a diúr de, muna caemnacair cena; 7 ma conannic, ir
co truan ir flait; 7 lan fiaé o'n fir amuis an caé fogail doona
fir-rum¹ cin² caemtaéctain a diúr de aic.

Mará nera an fir fuil ac an fuaitreos do n flatemnur,
ut supra diximus.

Cio fir raiger a fuainemnaib .i. timorctain in fir inn-
radir a fuainemnaib na teire; in noaroe no in tallang, iartreua
na teire noime, .i. a clab co fuainemnaib teire.

[xxxvi.] Altat recte ngella la feine ata handram
flan occur fuillem; geall n-aige fine, epcra tige
airec, eac fir learaigt, timtaé fir ir gnat a noail,
arm fir a raei, cairi fir na con eicé caé react, tir
fir anaitnig, ret caéa mar-flata.

Ni tualaing breiteamnaé la feine, na fiartar na gella ro,
co n-a flanaib 7 fuilleaib, 7 cio cairig, 7 cio fuil a muin
caéae.

Geall n-aige fine do-r-lí tri feotu caéa treiri, cu raice tri
treiri; ota fuiriu, do-r-lí ret caéa cuicci co teoria cuicci, 7
aigín colla a gill.

¹ firum, R.² co noib, cin co noip, J¹.

That is, the slaying of the man who makes an attack upon the lord who is in the lordship; and he is nearer to the person who is in the lordship in this case than to the person who is disturbing him; or, though it be equally near he had been in acknowledging him previously; and the man in possession is safe, in any trespass which he commit upon him in warding him off from him, if he cannot otherwise do it.

If the lordship be nearer to the person who is in the lordship than to the person who is attempting to disturb him; or, though it be equally near to them, if the outsider has previously acknowledged the man in possession to be his superior, all the trespass which the man within may commit in keeping him away from him is safe to him, if he cannot otherwise do it; and if he can, it is to a third he is safe; and the outsider pays full debt for every trespass which he commits upon him, when he has not the power to keep him away.

If the man who is disturbing is nearer to the lordship, *then, it is* as we said above.

The death of a man who advances by ropes^a, i.e. the suppression of the man who advances by the strings of the rope; the builder; or the cliff man [?], after having previously tested the rope, i.e. in a basket with strings of rope.

[xxxvi.] There are with the Feine seven pledges, whose exemption and interest it is difficult to fix: the pledge of a tribe head; the goblet of an 'aire's' house; the steed of a 'fer lsaigthe'; the clothes of a man who is frequent in assemblies; the arms of a battle-field man; the cauldron of a man who refuses no shape of person; the land of an unknown man; the valuable of every great lord.

He is not capable of brehon-ship with the Feine, who does not know these pledges with their exemptions and their augmentations; and what is the proper action [?], and what there is in addition to each.

The pledge of a tribe head is entitled to three 'sods' for every three days, until it reaches thrice three days; and from that out it is entitled to one 'sod' for every five days, up to thrice five days; and the restitution of the body of his pledge.

^a Cf. O'Dav., p. 118, where the gloss is given: in tallaighe no in roaighe iar teastughadh na téti do fein no d'a carait.

HEPTADE. Θρσρα τige αινεὲ βο-ρ-λι ρετ καὰ τρειρι co τεορα τρειρι; ο ἔα ρυοιου, βο-ρ-λι τρι ρεοιτ καὰ κυιττι co τεορα κυιττι, λα χαίτgin colla α γιλ.

Θέ ριν λεραϊζε βο-ρ-λι τρι ρεοιτ καὰ τρειρι co τεορα τρειρι; ο ἔα ρυοιου, βο-ρ-λι ρετ καὰ ταρη-γριαρε ρο μετα α λερ, co ρυιце τεορα δεῖματο, λα χαίτgin colla α γιλ.

Τιμταὲ ριν ιρ γνωτ α νθαιλ βο-ρ-λι θαιρε καὰ τρειρι co ρυιце κυιц τρειρε, ο ἔα ρυοιου, μα τεοματο λιτ λατε, no τυρcompuс τυαιτε, no ταρцаи ρи no epбuг, βο-ρ-λι λογ n-emeῖ καὰ ταρцаи co τρι ταρцаи, λα χαίтgin colla α γιλ.

Ωρm ριν α ρε βο-ρ-λι λογ n-emeῖ καὲ νιτε βο-n-ecmaing βο, 7 καὲ comlumo βο ραλα δε, οἔα ρυοιου, noῖ muna τεγμα, βο-ρ-λι ρετ καὰ κυιττι co ρυιце κυиц κυиτти, λα χαίтgin colla α γιλ.

Цайи ρин на con ειτιο naῖ ρεῖт, noῖ μα τιρατ таρцаи, βο-р-ли λογ n-emeῖ καὲ таρцаи, co ρυице τρι таρцаи, ла cumail ρυιllima co ρυице τεορα δεῖματο βο diabul αιῖgena α γιλ.

Τιν ρин αναίτne βο-р-ли diabul ла cumuil ρο epba α ρυилlem mbpoгa.

Set καὰ μαρ-φλατά, βο-р-ли θαιρε καὰ τρειρι co δειὲ τρειρι, ла cumuil κυиц mbo α noepuyc α διῖμα, co n-αιῖgin colla α γιλ, cia ba met, cia ba laiget.

All the preceding portion is in large characters in B.

The goblet of an 'aire's' house is entitled to a 'sed' HEPTADA.
for every three days to thrice three days; from that out, it is
entitled to three 'seds' for every five days to thrice five days,
together with the restitution of the body of his pledge.

The steed of a 'fer lesaigthe' is entitled to three
'seds' for every three days to thrice three days; from that out, it
is entitled to a 'sed' for every journey^a in which he fails to be
useful, till it reaches thrice ten days, together with the restitution
of the body of his pledge.

The raiment^b of a man who is frequently in an
assembly is entitled to a 'dairt'-heifer for every three days
till it reach five times three days; from that out, if there should
happen a day of solemnity, or the convocation of the territory,
or the meeting with a king or a bishop, it is entitled to honour-
price for every meeting up to three meetings, with the restitution
of the body of his pledge.

The arms of a man in battle-field are entitled
to honour-price of every battle that befalls him, and of every
combat that has him overtaken from that out; namely, when he is
not present, he is entitled to a 'sed' for every five days as far as
five times five days, together with the restitution of the body of
his pledge.

The cauldron of a man who refused no shape
of person; namely, if companies come,^c he is entitled to honour-
price for every company up to three companies, with a 'cumal'
in addition up to thrice ten days; and double restitution of his
pledge.

The land of an unknown^d man is entitled to double,
together with a 'cumal' which has been assigned as interest of
land.

The valuable of every great lord is entitled to
a 'dairt'-heifer for every three days to ten times three days, with
a 'cumal' of five cows on the determination^e of its 'dithim'-period;
together with the restitution of his pledge, whether it be great or
small.

^a O'Dav., p. 119, explains *tair-graidhe* apparently as a 'horse-journey'; cf. Zimmer, ZDA. xxxii. 252, note.

^b O'Dav., p. 119, *sub* 'timtach,' where this passage is quoted.

^c O'Dav., p. 119, *sub* 'tascar,' evidently had a different text, which has not come under my notice.

^d O'Dav., p. 78, explains 'derusc' as 'derb-cinne' quoting this text; he gives the same gloss *sub* 'dlom,' p. 77

HEPTADA. Secht ngella .i. acat secht ngill u'a n-athneicenn in seineadur, 7 n'í doibh a plan um eneclainn, 7 fuilleam um na dairtib pop noé, tap i n-athneicenn cenn iatt. Seil n-aise fine .i. seil doberap tap cenn in ogas b'ir do'n finecaine .i. plant seil-fine .i. in aingí no seil-athne na fine; maó mo na sealla fuilleam a gill, tap cenn eadap-fine in moir, 7 tap cento fine in becc .i. a fuilleam. Eirpa tige a'ne .i. in t-erpa b'ir aso'n aine gnaró plata i n-a óg. Eé f'ir lepaigti .i. ead in f'ir i'f gnar ac denam lepa ois .i. ead in aine eadta.

Co hepeamur gnaró a himaró gneadu, co hepinur aon fear gatur di ead dec, dia mut ilí fealbu, bet uaitní comarpu, mun íf cobuir coiblí, coir oib oirí in taoirg, f'et íf deac oib do éobfodail eatarpu. Ma be peapruin a'ha hairí arailí, aitéin co noirí do'n tí b'ir deac oib; f'et a muin arailí do éanuirte, aitéin olénu. O'f ead beirir foúirí eirénur di-a éaoiréuib t'uar in taoiré oib a ceatuir i n-aon, in t'ner a do, aitéin olénu.

Timtaé f'ir íf gnar a noail .i. ead in f'ir íf gnar a noail aonag, in bneitern. Arim f'ir a nael .i. arim in f'ir teit ím ne comruic .i. in t-ane eadta. Cairí f'ir na con eirí ead neaét .i. cairé in f'ir naé eirénn naé f'et uaine um diao .i. in bnuigú.

.1. Cairé anric an tí feo, 7 ac coitcento a noir itir fine 7 anrine, in bnuigú leé-deac 7 in bnuigú cetac, amail arbeir írpa fuillemaib gill; coma he a eirpaine in t'leéca fo lan loé eiré ead t'arpair, 7 coma he a eirpaine lan loé eiré ar na t'arpair .i. rué, no eirboz, no comarba ab'itail .i. t'rian loé eiré ar ead t'arpair.

Seil n-aise fine .i. f'eirib eó seil dobera tap cento a seil-fine f'arfeirín, íf f'or in fuilleam fo ata, ar íf tap cento a comgnar dober ead a seall írpa fuillemaib seall, amail írbeir in leabur, c'o seall íf coir tap cento ead? In tan íf nefam toiréirí, íf ann íf dian in fuilleam; in tan ata in f'iaé bec ar tur, [n]í nefam toiréirí, no íf tap cento fine.

Seven pledges, i.e. there are seven pledges mentioned in the brehon law and they are difficult to make good in honour-price and interest in 'dairt'-heifers to the person for whom they are given. The pledge of a family-head, i.e. a pledge which is given for the head that is of the family, the chief of a 'geil-fine,' i.e. the ounce or the silver brooch of the family; if the interest of his pledge be greater than his pledge, it is for an extern family when great, and for a family when small; i.e. its interest. The goblet of an 'aire's' house, i.e. the cup which the 'aire' of the chieftain grade has in his house. The steed of a 'fer lesaigthe,' i.e. the steed of the man who is wont to be doing full good, i.e. the steed of the 'aire echta.'

[To pay for horses from an uneven number of horses. To pay for twelve horses stolen by one man. If they have belonged to various owners they must be equally balanced: If it is not in co-residence they live, it is right to pay 'dire' to their chiefs,] they [the chiefs] divide the valuable that is best between them. If there be one person higher than another, compensation and 'dire' are paid to him who is best of them; a valuable 'on the top of another' to the second, and compensation besides. If it is a horse which bears many, it is paid for to its chiefs, the chiefest of them gets four parts of the one; the second gets three parts of the one [?]; the third gets two parts of the one, and compensation besides.

The raiment of a man who is frequent in assemblies, i.e. the raiment of the man who is wont to be at assemblies, such as a fair, viz., the brehon. The arms of a man in battle-field, i.e. who goes into the field of combat, i.e. the 'aire echta.' The cauldron of a man who refuses no shape, i.e. the cauldron of the man who does not refuse food to anybody, i.e. the 'brewy.'

The 'coire ainsic' of this man:—The two are common to ['tribe' and 'not-tribe'] the direct and to the collateral families, the brewy 'leth-dech,' and the brewy 'cedach,' as it is stated in the *tract concerning Pledge-Interests* [cf. IV. 188], so that full honour-price of every company is the severity of this portion of the book; and that its leniency is full honour-price for the three companies, viz., a king, or a bishop, or the 'co-arb' of an apostle, i.e. a third of honour-price for each company.

The pledge of a tribe-head, i.e. whatever pledge he gives for his own 'geilfine,' it is upon this interest it is to be; because it is for his own co-grade each gives his pledge in the *tract called Pledge-Interests*, as the book says, "what pledge is proper to be given for each person?" When it is an article of immediate use and necessity, then the interest is severe; when the debt is small at first, it is not an indispensable or necessary article, or it is given for the tribe.

• I have allowed this to stand, as Curry left it. Another copy may be found perhaps hereafter: at present I can make nothing of it.

HEPTADS. Geall n-uinge o oc-airis tar cento eahtar-pine; uing beirir cat gnat oi-araile; co n-ac reit n-uingi o airis forgaill, 7 cetora uingi o nuz. Tar cento eahtar-pine in-ro, 7 loz eined cat ae tar ceano a rin-pine.

Ar m rin a n ae .i. m t-airis eita ir ferir. Caroi deibir acurir rin, 7 in baili ata, "dairt cata comlaino co tecmarin m comlaino; 7 muna tairila, ir i bet cin ni?" Tar ceann geil-pine 7 daer-ceili tucro an geall ann-rin; tar cento raer-ceili 7 an-pine ata ro.

gne aile. Cuic dairi iar noitim, mana tecma comlonn do'n airis eita ir ferir; oia teagma comlonn, ir loz eined tri dairi do'n airis eita ir tairis cin comlonn; oia mbe comlonn, ir loz eined.

In caici cride, ir i a deibir rin in airis eita: a tir a meoan bir in t-airis eita, a coiccrud imoirio bir in caici dozner.

Tir rin an aite nuz .i. fer bir i n-amrai no ac foglainm .i. in raitec arcnama metura .i. loingrec pine doberir timceall tar u cenn .i. fer doberait gaill amac in tan ir beg, no fer bir ag foglainm co fora; 7 airt no bai a tir rin¹ amuic a n-ehtar iar n-eloo, tir a maca-ramlaro do, co ro foimli an tir rin.

Set cata mar-plata .i. fer ac gad plait moir .i. a rrian no a delz .i. cio bec cio moir .i. petal marit an airo-nuz tar cento a tuaiti arbert rom runto, amail arberair, "forzu gill ri, diablaro gill airac forgaill;" geall o nuz tar cento a comgrair a fuillemaib gill. Zell ir uaitne runto; ir tar cento pine doberair na zella ro anuar.

Set cata mar-plata .i. ro et .i. etail marit in airo-nuz tar cento a tuaiti do-beir runn.

¹ rin B.

A pledge of an ounce is what is given by the 'og-aire' for an **HEPTADS** extern family; it is by an ounce each grade exceeds another, so that it is seven ounces from the 'aire forgaill'; and four ounces from a king. This is for an extern family; and the honour-price of each one for the actual family.

The arms of a man in the battle field, i.e. the best 'aire echta.' What is the difference between this and where it is said, "a 'dairt'-heifer for every combat where the combat happens; and if it has not happened, he gets nothing"? It was for the 'geil-fine' and for base tenants the pledge was given in that case; but this is for free tenants and the 'an-fine.'

Another version. Five 'dairt'-heifers are paid at the expiration of the 'dithim'-time, to the best 'aire echta,' if no combat has befallen him; if combat has happened, it is honour-price of three 'dairts' *that is paid* to the lowest 'aire echta' without combat; if there be combat, it is honour-price.

The difference between the 'border combatant' and the 'aire echta' is this, that the 'aire echta' guards the territory within, whilst the 'border combatant' is always at the border.

The land of an unknown man, i.e. a man who is a mercenary, or at learning, i.e. the traveller who visits the marches,* i.e. the exile of a family whom it carries about as a pledge for them, i.e. a man whom foreigners carry off when young; or a man who has been at learning a long time; and for the same length of time that his land is away from him, after leaving it, he *gets* land its equal until he has spent that land.

The valuable of every great lord, i.e. the valuable of every great lord, i.e. his bridle, or his brooch, i.e. whether great or small, i.e. it is the good insignia^b of the high king *given* for his territory that is spoken of here, as it is said: "the choice pledge of a king is double the pledge of an 'aire forgaill.'" A pledge from a king for his co-grades in the 'Pledge-Interests.' This is a concordant pledge; it is for the tribe are given all these pledges above.

The valuable of every great lord, i.e. the 'so et,' i.e. the good treasure of the high king, that he gives for his territory here.

* Dav., p. 106, explains 'methus' as *territory* or *land*; but it probably means *border-land, marches*. In SM. iv. 128, 17 ταρανν μετάρ is rendered "(a deserter) who evades responsibilities"; 28, 6, "suing lost property"; 30, 7, "who gets into failure"; where also see the paragraphs on *παντεσ*.

^b O'Dav., p. 87, glosses 'fethal' by *comartha, minn*, 'sign,' 'insignia'; FM. 915.

HEPTADA. Secht cumala lan loġ enec ġad ġnaró, iyy-et dobeir tap cent a daer-čele 7 a ġeil-pine, dia ġurat a lear; mana ġurat a lear, iŕ cuŕuma in ġill olegar vib tap a cent; 7 tŕuan loġ enec dobeir tap cent a deirb-pine, 7 a ġaer-čele, po'n ġne cetna; 7 cač baile ata ġeall beg 7 ġuillem mor, iŕ tap ceant an-pine doberar; 7 dia mbe ġuillem bec 7 ġuillem mor a n-oen ġeall, iŕ o pine in beg, 7 iŕ o an-pine in mor; 7 iŕ ano ġetir ġuillem lairna ġella ro, in tan cinotep aig; oitma poŕpo .i. o'n aig amac; mana cinotep imorpo, iŕ iar tŕarcat poŕ ġradair flata, 7 iar n-apar poŕ ġradair feine ġetir in ġuillem lairna ġellaib ro.

Ni tualainġ bŕoitennačt .i. noč cuimġeč bŕoitennačta do ġeiri in penetuir. Na ġarġar na ġella ro .i. mana ġinna ŕe na ġella ro. Co n-a planaib .i. umun eneclainn. Al ġuillevaib .i. am na vaiprib. Cio tairig .i. cum do poiče amuigiat. Cio ġuil a muin cačae .i. iar n-a topačtain. ġell n-aigse fine .i. ġell doberar tap cent an oŕae biŕ do'n fine .i. ġell poireri uing; tap coibne gabail.

Re ġeta ġuillem a ro ġir.

Tŕi ŕe aitŕeġtar poŕna ġellaib ro .i. ŕe comloiti, 7 ŕe ŕeata ġuillaema, 7 ŕe an oitma. Ma do ŕona ačtuġuo cori mbel oŕpo, iŕ a mbet ar in ačtuġuo ġin itir ŕe ġuillem; munar ačtaig[eo] ġuillem uŕoalta, 7 ŕo ačtaurodo ġuillem, iŕ i bet poŕ ġuillem noligčec; munar ačtaurodo ġuillem itir, noco ġŕuil nač ni leo, ačt aitġin a ġill.

Do-ŕ-li tŕi ŕeotu .i. tuilcen no aipulmigter tŕi ŕeot ar ġad tŕeiri ano, ġu ŕaice tŕeora tŕeire. Oč a ġuioiu do-ŕ-li ŕet cača cuicci .i. oča aipneir dain doni ača hi ġin; 7 tap ceann tŕaor-čeli 7 an-pine tucad ano-ŕin in ġeall. Aitġin colla a ġill .i. ŕe taeb cač noič vib-ŕin. Eŕcŕa tige aipreč .i. in t-erŕa biŕ ac an aŕe ġnaró flata in-a tiġ. Set cača tŕeiri .i. tap cenn ġeil-pine 7 daer-čeli tucaro an ġell ano-ŕin. Aitġin colla a ġill .i. ŕe ŕeta ġuilluma.

Seven 'cumals' is the full honour-price of every grade; it is it HEPTADS.
 he gives on behalf of his base-tenant and for his 'geil-fine,' if they
 need it; if they do not need it, it is the equivalent of the pledge
 that is due of them on account of it. And it is a third of his
 honour-price he gives for his 'derb-fine,' and for his free tenant in
 the same way. And wherever it is a small pledge and a large
 interest, it is for an 'an-fine' the pledge is given; and if there
 should be small interest and large interest in one pledge, it is
 from a 'fine' the small interest is *drawn*, and the great from
 an 'an-fine.' And it is when a 'dithim'-period is fixed for
 them that interest accrues with these pledges, i.e. from the time
 of redemption out; if it is not fixed, however, it is after fasting
 upon Chieftain-grades, and after notice to Feine-grades, that the
 interest accrues with these pledges.

He is not capable of judging, i.e. he is not capable of brehonship
 according to the Feinechus. Who does not know these pledges,
 i.e. if he does not know these things. With their safeties, i.e. as
 regards honour-price. And their interests, i.e. the 'dairt'-heifers.
 And what is the proper action, i.e. how long they are to continue
 abroad. What is the addition of each, i.e. after their arrival. The
 pledge of a tribe-head, i.e. a pledge given for the men who are of
 the tribe, i.e. a pledge of sight of an ounce for 'coibne'-caption [?].

The following is concerning the period of the running of the
 interest:—

Three periods that are recognised for these pledges, i.e. the
 period of remission, the period of the running of the interest, and
 the period of 'dithim'-redemption. If a verbal agreement has been
 made concerning these, they are to be *governed* by that agreement,
 as regards the period of interest. If no particular interest has
 been stipulated, but *some* interest has been stipulated, it is to be
 according to legal interest. If no interest at all has been stipu-
 lated, there is nothing to be paid along with them but the restora-
 tion of his pledges.

They are entitled to three 'seds' for every three days, i.e.
 there are three 'seds' deserved or merited in the case for every three days until it
 reaches thrice three days. From that out they deserve a 'sed' for
 every five days, i.e. from my telling of that circumstance [or termi-
 nation of period]; and it was for a free tenant and a non-family, 'an-fine,' the
 pledge was given in this case. The restitution of the body of his
 pledge, i.e. together with every thing of these. The cup of the house
 of an 'aire,' i.e. the cup which the 'aire' of the chieftain grade has in his
 house. For every three-days, i.e. it was for the 'geil-fine' and for a base-
 tenant, the pledge was given in the case. With the restitution of his
 pledge, i.e. the period of the running of interest. A 'sed' for every

journey, i.e. every time that he has necessity for his horses to help him, the leniency of it is a 'sed' for every day as far as thrice ten days; its severity, however, is a 'sed' for all and every journey. Of a man who is frequently in an assembly, i.e. the brehon. A 'dairt' for every three days, i.e. the period of the running of interest, i.e. it is for the 'geil-fine' and a base tenant the pledge was given in that case. A day of festival, i.e. a day that is festive, or joyful, i.e. days of festival. The assembly of a territory, i.e. of the great territory. The company of a king or bishop, i.e. where they shall be. Honour-price is due, i.e. full honour-price is deserved in the case for every company up to three companies.

The arms of a man in a battle field, i.e. the arms of the man who goes into the field of battles, i.e. the arms of the 'aire echta.' Honour-price is due, i.e. full honour-price is deserved or merited for every general battle that arises therefrom. Every combat, i.e. single-combat. He is entitled to a sed for every five days, i.e. it was for a free tenant and an 'an-fine' the pledge was given here. The cauldron of a man who refuses no shape, i.e. the 'brewy.' If companies come, i.e. if companies have come, i.e. noble companies, i.e. where the coming of the company has happened; and if it has not happened, we are not told that *there is more than double*, i.e. whether it is for a 'geil-fine' or for an 'an-fine,' whether for a free-tenant or for a base-tenant, there is no honour-price different from this payable by a man of an 'an-fine' to the 'brewy.' With a 'cunal' of interest, i.e. with a 'cunal' as interest of the land elsewhere, i.e. the cow, i.e. for a free-tenant and an 'an-fine' it was given here. With double compensation, i.e. along with the restitution of his pledge and its double.

The land of an unknown man, i.e. the traveller who visits the borders. He is entitled to double, i.e. the double of the land is deserved, or merited by him, i.e. whether it is for a 'fine' or for [an 'an-fine'] it was given. With a 'cunal' which has been assigned as the interest of the land, i.e. the 'cunal' of a 'bo-aire,' i.e. the cow.

There is double the pledge of an 'aire forgaill' from a king, and it is on behalf of his co-grades he gave that, i.e. with a 'cunal' which has been assigned as interest of his land to him, i.e. the cow and its interests at the end of period of repayment and the natural stay of the 'sed'; its severity is, double his possession for *ever*, from an 'an-fine'; but its leniency is double for him for the time *it has been away* from him; and that is its severity to a 'fine'; its leniency, however, is double for him during the time it has been detained from him after arrival. While his land is detained from him after arrival, there is double for him *during an equal term*, whether the time be long or short since the pledge was given; and the severity towards a 'fine' is the same as the leniency towards an 'an-fine.'

Valuable, i.e. a brooch. A 'dairt,' i.e. it is for the 'geil-fine' and the natural base-tenant in this case. With a 'cunal' of five cows, i.e. five cows from him if the pledge lapse, i.e. immediately at the end of the 'dithim'-period of repayment.

HEPTADS

[XXXVII.] Ατατ ρεττ ngealla la feine ata hannrom, dobeir conð caça fine tap cenð a fine, ap ni mor aiyulliuð a tophai fpu plan na romaine : ficell, fiacail gnaei, abnat bleið-mil, eirreeta tircena, ap-cu a n-inði, eið no ðaim na ðaimet pipyu na peðna foraið, pet gaitte, tiri n-andomain, ni for a tuitt cet-dilri ;— ap na con ðlegat plan na romaine aët diabul aëtgena a muin caçae.

Seet ngealla .i. atate pett ngealla ð'a n-aipnerenn in penetuy, aça hannram dobeir caç coðnaç biy do fineaipe tap cenð a fine. Ni mor aiyulliuð .i. uair noça mor in tophu epaluaroten : n-a fuillem. Fpi plan .i. fpu ic lamto n-eneclannu. Na romaine .i. ip mo na diablat. Ficell .i. ap a hecaphaige. Fiacaill gnaei .i. fiacail in mil moir. Abnat bleiðmil .i. in t-abnat biy ipin bleiðmil, ap a hecaphaige. Eirreeta .i. na heirreeta becca tinotcetlaitei aq neot .i. coin 7 cat becc, no co ngabait gnimrat. Ap-cu .i. in cu biy ap in apac, na po hinoleð pe tophu .i. no gu ngabato gnimrat. Na ðaimet pipyu .i. na heic no na ðaim na ðamano fpi opra, ap na hecamb, na tap na hecamb. Na peona .i. na im peoain ap na ðamaib.

Set gaitte .i. caç uair na fitir in ti tap a tuaro cenn, 7 po fitir in ti tucc, ip ann ata diablat : n-a fuillem .i. man fitir in ti ð'a tucað [in pet gaiti a ngeall ciir ba pet gaiti, J'], ip eneclann do 7 let-gabal diabulca, 7 aëtgin gill inie pe pe ngeallta ; 7 dia tuitt an geall aëtgina, tuitt an geall diabulca ; no dono, cin co tuitt an geall aëtgina, co inato vilir an geall diabulcað ; [7 mat vilir in gell, co mat vilir in diablat ; 7 ða fuarluictur an gell, ip fuarluictu do'n diablat, J'.]

[xxxvii.] There are with the Feine seven pledges HEPTADS.
 which are difficult, which the head of every family gives for his family, because there is no great merit of their profit towards whole nor double: a chess-board; tooth of a whale; the eyebrow of a whale; early playthings; an unset chain-hound; horses or oxen which permit not men nor carriages upon them; a stolen article; unprofitable land; an article the first right to which has expired, because they are not entitled to 'slán' nor to 'somaine,' except to double restitution for each.

Seven pledges, i.e. there are seven pledges mentioned in the brehon law which are difficult, which every chief who is of the tribe gives for his tribe. No great merit, i.e. because the profit is not great which is assigned as their interest. For whole, i.e. in paying full honour-price. Nor double, i.e. greater than the double. A chess-board, i.e. because of its unprofitableness. A beautiful tooth, i.e. the tooth of a whale. An eyebrow of whale, i.e. the eyebrow of a whale, because of its unprofitableness. Child's toys, i.e. the little toys which are his first playthings, i.e. dogs and little cats, until they are capable of action. A chained hound, i.e. the hound which is kept tied, which has not been set to any profitable purpose, i.e. until it comes to be capable of action. Which permit not men, i.e. the horses, or oxen which do not permit men on them—on the horses, or across the horses. Nor carriages upon them, i.e. nor as a load on the oxen.

A stolen article, i.e. every time that the person for whom it is given does not know *that it is stolen*, and the man who gave it did know, it is then there is double as its interest; i.e. if the person to whom it was given did not know that it was a stolen article, there is honour-price paid to him, and double half-seizure, and compensation of a sufficient pledge for the remainder of the pledge-period; and should the pledge of compensation become forfeited, the pledge of the double becomes forfeit too; or else, even though the pledge of compensation does not fall, the pledge of double is forfeited; [and if the pledge is forfeited, the double should be forfeited; if the pledge is redeemed, the double is redeemed].

* Cf. O'Dav., p. 82, sub 'ceacht,' in t-circna, &c.; for the quotation, see SM. iv. 123, 27.

HEPTADS. Τῆν η-ανθομαῖν .ι. κυρταῖς 7 περικοπῶν. Ἐστ-οὐλρι .ι. πὶ
 φορ α τειτενν α οὐλρι το νεοῦ ἀρ οτυρ .ι. πετ ονα πο αἶθε ηε, 7 τuc in
 τι ἔ-α ποῖβ ηε α ηγίλλ ἀρ ρυλλεμ. Σταν η α ρομαῖνε .ι. uair noça
 olegait ρλαν ροιαινε ρυλλεμα leo. Α μυν cαt αε .ι. αἶτ αἶτην
 co η-α διαβλαo ι μυν γαc αε οῖb.

[xxxviii.] Ἄτατ πεcτ ταcαpτα ταcιυρ βpεῖτεμ,
 na ραιυθεν λογ εἰνεc, na βειρ ἀρ α βpεῖτεμnyρ :
 ταcηα im α pειρ conito η-αcοδυρ, cuinge epδuοe,
 cornum α βpεῖτε ο ηω-ρη-uca, ταcηα la θεopαo Θε,
 ταcηα im λεαρ mna nao eta upλaβpα. ταcηα la pεap
 nao aῖpδip α λεapγ α η-αῖpεcτ, ταcηα la λεaτ-apo
 η-αe.

Σεcτ ταcαpτα .ι. ατατ πεcτ η-epηαιλε um α ταcηαno in βpεῖτεμ,
 7 noça η-ειcιpυιtoιbenn λογeῖcτα εἰνεc uime. Na βειρ ἀρ α βpεῖte-
 emnyρ .ι. ἀρ α oλλamnyρ α noenam. Ταcηα im α pειρ .ι. ταcηαo
 co η-ειmῑumγicε na pειcεmain cιaῑtain im α pειρ .ι. ο cιucpαιc α
 pειρ α uppuygill, zu cιpαt α pειρ α lan-puygill. Cuinge epδuοe .ι.
 cuingῑ pε puyin no ιp epδaοaῑ uαo o'a βpεῖt .ι. po aicneo poyῑcε no
 uoyῑcε .ι. α cεpba o'o'n ταcηαo, cu po ταcηαo; ἀρ ιp aῖpuyum το in
 βpεῖτεmnyρ iayum, no co cοpμαγῑ pα γεall, co ποῖb aῖle dec .ι. co po
 cuimpe aoi cαῑc .ι. epδuο becca bῑoε φορ pειcεmnyib. Cornum α
 βpεῖte .ι. α βpεaτ oο cornum oο ο βειuyρ ηι .ι. ο λap pῑp βpεci, noça
 noῖ[γeῑc] oο γaβaῖl uimpi. Ταcηα la θεopαo Θε .ι. λαιpῑn
 ci bῑp zu pαt Θε .ι. um pεpcaῖb oο oenam. Ταcηα um λεap mna
 nao eta upλaβpα .ι. ἀρ α hanbuinne .ι. na pεccanῑ upλaβpα oο
 oenum .ι. na puaῖp aep oala. Ταcηα la pεap nao aῖpδip α
 λεap .ι. ταcηα λαιpῑn pεap nao aῖpδepcnaγeenn α λεap uoδein ιpῑn
 aῖpεcτ .ι. pεp maῑ[b]-beil cῑaῑt ι η-α ἔapc. Ταcηα la λεaτ-apo
 η-αe .ι. maῑp aen pε hameoῖaῑc ι η-αγap ooluῑς .ι. ταcηα λαιpῑn ci ιp
 λεaτ-apo bῑp umun aε, umun canngin .ι. ταcηα λαιpῑn ipel ι η-αγap in
 uapal.

Unprofitable^a land, i.e. marshes and swamps. The first right HEPTADS.
 i.e. an article to which a person has lost his original claims, i.e. it is an article
 given in loan or in charge, and he who held it gave it in pledge on interest.
 Safety nor profit, i.e. because they are not entitled to full additional profits.
 For each, i.e. but restitution with its double for each of them.

[xxxviii.] There are seven pleadings that a brehon pleads, which do not curtail honour-price, which do not take him out of his brehonship: pleading for his adjudication to be binding; to demand deficiency; to defend his decision, when he has given it; to plead for a pilgrim of God; to plead for the good of a woman who is incapable of speaking; to plead for a man who cannot speak for his own benefit in court; to plead in support of an unequal cause.

There are seven pleadings, i.e. there are seven things for which the brehon pleads, and which do not deprive him of the price of his honour. Out of his brehonship, i.e. from exercising his *privilege* as 'ollam.' To plead for his adjudication, i.e. to-plead that the suitors be willing to abide by his decision, i.e. that when they have come to abide by his initial decision^b, that they *also* abide by his full decision. To demand deficiency, i.e. to demand time to make up what he is deficient of for his decision, i.e. according to the brightness, or darkness of its nature, until what the pleading is deficient of is pleaded; the judge may stay *his decision* until it increases under pledge to a twelfth; i.e. till it binds the case of each, .i. small defects which are upon suitors. To defend his decision, i.e. to defend his decision when once he has delivered it, i.e. when it is a just decision, it is not lawful to impugn it. To plead for a pilgrim of God, i.e. for the person who is endowed with the grace of God, i.e. for the performance of miracles. To plead for a woman who cannot speak, i.e. because of her debility, i.e. who cannot make a speech, i.e. who has not found an advocate. To plead for a man who cannot speak for his own benefit, i.e. to plead for the man who cannot speak for his own benefit in the court, i.e. a dead-mouthed, inefficient, silent man. To plead in support of an unlawful cause, i.e. along with an ignorant man against a learned man, i.e. to plead for the man who is unequal in the cause, or the case, i.e. to plead in support of the low against the high.

^a The word is so glossed in O'Dav.. p. 53; 'andomuin,' .i. feran anethaim, land in which are deep marshes, &c.; cf. *etáim* SM. iv. 94, 22, 'rich (grass)'; 96, 5; 80, 4; 84, 10.

^b i.e. "his opinion as to the particular lines upon which the prosecution of the suit should be conducted and as to the amount of pledges to be given."—Curry.

HEPTADS.

[XXXIX.] Алтат ретт н-атгабала габар ла феие,
 на кон тоибгет лера, циа ро наратер, циа ро гайбтар,
 ноэ ир ин ти но до гайд арнен риаэ : н-а нгабайл :
 атгабул айраэ лайр-и мби айтэс порта, атгабайл атагар
 : райсе неимед ир кои-и ди-а дитин, атгабайл порнеасар
 пор рот иар н-а имкомур, атгабайл гайбир маэ ар
 атайр, атгабайл гайбтар тар нор ериэи но кана,
 атгабайл каца неиме цейн троркар цейн тайрелбар,
 атгабайл неимед цетра ата урцуилли а н-атгабайл,
 рогра н-ететта.

Сеет н-атгабала, на кон тоибгет лера .и. ноэа тоибгетт лер
 до неот а нгабайл. Циа ро наратер .и. циа понайртер иат ар анато
 ар ретт : лайи дитайс .и. куи реот 7 аттар фунн уиле 'ран атгабайл
 берар : райсе уарал неимид, куи реот нама анн-рва. Циа ро
 гайбтар .и. амаэ иатт роетойн. Ноэ ир ин ти но догаиб .и.
 реици но иннрайгим конто е ин ти гайбер иатт куи реи : н-а нгабайл.
 Атгабайл айраэ .и. ан атгабайл ро габар до'н айтэс порта, еро бер
 вэд ди : лобар 7 : корраиб риаэ, ни хиттар ни рур аэт берт айтгин.

Атгабайл габар до'н айрус оэ а мби айтэс порта ди-а поритин,
 куи реот 7 да ериан до'н цинд, ма ро ритин айтэс порта аити
 рим ; 7 мунна фунна, ро бур план.

Дане ди-неимед[о] бите до рине ин риз, со нгаба ин риз а
 цин мблеогам паир до иэ, 7 но габар ром порпу ин атгабайл до
 габайл [ум цинуг ин риз, J¹] ; 7 ни олегар атгабайл ин[фуг оэ а
 мбир на хайи[с] рин до габайл.

[xxxix.] There are with the Feine seven distrains HEPTADS.
 by which no advantage is levied, though they are bound, though they are taken; and wherein the person who takes them pays fine for taking them: the distress of an 'aire' who has an 'aithech fortha,' *a tenant who pays all his liabilities*; a distress which is seized in the green of a 'nemed'-person, who was bound to protect it; a distress found upon the road after inability; a distress made by a son upon his father; a distress which is made in spite of *an offer according to the custom or rule of the territory*; the distress of every 'nemed,' without fasting, without exhibition; the distress of a 'nemed' beast which is prohibited from being seized, an illegal challenge.

Seven distrains by which no advantage is levied, i.e. it does not levy advantage for a person to take them. Though they are bound, i.e. though they are bound upon a stay 'ar-fot,' *of length*, in the hand of the debtor, i.e. there are five 'seds' together with restoration *of the distress* in all these cases. And the distress which is taken into the green of a noble 'nemed,' five 'seds' only are the *damages* in that case. Though they are taken, i.e. though they are taken away forthwith. And in which cases it is the person that takes, i.e. I maintain or advance that it is the person that takes them who pays fines for taking them. The distress of an 'aire,' i.e. the distress which is made upon the 'aithech fortha,' whatever part of it is lost in 'lobad'-forfeiture, or to pay the original debts, there is nothing paid to him but fair compensation.

When a distress is taken from the 'aire' who has an 'aithech fortha' to relieve him, there are five 'seds' and two-thirds to the chief, when *the distrainer* knew that *the 'aire'* had an 'aithech fortha;' and if he does not know it, he is exempt.

These are non-'nemed' persons of the tribe of the king, till the king takes upon himself to pay all their kinsman-liabilities; and he binds them to take up all distrains for the king's liabilities; and it is not lawful to distrain the king who has such 'aithech'-*tenants*

[illegible]

A distress which is taken in the green of a 'nemed,' HEPTADS.
 i.e. the distress which is sought to be made in the green of a 'nemed,' contrary to his protection, i.e. in the green of a person of septenary grade, i.e. a person who has the right to protect it, i.e. five 'seds' to the owner of the green, and five 'seds' to the owner of the distress; or, five 'seds' to the two of them, a third of these to the owner of the distress, and two-thirds to the owner of the green. A distress which is found on a road, i.e. the distress which is paid for on the road of its stay in the hands of the owner, after another person has failed to make good its caption at first; there is debt for illegality of distraint due by each of them in this case; or, that there be but one debt of illegality of both together. A distress which a son takes from the father, when no one else has or has not the right to do so; i.e. the father is an exception, *it being forbidden* to the son to levy a distraint on him, unless the son is maintaining the father, until what he is entitled to is given him, because he has the maintenance in his own hands. In spite of an offer according to the custom and rule of the territory, i.e. a distress which is taken after an offer in accordance with the custom or rule which holds in a territory, i.e. the 'eric' of 'seizure beyond right' is paid for it. Without fasting, and without declaration, i.e. to take a distress from the 'nemed' of the chieftain grade, without fasting first and without declaration afterwards for the three days of grace, i.e. there is debt of illegal distraint paid for it; for in the case of a church there is a forfeit to it out of every *such* distraint, to the extent of ten cows or ten 'seds'; or half of every distraint to the laity, to the extent of five cows or five 'seds'; and though the *distraint* reached to twenty times seven 'cumals,' it goes not beyond that amount. The distraint of a 'nemed' beast, i.e. such of them as are prohibited to be seized in distraint. An illegal challenge, i.e. the illegal combat, i.e. a combat in spite of *offer* of right, i.e. to raise a spear; five 'seds' are paid for this, i.e. he could recover his debt by another mode; and the other man did not rise up against him; or though he did, if it was for dread of being killed he arose, there are five 'seds' paid to him; if they mutually arose to the battle, their two illegalities are to be set over against each other.

[XL.] There are seven distraints which are taken with the Feine, which do not levy utility to whoever makes them; that is, he who takes them, pays the fines for taking them: a distraint that is taken without fasting, without declaration; distraint of a noble 'nemed'; a distraint between two solemnities; a distraint upon noble days; a distraint despite exemption; a distraint despite the protection of any person who is capable of giving sanctuary; a distraint despite of right, in re-seizure,—for this is re-seizure of every distraint with the Feine, *in case of* a debt where judgment has been given, if payment has been made, to carry it off again.

HEPTADA. Seet n-atgabala .i. atate pett n-atgabala gabur, o'a n-airneronni in peinetur, 7 nota toibgenn ler do neot a ngabail .i. cuic peoit 7 a attur punn uile.

If eo ata ifin oliged ro, net oc teitod nra fmaettab Cana, no nra oliged Cornu fme, no imteet ne gait; 7 if plan carra na imairge do parca co tapurtan oligi oib. Anail oib-ro if anparca dogner; anail aile, if co pagbat in lan olegan oib.

Cio be no dogaba .i. cio be gabur iatt. Sed if in ti no dogaid .i. peidm no inoraigm, conio he in ti no gaburtan iatt icarr. Cin tiorca cin tairpeldu .i. atgabail gabur can tiorcao pocetoin, 7 can tairpeldu ian-dain, in tpeiri imdeimnigt .i. uair biað vilri caea atgabala do'n eclair; n-inoligi n-atgabala nra n-apao 7 nra tiorca, cu nra veid mbu no veid peotu, no lette caea atgabala do tuait, cu nra cuic bu no cuic peottu. Uaral neimio .i. atgabail neimio uarail dia domnais .i. beran cuic peoit nama ann-ribe. Itir da pollemuin .i. itir da Cairc ne itir da Hoolance. I n-uaral laiti .i. atgabail hi laite uaral Cairc no Hoolance bodein. Tar turbuio .i. atgabail tar pir na turbaða .i. galur; cuic peoit mo 7 attur. Tar turcugao .i. atgabail tar paepam cae duine if cuimged paepam do gabail uirne .i. tar paepam no tar turcugao uarail por a merhuib fein, 7 cenmoa epceptaioe oib-ribe .i. tar cpo no tar gabail tpe. Tar cept .i. atgabail gabur tar taircjin cipe. U porngabail .i. pir-gabail uimri gu hinoligtet .i. eipic poxail tar cept ann .i. if inoligtet dia rucaro bnet. Noe if i a porngabail .i. peidm no inoraigm conio he pir-gabail uimur atgabail cu hinoligtet do fein in peinetur in cin um a rucaro amac hi, ma dia noearb-vilanteir in cin rin vi, do fein in brenteman, emarluad atepnang cinar aile uirne. Cin dia ruicteir a bnet .i. um a rucaro bnet. Dia no toepilanteir .i. dia noilanteir vi in cin rin, if inoligtet a imluad rruir in cinarò apuoirið, 7 biað fiað por do nimet por in ti dogne, 7 cuic peoit.

Seven distraints, i.e. there are seven distraints which are taken, of which the brehon law makes mention, and it does not levy utility for a person to take them, i.e. there are five 'seds' paid, and restoration in all these cases. HEPTADS.

What is in this law is, that a person absconds from the 'smacht'-fines of 'Cain-law' or from the responsibilities of 'Corus Fíne' law, or runs away for theft; and it is safe to detain the wagons^a of the emigrating party until the liability be discharged by them. In some cases of these the *articles* are detained for good; in others it is only until they get in full what is due of them.

Whoever takes them, i.e. what person soever takes them. That is, he who takes them, i.e. I assert or advance, that it is the person who took them that pays. Without fasting, without declaration, i.e. a distress which is taken without fasting first, and without declaring afterwards, for the three days' grace, i.e. for there would be a forfeiture of every distraint to the church in cases of illegal distraint before 'apad'-notice and before fasting, till it reaches ten cows or ten 'seds'; or half of every distraint to the laity, to the extent of five cows or five 'seds.' Of a noble 'nemad,' i.e. the distraint of a noble 'nemed,' upon Sunday, i.e. there are five 'seds' only taken in this case. Between two solemnities, i.e. between the two Easters; or between the two Christmasses. Upon a noble day, i.e. a distraint which is taken on the high day of Easter, or on Christmas day. Despite exemption, i.e. though there was knowledge of the exemption, i.e. disease; five 'seds' are paid for it, and the *distress* restored. Despite protection, i.e. a distress despite of the protection of every one who is qualified to take it under his protection, i.e. despite the protection or sanctuary of a noble over his own dependants, and except the exceptions of these, i.e. over a pen, or over an angle^b of country. Despite of right, i.e. a distress which is taken in spite of the proffer of right. In re-seizure,^c i.e. a true distraint made for it illegally, i.e. there is 'eric' for carrying off despite of right in the case, i.e. it is illegal if judgment has been given. For this is re-seizure, i.e. I assert or advance that the true illegal distraint of the distress, according to the brehon law is, in the case where the debt for which it has been taken away has been certainly paid^d according to the judge, to charge another debt on it again. A debt upon which its judgment has been given, i.e. upon which judgment has been given. If payment has been made, i.e. if one has paid that debt, it is illegal to make a distraint for the debt again, and upon the person who does so there shall be fine according to the extent he carries it out, and five 'seds.'

^a Curry renders: "it is safe for a friend to detain the cattle."

^b Cf. I. 98, 20.

^c Cf. O'Dav., p. 90, 'forngaball,' 'after the release of a pledge (or payment of a debt), to demand another'; cf. SM. I. 76, 23; II. 220, 14.

^d For *oīlanteṛ*, cf. SM. I. 94, 5, *oīlataṛ .i. iaraṛ .i. no seṛb-oīlao*; 10, 1; 90, 8, *oīa noṛplanteṛ*.

HEPTADS. [XLI.] Աստ բէ՛ւ նոյնո՛ւ ցեղա՛ս ատա՛ս արշաւա՛նս ։
 Եւ Եւրոպա՛ն ։ զոր արքայն՝ Եւրոպա՛ն, արքայն, Եւրոպա՛ն,
 Եւրոպա՛ն Եւրոպա՛ն, Եւրոպա՛ն Եւրոպա՛ն, Եւրոպա՛ն Եւրոպա՛ն,
 Եւրոպա՛ն Եւրոպա՛ն.

Seet neimio cetrá .i. atait seet neimio cetrá o'a n-aiherenn
in peimeður, 7 ip upúillte a ngabail; n-atgabail. Huíteð ian touu
.i. in lúðac ian roað a lais eirí a tai. Craibéð .i. in bo blegar
fyrir craoib no croðao fua .i. ian mbréit a lais pocetoir. Uairneð
.i. in bo blegar fyrir uairtan .i. fyrir falann, no fyrir mbalgam. Do
blegar fyr rit .i. fyr seir na mna, no fyrir joinn mbicc. Do co
ngalur .i. do beir uirre. Do cipp flata no eclara .i. bo bir ac
imfulang a cira vo flait no vo eclair .i. bo meit. Do bnot-cain .i.
bo bir ac bnuet meit ip cain vo lofand 7 o'elurand .i. bo bir ac fneral
vime galair.

[illegible]

[XLI.] There are seven 'nemed'-beasts which are HEPTADS.
 prohibited in distraint: a milch cow immediately
 after calving; a 'craibech'; an 'uairtnech'; a cow
 which is milked for a repast; a diseased cow; a
 chief's-rent cow or a church-rent cow; a cow for fine
 boiling.

Seven 'nemed'-beasts, i.e. there are seven privileged beasts of which the brehon law makes mention, and it is prohibited to take them in a distress. A milch cow immediately after calving,^a i.e. the milch cow, suddenly after dropping her calf in birth. A 'craibech' ['brancher'], i.e. the cow which is milked with the branch ['craob'] that is shaken at her, i.e. immediately after bringing forth her calf. An 'uairtnech'^b i.e. the cow which is milked with the 'uarta', i.e. the salt, or with the sup. A cow which is milked for a repast, i.e. a cow which is milked for the repast of the woman, or for the small share. A diseased cow, i.e. *disease* being on her. A chief's-rent, or church-rent cow, i.e. a cow which pays the rent to the chief, or to the church, i.e. a fat cow. A cow for fine boiling, i.e. a cow whose milk is used for boiling the finest of herbs, and prescriptions, i.e. which supplies a sick person.

• [XLII.] There are seven distraints which are seized with the Feine, though it be upon an emigration, and they unyoke his carts, though it is customary for emigration to be a protection from distraint: the distraint of a fugitive from the law of the tribe; the distraint of a deserter who is flying from his family; the distraint of a 'fuidir'-tenant who is absconding from his chieftain; the distraint of a woman who is flying from the law of marriage-connexion; the distraint of an exile who is outside the territory; the distraint of a man who is flying over the border; the distraint of a man with whom

^a Cf. O'Dav., p. 119, *sub* 'toudh,' "ader naithech iar toudh co iar nomaidhe."

^b Cf. SM. II. 366, 8 and note *in loco*.

HEPTADS. τυροισγνι νειμιθ πορ α ινθιλε, ατgabail πρ pocoiϙe
αιρι ρυαναθ, ατgabail πρ pocoiϙe ρετ oen na comaitēc
ναθ οδυρ το, ναθ ρο γαιθ α mamuib τετταιθ, νι θλιγ
α θιλρι co ρορρεμθε cαc, ροιγθ ι ριμ ιαριμ.

Seet n-ατgabail α .ι. ατατ ρεet n-ατgabail gabup o'a n-αιρνεοenn
in ρειρεcυρ gabup cto ιατ-ρθε πορ ιμινγi ber in τι o'a ngabup, cia
mυo he in ιαcctnυγac. Noē ρcuiρio α cαρρυ .ι. noē ρeictm no
ινοραιγim cu ρcuiρenn cαρρυ na himinγi ειρeicc. Ιρ τυρρτυγac .ι.
ρeictm no ιnnραιγim in γnat ιρ τυρβαθ το cαē ατgabail αιλε ιμινγi
cinnmotac ρo. Ατgabail ρoenle o aig .ι. uair ιρ πορ elo ταρραιγτερ,
7 νι ρuil ροιμρ αιγi α cρiē, ιρ αιρe ιρ ρlan ατgabail το gabail πορ
conair. O lo o uig .ι. ατgabail το'n elocac elap ρe noligco a ριne .ι. α
ραρταθ, no γυ ρaccba in lan olegap oe. Ρui o i ρ .ι. ατgabail gabup το'n
oacp-ρui o i ρ uair, elap ap a ρlan ρia noligco a ρlata .ι. acē ma'p
oacp-ρui o i ρ he, ιρ i ατgabail gabup oe, α ραρτα uile; μαρa ρui o i ρ .ι.
ρacp-ρui o i ρ ucu ρεt he, ιρ i ατgabail gabup oe, α ραρταθ no γo ρaccbu
lan in ιuupcair. Mna .ι. ατgabail το'n mnai elop a ρiagail in
lanumnaip .ι. ιρ i ατgabail gabup o i α ραρταθ uile no γυ ρagbu lan in
ιupcair. Am bui α neē tair .ι. ατgabail gabup το'n ambanaoac an-
eacē tair .ι. in oeorac; ιρ i ατgabail gabup, α ραρτα uile, no γυ ρagbu
in olegap oe. Ρiρ ap lai oap cρiē .ι. bιpaz elo tap in cρiē. Ρiρ
lai p-i ρui pccap ρεt τυροισγνι .ι. ατgabail gabup το'n πρ ac α
n-αιργicēp πορ α ινθιλε, onγumipcap πορ in νειμιθ ιρ α ρεt he .ι. ρεt ona
no αιtne, 7 ρo ρeac in τι o i-a τυγac he; 7 ιρ i ατgabail gabup oe, α
ραρταθ no γυ ρagbu in ni olegap oe .ι. cεpnamup ρiāc. Set τυροισγνι
.ι. ρεt γaito aice, 7 ni he ρeim tallupcap .ι. in ρεt im α tuca. Ρiρ
pocoiϙe ai ρe ρυαναθ .ι. ατgabail το'n πρ ρozlap in t-eipn oacēp
in ρo-ρeinne ιcιp nae tonua μαρa 7 cιp .ι. cin ρeimiθ, cin upiapaēc 7 cin
aiρilluō ρneēcap. Set oen na comaitēc .ι. ατgabail gabup το'n

is found the stolen beast of a 'nemed' along with his own cattle; the distraint of a man who carries off an 'aire ruanad'; the distraint of a man who carries off the beast of one of the co-tenants, who did not permit it to him, *and* which he did not take out of lawful property;—he is not entitled to its ownership until everybody refuses it; it comes to him thereafter.

Seven distraints, i.e. there are mentioned in the brehon law seven distraints which are seized even though the person from whom they are taken is in the act of emigrating, though it might be wondered at. They unyoke the carts, i.e. I assert or I advance that this unyokes the carts of the emigration. Protection, i.e. I assert or I advance the custom that emigration is an exemption in every other case of distraint except these. The distraint of a fugitive, i.e. because it is in his flight he is caught; and he has no residence in the country, it is therefore that it is safe to arrest him on the path. Of a deserter, i.e. to arrest the deserter who is fleeing from the law of his family, i.e. to detain him until what he owes is obtained in full from him. Of a 'fuidir'-tenant, i.e. a distraint that is made upon the base-'fuidir' who is fleeing from his lord, not paying him his right of lordship, i.e. provided he be a base-'fuidir,' the distraint which is made upon him is to detain him altogether; if he be a free-'fuidir,' with choice of 'seds,' the distraint which is made upon him, is to detain him until the full *settlement* of separation is obtained. Of a woman, i.e. distraint of the woman who is fleeing from the rule of cohabitation, i.e. the distraint which is made upon her is to detain her altogether until the full *settlement* of separation is obtained. Of an exile abroad, i.e. a distraint which is made upon the exile who is abroad, i.e. the 'deorad'; the distraint which is made upon him, is to detain him altogether until what is due of him is obtained. Of a man who is flying over the border, i.e. who is eloping over the border. Of a man with whom is found a stolen beast, i.e. a distraint which is made on the man with whom is found a beast among his cattle; one which he stole from the 'nemed' whose property it is, i.e. an object of loan, or on deposit; and the man to whom it was given sold it; and the distraint which is made upon him is, to detain him until what is due of him is obtained, i.e. an equivalent of the debt. A stolen beast, i.e. he has a stolen valuable, and it is not himself that took it, i.e. the valuable for which it was given. Of a man who carries off an 'aire ruanad,' [v. LIV.] i.e. the distraint of the man who carries off the load which the gallant champion brings from between nine waves of the sea and the land, i.e. without refusal or consent, and without merit of family.^b The valuable of one of the co-tenants, i.e. a distress which is seized from the man who

^a Cf. O'Dav., p. 119, 'turorgain, .i. gait, quoting this gloss.

^b Of SM. III. 488, 12; the whole gloss will be better understood from III. 422, 424, where is stated the case of the owner refusing to go for his valuables himself, but permitting any other person to adventure himself in the hope of gaining the derelict objects.

carries off the property of one of the co-tenants, and it was not given^a to him by HEPTADS. consent, but in theft *he took it himself*; and the distraint which is made upon it is, to detain him until the full value of the theft is obtained; i.e. it is himself that steals, and there is no need to give 'apad'-notice in these cases, for these two valuables *in his hands are merely products*^b of theft. Which he did not receive out of lawful property, i.e. he does not receive the property, or the hold which he is entitled to receive out of it, i.e. his proper share; and the distraint which is made upon him is, the restitution of the whole property until his proper share is obtained, i.e. the whole property is first sequestered. He is not entitled to its ownership, i.e. he is not entitled to its entire possession, until he whose property it is has refused it, i.e. until there be refusal and consent and family acquiescence. It comes to him thereafter, i.e. the entire ownership accrues to him afterwards, when this is the case.

[XLIII.] There are seven rights with the Feine that are not recovered by distraint: a thing given away in the law of matrimony; a thing which a person sells; a thing which is given as a reward to a poet, or which is given for *the good of* a soul; cattle which are found upon the land of a king; a thing which is forgiven in equal-right; the wages of a reliquary; the pay of every artizan who earns pay; the relieving wages of a lord, which he grants to an indigent person.

Seven rights, i.e. there are seven things the rights of which are permanently given away by a person; and he does not recover them by taking a distress for them, when he has thus given them away.

Though a person seize a distress in these following cases, he does not the more effect the turning of them back: and there is full debt of illegal distraint in the case, according to the nature of his knowledge or ignorance.

A thing which one sells, i.e. because what a man sells is no longer his. Given as reward to a poet, i.e. for a measured composition, i.e. the thing which is given to the lawful poet as his reward. For a soul, i.e. for God. Cattle which are found upon the land of a king, i.e. the cattle which are found upon the king's land the day he assumes sovereignty; such as Tir Mugain in Eile for the King of Cashel; or Adamar's road in Ui Chonaill Gabra for the comarba of Lisn.ore, in the same way [SM. iv. 6, note].

^a For the word *ciscid*, cf. SM. III. 202, 18; 208, 23; 296, 13; 458, 15; cf. *resail*, III. 251, 13. For the word it glosses, *odur*, cf. O'Dav. 108, where the quotation given is from SM. IV. 36, 25.

^b As to *puippuu*, cf. SM. I. 168, 15; 170, 33; 210, 8; 186, 2; II. 44; 198¹ III. 170; 182; 190; 208; 302.

HEPTADA. Cumu he no-olirtea do peir na rean anall, a olir do ruz Cairil cae neic dogebur ar Riat-Mumuin in la dogebur ruz, no dogner, uair ruz Cairil no manbrat.

Roc n-Abamair i n-lb Conail Gabra .i. peir no bui air-ribe, 7 Moctar no cuir ar h, cumu he loz dogbreta do ar a cuir ar, cae ni dogebur comairbu Moctar air in la dogebur apdane a olir do, no cumu dogner.

Ni maiccear hi coibnir .i. do comairbu .i. do maiccear ar bennactain .i. ni maiccear i cobinncear. Tuille moinir .i. loz ar comairce do'n minn .i. mteuillit na minna bitt for arcear .i. do dectaruib 7 prumittib 7 almparuib. Duilgine cae aer a uanu .i. in uil cinntec dogbar do'n ci ac a noentair in oan .i. loz in oan. Adroille duilgine .i. do neoc no arileuiger in oan do denam. Turpocruic flata .i. ci deac in flait for doma de, ni ruz a aerad .i. a olir ar reit mbiauib cu n-ec na flata, 7 su tabairt reit turclairi; no ar ci biauib cu n-ec na flata cin tabairt reit turclairi .i. in cneic toir[ic]neic dogbar in flait, cuirer ruzin ci ir doim .i. doim in ci gaiber in rat, 7 roim in ci o ngabur.

[XLIV.] Atair reit foruir la Feine ar-a-cuille coir n-atgabala conio i urguiruib atgabala : a n-ain i teit mbriugud, ain i teit tadut na con daim ceit na olige do duine, teit pinbile, teit deorair de, teit ruz, catuir uaral nemio, teit bir far.

Ota ruziu olige cae foruir n-atgabala di-a raice roderin.

Seit foruir .i. atair reit foruir d'a n-airuicenn in reitcear, 7 ir uruillit atgabail do bneit moitib. Conio [o] urguiruib .i. conio do na neitib ir mo no urguiruib olige, atgabail do bneit moitib. I teit mbriugud .i. imain na atgabala i teit in briugud,

For this was the right of the King of Cashel according to the HEPTADS. —
 ancients of yore, that whatever was found upon Fiad Mumhan* on the day of his inauguration became his of right; or, at all times, for they had killed a King of Cashel.

The road of Adamar, in Ui Chonaill Gabra, i.e. it was a monster that was upon this road, and it was Mochuta that drove it thence; and the reward which was given him for expelling it was, that every thing which the 'co-arb' of Mochuta could find upon it the day he assumed the abbotship of Lismore, became his of right; or it was so perpetually.

A thing which is forgiven in equal right, i.e. to co-inhabitants, i.e. it was forgiven for benediction, i.e. a thing which is forgiven in co-brotherhood. The wages of a reliquary, i.e. pay for protection to the relic, i.e. which is earned by the relics that are carried about, i.e. of tithes and first-fruits and alms. The pay of every artizan, i.e. the prescribed pay which is given to every one who performs the art, i.e. the price of the art. Who is entitled to pay, i.e. whoever deserves to perform the art. The relieving wages of a lord, i.e. though the lord himself becomes indigent thereby, he cannot sue for it, i.e. it becomes *the tenant's* right after he has paid seven foods and that the lord dies after having given *the tenant* returnable 'seds'; or, when he has paid three foods, and the lord dies without having given returnable 'seds,' i.e. the relieving wages which the lord gives in assisting the indigent person, i.e. the person who receives the stock is indigent, and the person from whom it is received is rich.

[XLIV.] There are with the Feine seven houses, which are prohibited by the law of distraint, so that they are amongst prohibitions of distraint: to drive *cattle* into the house of a 'brewy'-farmer; to drive them into the house of a thief who yields not justice nor law to any person; the house of a satirist; the house of a pilgrim of God; the house of a king; the dwelling of a noble 'nemed'; a house which is empty.

From this out, every one is entitled to turn his own green into a distraint pound.

Seven houses, i.e. there are seven houses of which the law makes mention, and it is prohibited to carry a distress into them. Prohibitions of distraint, i.e. so that it is among the things most prohibited by law, to bring a distress into them. Into the house of a brewy, i.e. to drive the distress into the house of the farmer, if he should have his company and his visitors, i.e. five

* Fithmoone, near Thurles.

HEPTAPTR. **ΘΙΑΜΥΣ** α θάμ 7 α θάψαπ .ι. cuic psoit ann do'n bnygato ; vel dicunt alii, cuic psoit ano, 7 α τριαν το brobato, 7 α τα τριαν το bnygato .ι. αρ na tecmato τριου ann ; 7 θα tecma, sineclann το, amail bto papi psoin no-
 paxta. 1 τεε τανυτ .ι. τεε in gaoarō .ι. ιρ do'n τι οι-α ngaiter in atgabail atait na cuic psoit, αρ α bpsit το τις in gaoarō. Cεpτ .ι. um cinoci. **Ολιγε** .ι. um ecinoca. **Τεε** pinoile .ι. τεε in τι πεπαρ o ail .ι. in cainte .ι. το psoin na cuic psoit, 7 α τριαν το pso na hatgabala ; 7 ppepato o'a nemtappaetain psoin, no ιρ ppeapato το neihoeitai το αρ α inoligtige. **Τεε** θεοραιο **De** .ι. αρ na ventap τριου ano. **Τεε** pις .ι. αρ α coitcaino .ι. αρ psoin beop. **Caταιp** u apal nemio .ι. αρ na ventap τριου ano .ι. catap uapal neimeō na heclap. **Τεε** bιp παp .ι. can vaine .ι. na gatur ap, no παp παpαιστεp neē umpi .ι. cuic psoit ino το brobato nama.

Οτα pυιοιυ .ι. οτα na pect ποιηρι, no οτα in πορυ παp α αουρη, ολιγο cat apy oigtet acca α mbeapo atgabail ι n'panti poein.

[XLV.] **Αταιp** pect n-οιρηι α comaitcep, παo con tuillet pmaetα, na pιαα, na αιτgin : ag impoi δι-α eol, ag ppy' no-pcpato α εονο, cetpa hi tellac teetα, ag dopaotap το **Θια**, buipb aninoile ι n-aimpepuib lait, poupt cetpa ac tout, pacbaip ppi peic.

Θεε n-οιρηι .ι. atait pect n-οιρηι, no α pect oirgei ιpυ atēcup ēumato, 7 noα tuillet no noα n-aipeitigter pmaet na meit inoib. **Σμαετα** .ι. na meic. **Πιαα** .ι. in pιαc uine-cate .ι. na vante. **Αιτgin** .ι. peoir no apba .ι. na n-aile. **Ας** ιmφοι δι-α eol .ι. ag impoi ι n-α eol conice in baile ap α tuccat hi tap ainhoein in τι po-n-ucc hi ; 7 puer he αρ α cintoib comaitcepa .ι. α be amail comut. **Ας** ppy' no pcpato α εονο .ι. in ag ppy-α'p hecupcpato α cono .ι. in ag meap iap n-α hecpape 7 iap n-α oirpato, 7 αρ nemcaomactain α mapdca o' ppi bunaro. **Cetpa** hi tellac teetα .ι. na cetpa bepap ιpυ teetugao oigtet, ιp plan doib fogla comaitcepa .ι. θα ec α laim hi τηp contabaptau. **Ας** dopaotap το **Θια** .ι. in ag dobepap το **Θια**.

'seds' for it to the farmer; or, say others, five 'seds' for it, one-third to the debtor, and two-thirds to the farmer, i.e. in order that no fighting should happen there; and if a *disturbance* take place there, there is honour-price *paid* to him, just as if an *attack* had been upon himself. Into the house of a thief, i.e. the house of the thief, i.e. it is to the person from whom the distress is taken the five 'seds' are *due* in this case, for having taken it into the house of the thief. Justice, i.e. in the matter of a definite *amount*. Law, i.e. for what is indefinite. The house of a satirist, i.e. the house of the person who satirizes by word, i.e. the satirist, i.e. the five 'seds' go to himself, and a third to the distrainer, and to answer for their non-appearance; or, it is that he has to answer for non-observance *of law* by reason of his illegality. The house of a pilgrim of God, i.e. in order that no conflict take place therein. The house of a king, i.e. on the score of its being open to all, i.e. because of *the respect due* to himself too. The dwelling of a noble 'nemed,' i.e. in order that no combat be fought in it, i.e. the 'cathair'-fort of a noble 'nemed' of the church. A house which is empty, i.e. without people, i.e. that it be not stolen out of it, or that no one be wronged on account of *the distress*, i.e. five 'seds' in the case to the defendant only.

From that out, i.e. from the seven 'forus'-houses; or from the empty house alone, every one is entitled to have in his own green a legal 'forus'-pound into which he may take a distress.

[xlv.] There are seven trespasses in co-tenancy which deserve not 'smacht'-fines, nor 'fiach'-fines, nor compensation: a cow which returns by its knowledge; a cow which has lost its senses; cattle *brought in while taking* lawful possession; a cow which is given to God; fierce unyoked *animals* in the rutting season; the heap which cattle raise at parturition; *cattle left to be sold*.

Seven trespasses, i.e. there are seven trespasses, or seven trespassers in the common tenancy; and there is not earned or there is not deserved 'smacht'-fine, the sacks, for them. 'Smacht'-fine, i.e. the sacks *of corn*. 'Fiach'-fine, i.e. the fine of man-trespass, i.e. the 'dairt'-heifers. Compensation, i.e. of grass or corn, i.e. of the fencen. A cow which returns by its knowledge, i.e. a cow which returns by her own knowledge to the place from which she has been brought against the wish of the person who had brought her; and he is free of her co-tenancy trespasses, i.e. it is to be the same as a running off. A cow which has lost her senses, i.e. the cow from which her senses have departed, i.e. the mad cow, after having been proclaimed and devoted to destruction, and when the owner is unable to kill her. Cattle in a lawful possession, i.e. the cattle which are brought in *taking* lawful possession; they are safe of co-tenancy trespasses, i.e. two horses in hand into a disputed land. A cow which is given to God, i.e. the cow which is given to God.

If the person to whom it was given is known, he is to pay its trespass ; if he is not known, the *animal* itself must be taken for the *damage*, whether the crime be small or great, i.e. as long as the monk abroad holds it, the church will not pay its crimes of co-tenancy, until it reaches *the church* ; and the man abroad is free of its crimes of co-tenancy, when he drove it to the church ; and if it is any other crime, the *animal* itself shall be delivered up for it.

Fierce unyoked animals in the rutting season, i.e. the fierce *beasts* which have not been yoked for profit, in the proper season that they are in rut or that the desire for copulation is upon them ; for they are safe of their trespasses in co-tenancy during that period, i.e. there is a fixed period allowed for the crimes of the bulling season. The heap which cattle raise in time of parturition, i.e. the heap which the cattle make when ejecting from them at birth that which is in their womb. Left to be sold, i.e. in thy own hands, and it was against thyself it has trespassed, i.e. when the animals are left to be sold *for the damage*, the owner of them is free.

[XLVI.] There are with the Feine seven fences in co-tenancy, of which it is not easy to estimate the damage : a wave-fence ; a strand-fence ; a stream-fence ; a lake-fence ; a 'tor'-fence ; a 'torund'-fence ; a drought-fence.

Seven fences, i.e. there are seven fences of which the brhon law makes mention, in the common tenancy ; and it is not easy in my opinion to determine the payment of their damages, i.e. there is neither restitution nor 'smacht'-fine in these cases, though the neighbours be damaged over such fences, unless they are neglected to be made up after being knocked down ; and there is 'smacht'-fine of half-fence for passing over any of these, when it had been impossible to build them up properly.

Wave-fence, i.e. which is made against the wave of the sea. Strand-fence, i.e. which is made against the strand, i.e. the sand. Stream-fence, i.e. which is made in the stream, i.e. a stream breaks it. Lake-fence, i.e. which is made in the lake, i.e. which the winter lake breaks down. A 'tor'-fence, i.e. sods upon stones. A 'torund'-fence, i.e. stones upon sods, or sods upon a rock. Drought-fence, i.e. a fence which is raised in the drought, and which falls in the wet.

There is 'smacht'-fine of half-fence for every one of these, i.e. for passing over them, when it had been impossible to make them in their proper form.

HEPTADS.

[XLVII.] Óstait fecht mna la faine arda dírlí 1 n a
 fíuítigib, na con dlegar díru na enecclann 1 n-a fíeít,
 ní tuille fíacá na eíruic 1 n-a fíorclaird, cibe do-d-ronu :
 eélaé oíder a corp do caé co ro fíarib genuí; ben
 ar-a-tuairí a fíeít; ben conceíl a fíorcup; ben fíor-
 cupar 1 caéuir, na foccuir co nídíet do fíarí; ben
 ar-a-fuim imuríir do éinó a ceile; ben ar-a-dála
 fíer cuice 1 muine no líge; ben¹ arduíó aíríu De no
 duine 1 fomatu a cuirp; ben dofairget ar decmuic.

Ite fecht mna in-ro, arda tuáluing taburta a corp 1
 fomata lanamnuir, aét na meéat a ngnímu. Ní beíat
 compeíta fíor fíne, naóí tuáluing romaine lanamnuir.

Seéit mna .i. ata fecht mna d'a n-aírneíoenh in fíneéur, 7 ní díler
 m' a fíir innfáige díuír; uair ír fíuítíeíge inolígíó .i. ír amíaro
 nárup, ar ír beí uógníer díob; co na fíaríteí o na mnaib ce
 uóoená[é]. Dírlí na enecclann .i. ar lan ní ír mo na léé.

Mara toéur nemetupícaríeáé uíl acu, no cíó toéur etupí-
 caríeáé muna denann nárí de .i. oc fíaruíb bíóí na mna íó;
 7 bñatíar fíoríacbaó fíoríu, amáíl at íatí mna lír Moír.
 Díá ngnatup íar a loéuíb, beíat a coíbe.

Ila heélaéa, cor inolígíeé, cín bñeítí, ní beíat coíbéí muna
 éírat fíu dígí.

¹ This is the phrase given in O'Dav., p. 8, sub 'fomata', benat gaidhedire
 [?] dé no duine, &c.

[XLVII.] There are with the Feine seven women HEPTADS.
 who are forfeited in their misconduct*; to whom
 neither 'dire' nor honour-price is due in case of their
 being cohabited with unawares; who deserve not fines
 nor 'eric' in case of their being cohabited with by
 violence, whosoever may have done so: an 'echlach'-
 woman who prostitutes her person to every one,
 until she adopts chastity; a woman who perceives
 that she is being cohabited with unawares; a woman
 who conceals that she has been violated; a woman
 who is forced in a town, who does not scream out
 until he has just escaped; a woman who avows that
 she will transgress against her husband; a woman
 who makes an assignation with a man to come unto
 her in bush or bed; a woman who tempts a
 hostage of God or of man with the offer^b of her
 body; a woman who offers on a difficult condition.

These are the seven women to whom it is competent to give their bodies in acceptance^b of cohabitation; provided they do not fail in their domestic duties. They put not their progeny upon the tribe; they cannot *acquire* property by cohabitation.

Seven women, &c., i.e. there are seven women mentioned in the brehon law, whose husbands are not entitled to sue *damages* for their lechery; because it would be an illegal suit^a, i.e. it is as such they are married, for it is their constant practice, so that such women are not distrainable though they so act. Neither 'dire' nor honour-price, i.e. for the full amount nor for half.

If it is inseparable property they have, [and that they make good use of it], or though it is separable property they have, if they do not make good use of it, i.e. the husbands that have these wives; and it is an *ill* word that has been left upon them, such as, they are women of Lismore. If they are married notwithstanding their faults, they take their dowry.

The 'eachlach' women, an unlawful contract, without *ill* word, do not take dowry, unless they come under law.

* In Supp. O'D. renders *frithige*, 'to litigate, sue'; it occurs SM., II., 407, 17, translated 'drawbacks.'

^b Cf. O'Dav., p. 83, fomata .i. faomha, but the quotation is wrongly given.

HEPTADS. Pif. no pifir in pefir tac na mna fo a mbeð tpueta, if aipe na puii ni do uaduib, ce dogne tpuir; no, if a cmoed, 7 tpebuir biy, amail ata urnaioim cin mi-polta.

1 n-a pleit .i. i n-a hezlo. Piaeta .i. enecclann. Epiu .i. coirp-uir. 1 n-a pofepaio .i. i pofuap n-ecne pofpa. Do-o-poa .i. cibe done he. Eclac .i. in eipnet [meipnet?] aipe a coirp can loz. Geny .i. gu pagsu geny cuice iap pennaio 7 iap n-eipic, uair biat enecclann oi ann-tyoe. Den ap-a-tyairi a pleit .i. ben biy i n-urtyaact a plete can a pofpaio .i. gu tairnic a uenym pia. Den conceil a pofcu .i. ben uiclar pofcu n-eicne do tabairt puyru .i. na tabairt tafa. Den pofcu pta p catuip .i. ben ap-a tabairt pofcu n-eicne i catpays.

Inann 7 nomuino, act i catpays fo, 7 pectap catpays nomuinn .i. o no ceclyta 'n-a pofpaio .i. no clumptea oia na-cained; cia doberad a pape iap-uain, ni oliz ni .i. noea pofpaio aip, co teit uairi uile he can tairnaetain .i. if uiler do pif puy-i noala, co poeigem 7 iap poeigem; 7 if plan do'n pif puy' na ualann, co poeigem,—7 inoler, iap poeigem.

Den ap-a-puim imurpif .i. ben pif-paetpuy puy human tap cenn a pif .i. 'uodenum in tan confuctum .i. cib can do coraetap uam-ya ni buy uata lum, uoden, ap ai bet i-c pafpaio-ya, ac puy laip pofetoir.' Den ap-a-uaba cuice i muine .i. ben ualuy pef cuice a muine amuic, no ligi apiz, co poeigem 7 iap poeigem; 7 plan dogner do'n ci puy-i p-uailerap gu poeigim, 7 let uao iap poeigim. Den aoguo aipni. De no uaine .i. ben guioer aipni eclairi no uaine na tairte, i paimin a cuip .i. plan do'n ci u'a tapo, no guua do na huilb i. den tpen-pliaet; 7 i n-a comdail uoduaio; no, eipiz guioer oia, cu leice do a uenym pia, cio baile no-p-tair. Den

The man who married any of these women knew them to be HEPTADS.
 lewd, and therefore he is not entitled to any *damages* from them,
 though they commit adultery; or, it is by agreement and surety
 it is, as is a contract without *security against* disqualification.

Unawares, i.e. by stealth. They deserve not debts, i.e. honour-price. Nor eric, i.e. body-fine, for forcibly violating them, whoever may have done it. An 'echlach' woman, i.e. a whore^a who prostitutes her person without payment. Chastity, i.e. until she adopts chastity after penance and after 'eric'; for she will get honour-price then. A woman who perceives that she is being cohabited with unawares, i.e. a woman who perceives^b herself being had connexion with, without giving notice of it until it has been accomplished on her. A woman who conceals her violation, i.e. a woman who conceals that she has been forcibly violated [II. 356], i.e. who gives no notice. A woman who is forcibly violated in a 'cathair'-dwelling, i.e. a woman who is forcibly violated in a dwelling-house.

The same as the preceding case, but that this is in a 'cathair'-dwelling, and the preceding was outside a 'cathair,' i.e. because she would have been heard if she had given notice, i.e. she would have been heard had she complained; though she gave notice of it afterwards, she is entitled to nothing, i.e. she does not charge it upon him until he has completely escaped from her uncaught, i.e. she is free to the man with whom she has made an assignation until she screams, and after she screams; the man with whom she has made no assignation is safe till she screams, but it is illegal after screaming.

A woman who avows that she will transgress^c i.e. a woman who openly acknowledges that she will form a sinful connexion against her husband, i.e. "We shall do so when we meet"; "whenever I meet him who is more acceptable to me, I shall do it notwithstanding that I am your wife, I shall sleep with him at once." A woman who makes an assignation with a man to come to her in bush [176, 16, *Jr.*, *portchaine*, harlot] or bed, i.e. a woman who appoints with a man to come to her in a bush without, or in a bed within; *he is free* till she screams, and after screaming; and the man with whom she has [not] made the appointment is always free till the screaming; and half *fine* from him after her screaming. A woman who tempts a hostage of God, or of man, i.e. a woman who 'entreats the hostage of God, the church, or of man, the laity, by the proffer of her body, i.e. he to whom she gives herself is safe; or, she gives herself to everybody, i.e. a woman of stout thighs, and she went by appointment to meet him; or, it is a forced exaction^d that she entreats of him, if she would permit him to do so.

^a For *echlach* and *arber*, cf. IV. 58, 25, and IV. 64, 15, 16 *aepp*, *aeann*.

^b The word *upcuypaect* is rightly explained by O'Don. Supp. as 'perception,' cf. SM. iv. 54, 15 *con-cuypa*, '(what) he hears'; but in FM., Vol. III., p. 2120, 2296, it is taken to mean 'disobedience.'

^c The word here used, *imnaptyr*, is evidently the older *imarbus*, 'transgression,' etymologised as *imur feis*, where *feis* means 'sleeping with a person.'

^d For *erpet*, used in this sense, cf. SM. III. 486. 2, 8, 12.

HEPTADE. ԾՅՐԱՐԻՅԵՐ ԱՐ ԾԵՄԱԻՇ .i. ԾԵՄԱԻՇ ԼԵ, ԵՃԵ ՇԱՅՇ ԱՐ ՇԻՂԻ ԱՐ
calmaticur, 7 ծՅՐԱՐ Ա ՔԼԱՆ ՎՈ: “ՎԱ ՄԱԾ ՇՐՈՐ ԼԱՐ ՄՈ ԷՔԱՐԱՅԱԾ, ՈՆ-
ԼԻՅՐԻՆՆ ՎՈՒՇ.”

.i. ԵԱՐԵՅԱՐ ՀԻ ՔԵԻՆ ԱՐ ԸՈՒԲԻ ՄՈՂՆԱԾ ՈՆ ՎՈՒԼԻ .i. ՎՈՂՇ ՎՈ
ժԵԿԱԻԲ ԵՄՔԱԻՆ; ՈՆ, ԼԱՆ ՎԱՐԻՆ ՎՈ ՎԵԱՐԶՆԱԾԱԻԲ; ՈՆ, ՄԻՆՈՇԱՆ
cenann ԸՐ-ՎՈՒԲ, 7 ՔՐԱՆ ՎԵՐԶ-ՈՐԻ ՔՐԱՐ; ՈՆ, ՈՐԻ ԲԻՆՈՆՆԵ ՔԻՆՎ-
ՂԼԱՐԱ ԼՍԱԷՐԱ; ՈՆ, ԼԱՆ ԸՐՔՐՈՒՇՇԵ ՎՈ ՔՐՔԱՐ ՄՈՂԵՆ; ՈՆ, ԼԱՆ
ՎԻՅԵ ՔՐԵԿԱՆ ՎՈ ՎՈՒԲ ՈՐԵՈՂԼԱՆ.

ՃԼԱՆ ՔԱՐԱՅԱԾ ՆԱ ՄԻԲԱՆ ՔՈ, ԸՐԾ ԵԾԾ ԵՐԻՆՈՒՐԱԿԱՐ ԵՐ ՎՈ, ԸՐՈ
ԵՐԻՆՈՒՐԱԿԱՐ ՎՐԱՅԷՐ, ԸՐՈ ԵՐԻՆՈՒՐԱԿԱՐ ԶԱԵՇ, ՄԱՆԱԲ ՔԱՆ ՎՈՒՐ
ԵՐԱՐԿԱՅԷԹԱԶ; ՈՆ ՇԵ ԵՐԷ, ՄԱՆԱ ՎԵՐՆԱԵՐ ՄԱԷՐ ՎԵ; 7 ՄԱ
ՎՈՂՆԱԾ ՄԱԷՐ ՎԵ, ԻՐ ԼԵԾ ԵՆԵՈՂԱՆ.

ՄԱՍ [Ի] ԼԵԾ ՎՈԵՐԱՐ ՔԱՐԻՔԵ, ԸՐՈ ԵՐԻՆՈՒՐԱԿ ՀԻ, ՄԱՆԱՐ ԵՐԻՆՈՒ-
ՐԱԿԱՐ ՎՐԱՅԷՐ, ԱՐԱ ԸՐՔՐ-ՎՐԱՇ ՎԻ; 7 ՈՐ ՔԱՆ ԵՆԵՈՂԱՆ, ՄԱՆԱԲ
ՔԱՆ ՎՈՒՐ ՏԻՇ.

ԻՐ ԵԾ ԱՐԱ ՔԱՆՆ: ԵՆԵՈՂԱՆ ՎՈ ԵԻՆ ԱՐ ՆԱ ՄՆԱԻԲ ՔՈ ՔԵԻՆ, 7
ՈՇԱ ՄԵՐԱՐԻ ԱՐ Ա ՔԵԱՐԱԻԲ Օ ԸԱԾ 1 ՈՒ ՎԵՆՈՒ ՔՈ ՔՐԱՆ, 7 ՈՇԱ
ՎԱՐԱՐԻ ՔԻՆ ԵՆԵՈՂԱՆՎ ՎՈՒ ՔԵՐԱԻԲ, ՎՈՒ ՄԵԵ ԱԵԾ 7 ԱՐԱՐԿ.

ՏԵԾԵ ՄՆԱ ԻՆ-ՔՈ .i. ԻՐ ԸԱՄՄՅԵԾ ՎԱԲԱՐԵ Ա ԸԱՐԱՐ 1 ՔՈՄԱՐԱ ԼԱՆԱՄ-
ՆԱՐ Վ ՔԵՐԱԻԲ ԱԻԼ; 7 ՔՐԵՐԱԾ ՎՐ ՄՈՒԼԻՂԻ ՔԵԻՆ, 7 ՈՇԱ ՔՐԵՐԱՎ ՎԼԻՂԻ.
ԱԵԾ ՆԱ ՄԵԿԱԾ Ա ՆՂՈՒՄԱ .i. ԱՄԱՆ ՔՈ ԵԱԾԱՐ ՄՆԱ ՎԱՆԷԱ ԼԵՐ;
ԱՐԱ ԻՐՔՈ ՔԱ ԶՆԱԾԱԾ ՎՈՒԲ, ԸՐՈ ՄՈՐ ՎՈ ՄՈՒԼԻՂԻՐ ՎՈՆԵՐԻ, ԱԵԾ ԶԱ
ՎՈՐԱՐՎՈՐ ՎՈ ԵԼՅՈՂԱՆ Ա ՄԻՈ 1 ՄԵԱՐԱԻԲ, Ա ՔԼԱՆՈՒ ՎՈՒԲ. ՈՐ ԵՐԱԾ
ԸՈՄՔԵՐԵԱ ՔՈՐ ՔԻՆԵ .i. ՈՇԱ ԵՐԱԵՐ ՄՈ ԸՈՄԱՐԻԵՐՆԱԵՐՆԱԵՐՆԱԵՐ ՎԱԾԱԻԲ
ՔՈՐ ԻՆ ՔԻՆԵ ԸԱՆ ՔԻՐ 7 ՔԵՐՈՒ ՔԱՐՄԱ ԼԵՈ ՎՈՒՆ ՔԻՆԵ ԱՄԱԶ; ՈՇԱ ԵՐԱԵՐԵԾ
ՈՒՆ ՔԻՆԵ ՎԱՆ ԻԱԵԾ, ՈՆ ԶԱ ԸԵԱՆՈՒԱԵՐՆԱԵՐ ՎՈՒ .i. ՈՐ ՔՈՒԾ ԸՈՆ Ա ԸԼԱՆՎԵ ՔՈՐ ՔԻՆԵ
ՄԱԿԱՐ. ՈՐ ՎՈ ԵՎԱԼՈՒՆՂ ՔՈՄԱՆՈՇ ԼԱՆԱՄՆԱՐ .i. ՈՇԱ ԸԱՄՄՅԵԾ
ԻԱԵԾ ՔՈՒԼԱՆՆ ՈՆ ԷՐԵԻԾ ԼԵՈ ԱՄԱԶ Ա ՎԼԻՂԵՈ ԼԱՆԱՄՆԱՐ, 1 ՈՒԼԻՐ Ա ՈՐԱԶ
ՔՐԱԶՂՆԱՄԱ ՈՆ ՀԱՐԱԵՐԱԶԱԻԲ .i. ԶԵՆԱՐ ՎՈ ՎԵՆԱՄ.

wherever he should meet her. A woman who offers upon a difficult^a condition i.e. she deems it impossible to come unto her by force, because of her strength, and she has defied him: "If thou wert able to force me I would lie with thee."

She offers herself for a wonderful or difficult dowry, i.e. a bed-tick^b full of harp strings; or a fistful of fleas; or a white-faced jet-black kid with a bridle of red gold to it; or, nine green-tipped rushes^c; or the full of a 'carrog' of finger-nail scrapings; or the full of a crow's-house of wren's eggs.

There is no fine for forcing these women, whatever unworthiness attaches to them, whether the unworthiness of lechery, or the unworthiness of theft, unless they have separable property, or though they have, if they do not make good use of it; and if they do, it is half honour-price.

If it is an unperceived assault that is made upon her, though she be unworthy, unless it is the unworthiness of lechery, there is body-fine for her; and there is not honour-price, unless she has property, *sic*.

What is here is: These women themselves are deprived of honour-price, and it is not put upon their husbands in case of any one acting in this way towards them; and they do not give honour-price to their husbands if there has been agreement and stipulation.^d

These are the seven women, i.e. who have power to give their bodies away in proffer of cohabitation to other men; and this is an answer to illegality, and not an answer to legality. Provided they do not fail in their duties, i.e. such as were the women of Tulach Leis; for their practice was, that however much of illegality they committed, provided they came in time to milk their cows in milkpails, they were safe. They put not their progeny upon the tribe, i.e. they do not put that which proceeds from them on the tribe, without oath and 'seds' of protection with them, from the family abroad, *the real fathers*; they cannot take them from the family within, *the husbands*, until the *children* are purchased from them, i.e. the crime of their children is not charged upon the mother's family. Who cannot acquire property of cohabitation, i.e. they have not the power to take any property away with them by the law of cohabitation, in right of their share of diligence, from the adulterers, i.e. *they are to become chaste*.

^a Cf. O'Dav., p. 75, where he explains 'decmaic' in the words of the present gloss.

^b Cf. MR., p. 42, *tolg*, 'bed.'

^c Cormac's 'simin,' 'rush,' p. 40.

^d 'Arusc,' means 'word'; see Corm., p. 25, *inrosc*; [*? brúatán*, p. 278, 19].

^e Curry renders, 'though they may wish it,' but he had omitted the whole line can fip 7 footu paopma, and takes only the last syllable ma.

HEPTADS.

[XLVIII.] Αταίτ ρεέτ n-onα οιδίτερ λα ρεíne, na
 olegar α ταιρίε na αίτγιν, cia ρο δριαάταρ ι ρετuib α
 n-onα : οιν nae φορ μυιρ, οιν ριρ ατβαιλλ, οιν αιρμ ι
 ρoe, οιν ειέ ι τρερρ, οιν ειέ αγ αρ φορ δλα cia ρο
 δριαάταρ ocu, οιν con ρρι τορυνδ, οιν τραλυνδ;—αρ
 ιρ e ρετ in-ρειν ατβαιλλ αρ οιν. Νι ραιδ neé na ρεotu
 ρο cin naíðm α ταιρίε no αίτγινα; oέα ροδυν, oλιγι
 caé οιν α ταιρίε cin nι naραιρ.

Seét n-onα .ι. αταίτ ρεέτ n-onα οιδίτερ, o'α n-αρηνοίονη in
 ρονεδυρ, 7 noéa olegar α ταιρίε cia ρο δροννηταρ ιατ αρ na conarub ι
 tabar αρ οιν ιατ. Ταιρίε .ι. cia μαρτε α mбайι αιé αρ na ροιέ
 ριm. Αίτγιν .ι. muna μαρτε.

Μαδ οιν o'ρερ ρíne, cin ροναíom, 7 ροίε De oí-α ταρραάταιν,
 ιρ ρlan; oia mbe ροναíom, ιρ let αίτγιν. Μαδ οιν o'ρερ
 αρíne, cin ροναíom, 7 ροίε De oí-α ταρραάταιν, ιρ let αίτγιν;
 oia mbe ροναíom, ιρ αίτγιν. Cin ριρ ροίε m-ρο o céttupoe.

Μαδ οιν o'ρερ ρíne, cin ροναíom, co ριρ ροίε do'n ρερ no-ρ-
 beir, ιρ let αίτγιν; oia mbe τρεbυιρ, co ριρ ροίε, ιρ αίτγιν
 ραιρ;—α oα ριρ, ιρ ρlan. Μαδ οιν o'ριρ αρíne, cin ροναíom,
 co ριρ ροίε do'n ρερ no-ρ-beir, ιρ αίτγιν; cia beé ροναíom, gu
 ριρ ροίε do'n ριρ no-ρ-beir, ιρ αίτγιν;—7 α oα ριρ αρíne, ιρ
 ρlan.

[XLVIII.] There are with the Feine seven loans HEPTADS.
that are lent, which it is not obligatory to restore,
nor make compensation for, though the lent articles
be broken: the loan of a boat upon the sea; the loan
of a man who dies; the loan of arms in the field;
the loan of a horse in battle; the loan of a horse to
plough, upon land, though he be hurt whilst with
them; the loan of a hound to hunt with; the loan
of salt;—because these are articles that die in the
loan. No one lends these articles without security
for their restoration, or compensation; except these,
every loan is obliged to be restored even though
there be no security.

There are seven loans* with the Feine, i.e. there are seven loans
lent of which the Brehon law makes mention, and they are not entitled to be re-
stored, though they be injured in the ways in which they are given in loan.
Restore, i.e. though they survive in another place, where he cannot reach
them. Nor compensation, i.e. if they do not survive.

If it be a loan to a man of the tribe, without 'fonaidm'-bond,
and that the visitation of God overtakes it, *the borrower is safe*; if
if there be bond, there is half restitution. If it be a loan to a man
not of the tribe, without bond, and the visitation of God overtakes
it, there is half restitution; if there be a bond, there is restitution
in full. This is when neither of them is aware of disease.

If it be a loan to a tribesman, without bond, and the borrower
has knowledge of some disease, it is a case of half restitution; if
there be 'trebuire' security, with knowledge of any disease, there
is full restitution upon him; if they both have knowledge, he
is free. If it be a loan to an extern, without bond, and the
borrower has knowledge of disease, there is restitution; though
there be bond, with knowledge of disease on the part of the
borrower, there is restitution; and if they be both externs and
have knowledge, he is safe.

* Another Heptad of loans is given, without gloss, on H. 3, 18, p. 7, preceded by
the remark, arberis in penecur, "cait n-on co n-a cirec [see above, l. 8], si
quis manu sua munus alterius acceperit, manu iterum revertitur."

HEPTADA. — Μαθ οιν ο'φιρ ανφινη, 7 πο ριτωρ in ζαλυρ, ατςιν υαδ, co beτ ερεβυρι, cin co be. Μαθ περ φινη, 7 πο ριτωρ in ζαλυρ, ατςιν, δια mbe ερεβυρι; muna be, ιφ let ατςιν.

Μα υι-φοις ανφιρα φιρ φινη, ζυ ερεβυρι, ιφ let ατςιν; muna be ερεβυρι, ιφ ρλαν. Μα υι-φοις ανφιρα φιρ ανφινη, ζυ ερεβυρι, ιφ ατςιν.

Μαθ φιρ υοιb α νοιφ in ζαλυρ, αδ ιτωρ φινη, αδ ιτωρ ανφινη, ιφ ρλαν, muna be ερεβυρι; δια mbe ερεβυρι, ιφ let ατςιν ο φιρ φινη, 7 ατςιν ο φιρ ανφινη.

Οιν ηας φορ μυρι .ι. μα φιρ υοη περ ιφ α ηας .ι. in ηας εριςτερ φορ in μυρι .ι. ρλαν α ηυαδ φορ ρετ ι η-εγμουφ, no φορ ανφασ ι ρασοναφ. Οιν φιρ ατδαιλλ .ι. περ οιβυ, ηο ριτωρ in ζουμραιο ρυφ-ι mbeραφ, cia ηρυςτερ .ι. οιν in φιρ ebleφ ιφιν ηοε κοηρυις .ι. in ζουμ ρυφ-ι ηαυδ, ηο ηαφδ.

Ιη κοσηαδ, ηο ταιρζιτ ιφιν ηοε κομρυις α ηαιτιω in α ρινη-δαιρ; 7 ηι ηοιbi cin αco'η τι ηο δαιρζιτταφ; ηο, cia ηο βυ αιζε, ηο ινοιφ.

Οιν αιρ.η ι ηοε .ι. in τ-αφιν ειςατερ ιφιν ηε κομρυις .ι. οιν ι baile ι η-αφ. Οιν εις ι ερεφφ .ι. ι ερεφ ηοεβτα ζυ φιρ; 7 ιφ ηε in ερεφ ριν ηο-φ-ρυς. Οιν εις αζ αρ φορ βλα .ι. οιν in εις ινοφαιςτερ φορ βλα ηε φιρ α ζουμραιο; 7 in αιζι ηυφ-ι ηαυα, ιφρσο ηο υιζφζ. Cia ηο βρυαταρ οcu .ι. cia ηο ηρονταρ οcu ηε, ιφ υιλεφ. Οιν con ρηι τοφηη .ι. in cu τοφηη, ατ μαφ ηε ριασ ανφτε ηο ηειραιο in cu ο περ bυηαιο; ατ μαφ ηυφιν ριασ ριν ηο λεατο ηι, ηο ηε ριασ ιφ cenτοφ ιμαφ, ηο ιφ comcenτοφ ρυφ, ρλαν can ηι ο'ic ιφιν εοιη; μαφ ηε ριασ ιφ αςαφηbi ιμαφ ηο λεατο ηι, ιφ ατςιν in con ο'ic ανθ. Οιν εφ αλφ ηη .ι. ηι δε υορπατο amaδ υι-α εαιtem; 7 υ'αιτ ινολιζτο φορ in τι υορπα, con-ι[υ] υιλεφ υιλε, muna cinτοερ, in ηι ρεφρυαττερ υε; 7 υια cinτοερ, ηι ρλαν in υμυρπαυδ, ατ ριαδ ζαιτε ιηη, munnub ηεδ υι-α η-α[υ] υιρ εφραιο υο ζαβαιλ ηο εαιτ; 7 μαο εδ οη, ιφ ατςιν.

If it be a loan to an extern, and he knew of the disease, he pays **HEPTADS**. restitution, whether there be security or not. If he be a tribesman, and knew of the disease, there is restitution if there be security; if there be not, it is half restitution.

If it be sudden disease without knowledge to a tribesman, with security, there is half restitution; if there be no security, he is safe. If it be a sudden disease, without knowledge, to an extern, with security, there is *full* restitution.

If they both have knowledge of the disease, whether tribesman or externs, he is safe, if there be no security; if there be security, there is half restitution from a tribesman, and *full* restitution from an extern.

The loan of a boat upon the sea, i.e. if the man whose it is knows, i.e. the boat which is lent upon the sea, i.e. it is safe to take it out in a calm in his absence, or in a tempest in his presence. The loan of a man who has died, i.e. a working man who knows the work for which he is taken, though he be damaged, i.e. loan of the man who dies in the battle-field; i.e. it was the work for which he was given out that killed him.

The adult who had been provided for the battle-field, with the cognizance of his family; and the man who provided him was guiltless; or though guilty, he had told it.

The loan of arms in a battle-field, i.e. the weapon which is lent in the battle-field, i.e. a loan in it, a dangerous place^a. The loan of a horse in battle, i.e. for a battle conflict, knowingly; and he brought it into that battle. The loan of a horse to plough upon land, i.e. the loan of the horse which is driven over a fair-green to know his action; and the fixed period for which he was given, is what exonerated the borrower. Though he be hurt while with them, i.e. though he be hurt while with them, there is exemption. The loan of a hound for hunting, i.e. the hunting hound; provided that it was to hunt a particular deer the hound was got from the owner; now, if it was at that deer the hound was set, or at a deer tamer than it, or equally tame with it, he is exempt from paying anything for the hound; if the hound has been set at a fiercer deer than this, compensation for it is to be paid in the case. A loan of salt, i.e. a bit of it that was given to be used; and to avenge his illegality upon the person who gave it, the whole is forfeited if the quantity which shall be scraped off the *lump of rock-salt* be not specified; and if it be specified, the excess taken is not safe, but there is debt of theft in the case; unless it be a person who has a right to take excess^b that has used it,—in such a case, there is compensation.

^a The phrase here used *om*; *bautle*; *n-apsu*, occurs in SM. III. 218, 16, where the translation is certainly wrong, the latter clause being an explanation of our phrase.

^b Curry reads *enpat* for MS. *err*.; but it is evidently a synonym of *imnapcane* which is intended, cf. O'Dav., p. 81, *erain* = *imnapcane*.

Էփեսոս. Ին օրն տրաւոյն, ա՛տ մտար հաճաջե՛ծ ին Եւրոպա ըօ Կաթ-
մի՛ցի տ, իր լիւն, ա՛տ Եւ տօրս եօ՛ւ Ե, 7 ըօ Կաթ; մտա տօրա՛ւ
նո Ե տօր, իր Կաթն ինձ 7 բա՛ւ Զաւթ. Մա՛ս ըօ հաճաջե՛ծ ու
սրճա՛ւա ըօ Կաթն Ե, 7 ըօ Կաթե՛ծ իմարտօր տարս, իր բա՛ւ
բօրքա ռօմե՛ւա բօր օրն ան; 7 ա բաճա՛ւ ըօ հոստե՛ւն ին Ե ո
բա՛ւ, 7 մա ըօ Կաթ իմարտօր տարս, իր բա՛ւ Զաւթ ան.

Մտա տօրս ու Ե, ա իմօնան ըօ՛ն Ե ո բա՛ւ, ին Եւրոպա
Ես ա՛ւ իւր ըօ Կաթն Ե, 7 Կաթն նա հոմարտօր Ե Կաթ
տարս Ե՛ւ բ; ո ըօնօ Ենա, Ե մա ըօ՛ն Ե բաճա՛ւն ին
բա՛ւ, ըօրքա իմօնան ին Եւրոպա ըօ Կաթ Ես, 7 Կաթն նա
հոմարտօր Ե Կաթե՛ւր, Ե՛ւ ըօ բօր Ես.

Տօ՛ւ Ե Ես ին օրն .ի. Ե իր հօ բօ ին-րն Ես ին Ես ին Ես
Ե Ես ին Ե. Ե ին Ես ա Ես ին .ի. ո՛ւ Ես ին-Ես ին Ես ին
նա բօս Ե Ես բօս (ի. Ես) ա Ես Ես. Ո՛ւ Կաթն ա
.ի. Ես Ես. Օ՛ւ Ես ին .ի. Ես ին Ես ին .ի. ին Ես ին.
Օ՛ւ Ես Ես օրն ա Ես ին .ի. ո՛ւ Ես ին-Ես .ի. Ես Ես ու Ես
Ես օրն ա Ես, Ես Ես բօս Ես ա ին-Ես; 7 բա՛ւ ին-Ես ըօ
Ես Ես Ես, 7 բօս ըօ՛ն բա՛ւ Ես Ես Ես ա Ես Ես
Ես Ես.

Տօ՛ւ ին-Ես, ին .ի. ա Ես Ես Ես Ես, Ես Ես Ես
Ես, իր Ես; 7 իր Ես Ես Ես .ի. Ես Ես Ես ըօ
նա ին-Ես ին Ես; մա Ես Ես 7 Ես, իր Ես;
նո, իր Կաթն, մա Ես Ես Ես; Ես Ես Ես Ես, իր
Ես Կաթն 7 ին ըօ՛ն Ես Ես.

Ին Ես իր Ես Կաթն ո Ես Ես, իր ին ըօ Ես Ես.
Ին Ես Ես Ես 7 Ես, Ես Ես, իր բա՛ւ ըօ Ես նա
Ես.

Ա՛ւ Ես ին, իր ին ին Ես.

In case of the loan of a *lump of salt*, provided that the amount of HEPTADS.
 it which was to be used was not stipulated, it is safe, if a small bit of it is returned, and he *really* used it; if none at all of it is returned, *it involves* suitable compensation and debt of theft. If a definite quantity had been stipulated to be used, and an excess beyond that has been used, there is debt for an excessive use of a loan in the case, and it is to be ruled by the intention of the person from whom it was taken; and if *the borrower* has used it to an excess beyond that, there is debt of theft in the case.

If no part of it was returned, the person from whom it has been borrowed, is to prove the quantity of it which he had been willing to grant the use of, and compensation for the excess which *the borrower* has used of it beyond that, is to be paid the owner; or else, it shall be on the person who got the salt the burden of proof shall be cast, as to the quantity which he begged from him, and he shall pay to the owner compensation for the excess which he has consumed.

An article which perishes in loan, i.e. for this is an article which perishes in the paths upon which it is given on loan. Without 'naidm'-bond for restoration, i.e. these articles should not be granted to anybody without bond, i.e. security for the return of the identical objects [commodatum]. Compensation, i.e. of other articles [mutuum]. From that out, i.e. from this particular thing out, i.e. the loan of salt. Every loan requires to be restored, i.e. the seven loans; i.e. everything which is given in loan, is to be restored, though there be no security for their restoration; and it was a neglect of taking care of them that happened in the case of *the loan*; and the extern, *even* without 'fonaidm'-bond, must answer for their restoration, without knowledge of sudden disease.

Seven loans, &c., i.e. where they both knew of defect and there was no security, whether tribesman or extern, *the borrower* is wholly exempt. And the knowledge which is spoken of here, is the knowledge of the disease, or of the illegalities mentioned above;—if with knowledge and security, *the borrower* is wholly exempt; or, there is compensation, if it be upon an extern; *if* with knowledge *but* without security, it is half compensation *from the extern*, and the tribesman is exempt.

When it is half compensation from an extern, the tribesman is exempt. When there is knowledge, and security *is given*, though *the borrower* be an extern, there is debt according to the security.

If they be both ignorant,* *the loss* is to be divided into two parts.

* Curry reads $\alpha\omega\alpha$ $\alpha\pi\pi\mu\epsilon$, translating, "if they be both not of a family," but the text of R [and J] is plainly $\alpha\omega\alpha\alpha\pi\pi\mu\epsilon$.

HEPTADS.

[XLIX.] Ατατ ρεττ ηγραυ λα Feine, na con tuadunig
naðae ριαθναυρε το denum 1 tuait : ρεαρ coibnira,
ρερ ρορηνυρ, ρερ ρο τυρλιτερ ρο ηραυ, ρερ ρυιόι,
δαν-ριαθναυρε, ρερ ρειρζι, ρερ cuiτceρηρα, cað Duine
um α λερ ραδειριν ci be αρ uairle, αρ ρoben inραcur
acobuιr.

Ιρ ο'υρζαυτα ριαθναυι in-ρο λα Feine, na con
Deηnat ριαθναυι ρορ neað.

Seðt ηγραυ .ι. ατατ ρεττ ηγραυ ο'α n-αρνησιν in ρeneður,
7 noða cuiinget naðae oib ριαθναυι το denum ιρ in tuait. Noða denait
in luèt ρο ριαθναυι αρ neð, uair ni olegar το neoð α ηγabal. Ρεαρ
coibnira .ι. naerη 7 ριρη .ι. in Duine cotταις.¹ Ρερ ρορηνυρ
.ι. ο-ι αδτηρ δεγ-ερεic loigeéta .ι. uair noða olegur λοξ αρ ριαθναυι,
na ριαθναυρε αρ λοξ, το ρειρ nu-ριαθναυι, ce ρο bui λοξ uιrη το ρειρ
na n-αρραταν. Ρερ ρο τυρλιτερ ρο ηραυ .ι. ραγυρ no epoc
Ρερ ρυιόι .ι. cað oib αρ α ceile. Δαν-ριαθναυρε .ι. eoitceon
ειρηνηυic. Ρερ ρειρζι .ι. in ρερ bir α ρειρζ ρυιut, no ριρ mbi
t'ρeap. Ρερ cuiτceρηρα .ι. in ρεαρ bir α comτceρηυρ ρυιut .ι.
as cornum ρυιζ no apouine. Ραδειριν .ι. ρειν. Ρoben inραcur
acobuιr .ι. ρobenau α inραcur uιm-ιm ρaint acobuιr na ρet. Ιρ
ο'υρζαυτα ριαθναυι .ι. ιρ το na neitib ιρ mo ρο ηρζαρηταρ
oιγι, το ρειρ ρeneður, in luèt ρο το denum ριαθναυι. Na con
Deηnat .ι. noða denait in luèt ριη ριαθναυι αρ neað .ι. noða olegur
το neoð α ριαθναυρε το ηγabal.

[L.] Ατατ ρεττ cuiρ ρορειρδ mac deo-αταρ ρεð α
αταρ nað τινοται in τ-αταρ um α mac, cin ni ρορρη-
γαρη in τ-αταρ, ιτ cuiρ : ρορρειc τηρε in tan na tailla
1 τηρ λα ατυρ, cain comaitceραð ηι τηρ 1 n-ατα, μαρ-
ερεic τηρειτ, τινcur α τηρειδι το luas o'η meιδ
αδαιμτερ 1 τηρευδ, ερεic aige capρηu 1 n-α τεð cu
puice ρορρηυιδ cuαδ, comol comuιr in tan nað n-αιρ
λα αταρ ; ιαρρηαιγ λα ρορρηαιδ cιnιδα, coibce τεéta

¹ Cf. the gloss given in O'Dav., p. 66, and 'coibnias.'

[XLIX.] There are with the Feine seven grades HEPTADS.
 not competent to give any evidence in a territory:
 a co-owner; a man who is purchased; a man who
 is degraded from *holy* orders; a cuckold; female
 evidence; an angry man; a rival man; anyone for
 his own benefit, though he be a gentleman,—for
 covetousness vitiates worthiness.

These are among the prohibitions of evidence
 with the Feine: they do not bear evidence upon
 anyone.

Seven grades, i.e. there are seven grades mentioned in the Brehon law,
 none of which is competent to give evidence in the territory. These persons give
 no evidence against anyone, because no one is bound to receive them *as*
evidence. A co-owner, i.e. holy and righteous, i.e. the covenanted person.
 A man who is purchased, i.e. to whom good pay of reward is given,
 i.e. because reward for evidence is not lawful, nor evidence for reward, according
 to the New Testament, though there was reward for it according to the ancients.
 A man who is degraded from *holy* orders, i.e. a priest or a
 bishop. A cuckold, i.e. each of them, *husband and adulterer* (?) against the
 other. Female evidence, i.e. *as being* partial and unworthy. An angry
 man, i.e. the man who is angry with thee, or with whom thou art angry. A
 rival man, i.e. a man who is in joint lordship with thee, i.e. in contending for
 kingship or abbotship. Himself, i.e. on his own *behalf*. Covetousness
 vitiates worthiness, i.e. the covetous desire of the property undermines
 his integrity. These are among the prohibitions of evidence,
 i.e. it is among the things which law most prohibited according to Brehon practice,
 that this group should give evidence, i.e. these parties do not give evidence upon
 anyone, i.e. it is not lawful for anyone to receive their evidence.

[L.] There are seven contracts which the son of a
 living father makes independently of the father,
 which the father cannot reverse against the son;
 though the father does not require them to be
 made, they are contracts: purchase of land when
 he cannot fit in the land with his father; law of co-
 tenancy in the land in which he is; the ample
 purchase of goods; to purchase the furniture of his
 house, since he is recognised in householding; the
 purchase of joints of flesh-meat for his house, until
 he comes to an excess of flesh-meat; an agreement
 for reciprocal ploughing when his father is not
 ploughing; payment of fosterage for the increase of

HEPTADS. πορ ceḡmuinḡtir comcineoil ;—αρ ιρ μο τορбуḡ na cor ri olḡar a n-innruiriu, αρ μαḡ inḡen in bo-airēc zu mac in airēc feibi, ḡa tpuan ceḡra uaiḡe ; μαḡ inḡen in airēc feibi ter co mac in bo-airēc, ḡa tpuan ceḡra o mac in bo-airēc, ocuf aen tpuan o inḡin in airēc feibi ; αρ ιρ μο ḡlegari ceḡra ḡo bo-airib olḡar ḡo airēcuib feibi.

Seḡt cuir .i. acat peḡt cuir cuirer mac in acar bi peḡ a acar. Naḡ einḡtai .i. noḡa n-imponn in t-acar um a mac iatḡ, cin zu roib in t-acar ag porpḡngair a noenma.

Cac roḡur 7 cac ḡoḡur ḡoḡni in mac paer-leicti, ιρ αρταιḡ co ruice loḡ eneḡ, inḡe tpi cuir .i. ḡialla, 7 m[anḡuine], 7 ni ιρ len fine ; cio becc ḡib-ḡiḡi poḡarri neaḡ, ιρ ταḡmeḡta cac ḡoḡur oḡa loḡ eneḡ ruar, ιρ ταḡmeḡta ḡo mac paer-leicti ιtir ḡuru 7 cunnarḡa 7 paḡaigef 7 aḡirer. Hi ταḡmeaḡta imorpo loḡ eneḡ cio ḡiubairḡ.

Oḡa ḡa n-orḡ porḡna meamru .i. ḡronḡ ḡiḡ po na tḡacur coruib, acḡ po 'noḡur 7 a noiburḡa, amaiḡ acat na ceḡri mna ḡligḡeḡa .i. aḡulḡaḡ zu macu, 7 in cetmuinnḡer zu macu 7 cin macu, 7 in be coḡcerḡḡa, 7 in mac inḡarḡairi, 7 in mac paerma, 7 in paer-manaḡ, 7 in paer-ḡeli.

In aḡulḡaḡ cin macu imorpo, 7 in ḡaer-manaḡ, 7 in ḡaer-ḡeli, 7 in ḡaer-ḡuir, 7 in ḡaer-boḡaḡ, 7 in ren-ḡleiḡ, 7 na ḡicennu cin aḡu aḡrin, ταḡmḡer a roḡur-ḡiḡi 7 a noḡur uile, co ruar a lear a fine, cin co ruar, αρ na ru ḡiḡaḡigir cuir i n-ecmuir a cenḡ, αρ inḡliḡi ḡoib cuir no cunnarḡa ḡo ḡennu i n-a n-ḡmuir.

his progeny; lawful dowry to a 'cetmuinnter' wife ^{HEPTADS.} of equal family;—because the advantage of these contracts is greater than their disadvantages; for, if it be the daughter of a 'bo-aire' who marries the son of an 'aire feibe,' there are two-thirds of *the stock of cattle* from her; if it be the daughter of the 'aire feibe' that comes to the son of the 'bo-aire,' two-thirds of the cattle are from the son of the 'bo-aire,' and one-third from the daughter of the 'aire feibe'; for more cattle are due from those of 'bo-aire' *grade* than from the 'aire feibe.'

Seven contracts, i.e. there are seven contracts into which the son of a living father enters without consulting his father. Which he does not reverse, i.e. the father does not reverse them as regards the son, though the father did not command them to be made.

Every advantageous and every disadvantageous contract that an emancipated son makes, is binding, up to honour-price, except three contracts, i.e. 'giallna'-service, 'manchuine'-duties, and anything that would be injurious to the tribe; be it ever so little of these that one binds himself to, every disadvantageous contract is dissolved from honour-price upwards; they are dissolved to the emancipated son, whether *they be* contracts or bargains or suretyship or hostageship. His honour-price, however, cannot be dissolved even though there be fraud.

There are two conditions upon the dependent-members, i.e. a section of them whose contracts are not impugned, except disadvantageous or fraudulent contracts; such are the four lawful women, i.e. the adulteress with sons, and the 'cetmuinnter' wife with sons and without sons, and the rival wife; the son of a 'nascaire' binder, the adopted son, the free monk, and the free 'ceille'-tenant.

The adulteress without sons, however, and the base monk, and the base tenant, and the base 'fuidir,' and the base 'bothach,' and the 'sen-chleithe,' and the lordless without visible head, —the good and the bad contracts alike of all these are dissolved, whether their tribe need them or not, lest they should become habituated to the making of contracts without their lords: for it is unlawful for them to make contracts or bargains without them.

HEPTADS. 1c cuir .i. na cuir rin. Poceroid tise .i. creic ar cennad; cennad in reairinn no bui aise noime. In tan na talia i tise .i. in tan na tuilleo i reairinn in atar mar-aon iur in atair. Cain comaitceora .i. maixuil in aiteair camaitce iur reairinn i n-actmaitce he. Creic tseoit .i. cennad in tseoit na noib aise noime .i. ar comloz no ar ni iur lusa inar a loz. Tinecur a treib do do lusa .i. in tinesur i n-a treib do cennad .i. treiam a tise. Adaimter .i. o'n theio aicictece treab do boit aise. Creic aise carpuu .i. cennad aise feola i n-a de ar comloz, no ar ni iur lusa inar .i. potur he, 7 ni camaing in t-atuir coroitce rai. Co ruice forcepuu cuat .i. cu ruice imforcepuu feola do cennad, no imforcepuu loiz di-a cinn, uair iur doctur eirde. Comol comair .i. acornul a comuir do ne aile, in tan na rairib inat eir inar-aon ne atair. Iarraig la forcepuu cinnia .i. in iarrait do tabairt do iur inar-aon clainne bir aice no cinnir uat .i. iarrait oligte. Forcepuu .i. in daira mac. Coibce teeta .i. coibce oligte do tabairt do'n cetmuinocir iur commat cinel rair .i. potur ro.

Ingen gnair flata gu mac gnair flata, 7 let enecclann a hatar, no trian enecclannu a pen-atuir, i coibce cae mna; no, cu ma e in ar a fuit: cu mu leat cinoil a hatuir la cae mna curin per gur raga, cu lusa na trian cinoil; no dono, cu ma da trian cinoil o ingin in gnair peni gu gnair flata, cu mo na let cinoil a hatuir; let cinoil a hatuir imoirno o ingin in gnair peni gu gnair peni aile; sice dono, o ingin gnair flata gu gnair flata aile.

Ar iur mo corbu na cor ri .i. ar iur mo corbu a maitce rair oloar cinnuina n-uile; 7 iur he cur in 'ar' ann, uair aubhannu rair nomait, nae cinnuina in t-atuir um a mac. Ingen in do-airde .i. coibce gabur annu.¹

Sic MS. ; prob. in t-airde.

They are valid contracts, i.e. these contracts. Purchase of land, i.e. purchase, i.e. buying, i.e. to buy the land which he had before. When he cannot fit in the same land as his father, i.e. when there is not room in his father's land together with the father. Law of co-tenancy, i.e. the rule of common tenancy in the land in which he is acknowledged. The ample purchase of goods, i.e. to purchase the article which he had not before, i.e. for a fair price, or for something less than its value. To purchase the furnishing of his house, i.e. to buy what is wanting in his house; i.e. the furniture of his house. He is recognised, i.e. since he is acknowledged to have houses. Buying a joint of flesh, i.e. to buy a joint of flesh meat in his house, for its value or for less, i.e. it is an advantageous bargain, and the father has not power to impugn it. Until he reaches an excess of flesh-meat, i.e. until he comes to buy an excess of flesh-meat, or pays an excessive price for it, for that is a bad contract. An agreement for reciprocal ploughing, i.e. to join in co-ploughing with another person, when he finds no place for ploughing along with his father. Payment of fosterage for the increase of his progeny, i.e. to pay the fosterage-fee with the excess of children which he has, or which issue from him, i.e. a lawful fosterage-fee. Increase, i.e. the second son. Lawful dowry, i.e. to give a lawful dowry to the 'cetmuinnter' wife whose family is equally good with his own, i.e. this is a good contract.

The daughter of a chieftain grade to the son of a chieftain grade; and half the honour-price of her father, or one-third the honour-price of her grand-father, is the dowry of every woman; or, let this be the way in which it is found,—that every woman bring half her father's 'tinol'-stock to the man to whom she goes, though it be smaller than a third of the 'tinol'-stock;—or else, let it be two-thirds of 'tinol'-stock from a girl of the Feine grade to a person of chieftain grade, though it be greater than half her father's 'tinol'-stock; half the 'tinol'-stock of her father, however, from a girl of the Feine grade to a person also of Feine grade; so also from a girl of a chieftain grade to a man of chieftain grade.

For the advantage of these contracts is greater, i.e. because the profit of their good is greater than the damage of their evil; and the meaning of the 'for' here, is, because we said before that the father could not reverse them against his son. The daughter of the 'bo-aire,' i.e. a dowry which the aire (?) takes.

Cf. SM. II. 350.

HEPTADA. In aſu ac-a mbitt ba veaé, gu mac in aipeé 'c-a mbi peib
 toéura .i. cin co beciſ aét vi ba 7 ſaíuſiſc oc mac in gnaſo flata,
 no-beſato ingen in bo-aípe[é] caic bu ló 1 cinoil gu mac gnaſo
 flata. Maó ingen gnaſo ſene iſ com-aſto ſpui, no iſ uaiſi
 inaſ, no ma ingen gnaſo flata gu gnaſo ſene, iſ tpuan cinoil
 beſui ló .i. cuſpumu let-toéura in ſpui gu-a teit. Maſ ingen
 gnaſo ſene gu gnaſo flata, iſ va tpuan cinoil uaiſi .i. va cu-
 ſpumu toéura in ſpui aice.

Da tpuan ceétra .i. va tpuan cinoil uaiſi-ſpui, 7 aon tpuan uae-ſum.
 Inſen in aipeé peibi .i. ingen gnaſo flata gu mac in gnaſo ſene.
 O mac in bo-aípeé .i. va tpuan cinoil .i. cin gu beé aét tpuan og
 ingin in gnaſo flata; no dono, iſ let aſto, 7 tpuan ſpui, 7 let tpuan coſi
 ſpui. O ingin in aipeé peibi .i. in gnaſo flata. Iſ mo oleguſi
 ceétra .i. iſ mo oleguſi ceétra vo na haípeéuib og-a mbitt ba .i. vo
 gnaſuib ſene, oloaſ vo na haípeéuib og-a mbi peib toéura .i. vo na
 gnaſuib flata.

[LI.] Aſait ſeé ſpuiébeſta la ſeine a nólizi, aſa
 andſum vo uſpſiaéu, ni ſil ceſt vo flait na d'ecluiſ
 na d'aípeéuib peibi, na ſnaſu ſaiſſiten di-a nóliten :
 dicitu ap bié-ſait, dicitu maic aſui ap 'aſaiſ, dicitu
 ingine aſui ap a maſaiſ, dicitu moſu aſui ap a flait,
 dicitu manuſ aſui ap ecluiſ, dicitu ſpui aſui a ſeé
 De no duine, dicitu mna aſui a cain lanamnu,—ni
 conaſaiſ Dia 1 toſué, naſo eſaſſaſaſu duine.

Seé ſpuiébeſta .i. aſait ſeé ſpui-ébeſta inoligéda ſpuiébeſt ologiſ¹
 in ſeineéuiſ, 7 iſ ologiſ uaiſi-ſpuié dicitu vo éabaſt eaiſſiſiſ maó via
 tuéta, 7 noéa tabuſſaſ. Ni ſil ceſt vo flait .i. noéan ſpui a
 comaiſſe vo'n flait na vo'n ecluiſ vo ſpui aſt. Na d'aípeéuib peibi
 .i. na vo na haípeéuib oc a mbiſ peib toéura .i. na gnaſo flata. Na
 ſnaſu ſaiſſiten .i. na ſaiſſiſſiſſaſ vo na ſiſeuib d'a nóliten ap a
 comaiſſe. 'Dicitu ap bié-ſait .i. a diten ap in tpebuſi teit eaiſ a
 cenn iſpui bié noéa oleguſi o buſ ſpui-naſſaſſeé hi.

¹ J¹ has only 1 inoligſ in ſeineéuiſ; *ſpuiébeſta* is the form given in O'Dav.,
 p. 114, sub 'agiath'.

The 'bo-aire,' the 'aire' who has excellent cows, with the 'aire feibe'—the 'aire' who has excellence ['feib'] of property—i.e. although the son of the chieftain grade had but two cows and a heifer, the daughter of the 'bo-aire' should bring five cows with her in 'tinol'-stock to the son of the chieftain grade. If it be a girl of Feine grade, who is as high as he, or higher; or if it be a girl of chieftain grade, to a husband of Feine grade, it is a third of 'tinol'-stock she brings with her, i.e. the equivalent of half the property of the man unto whom she goes. If it be a girl of Feine grade to a chieftain grade, two-thirds of 'tinol'-stock come from her, i.e. she has twice the equivalent of the husband's property.

Two-thirds of cattle, i.e. two-thirds of 'tinol' stock from her, and one-third from him. The daughter of the 'aire feibe', i.e. a daughter of a chieftain grade to a son of Feine grade. From the son of the 'bo-aire', i.e. two-thirds of 'tinol' stock, i.e. though the girl of chieftain grade has but a third; or else, it is half in this case, and a third with it, and that is a proper half-third. From the daughter of an 'aire feibe', i.e. from a girl of chieftain grade. More cattle are due, i.e. the 'aires' who have cows, i.e. the Feine grades, are bound to supply more cattle than the 'aires' who have excellence of property, i.e. the chieftain grades.

[LI.] There are with the Feine seven obstructions in law, which it is difficult to shield, where neither chieftain nor church nor 'aire feibe' has any right, nor the protection of sanctuary to shield them: to shield from a perpetual surety; to shield a son who elopes from his father; to shield a daughter who elopes from her mother; to shield a serf who elopes from his lord; to shield a monk who elopes from his church; to shield a man who absconds from the law of God or of man; to shield a woman who elopes from the law of cohabitation,—what God has joined together, let not man put asunder.

Seven obstructions, i.e. there are seven illegal obstructions that oppose law in the Brehon law, and it is difficult to raise a noble shield of protection over them, if it were raised; but it is not raised. Neither chieftain nor church has any right, i.e. neither the chieftain nor the church has any power of protecting them, according to right. Nor 'aire feibe', i.e. nor the 'aires' who have excellence of property, i.e. the chieftain grades. Nor protection of sanctuary, i.e. nor the protection of the poets to shield them under their sanctuary. To shield from a perpetual surety, i.e. to shield him from the surety who has gone surety for him in perpetuity is not lawful, since it was a true binding [p. 148, 16].

HEPTADA. In ti bir ipin pait, cin a viten aip, zu nomaito ; no, ma pait
no loingia cam-gnim¹ atar no ren-atar, lex defendens, curub
ri ber por a mac 7 por a ua vogner.

Uitau maic .i. uitau in mic elar ne vligso a atar, noa vlegar.
Uitau ingine, mogu .i. po'n gne oetna. Uitau manuiz .i. uitau in
manuiz elar ne vligso n-eaclara, noa vlegar. Uitau ripi .i. uitau in
rip elar a vngetu De na heclara 7 ouine na tuaito, noa vlegur .i.
reit a vligso cana no cairde. Uitau mna .i. uitau na mna elar a
ruagail in lanamnuir, noa vlegur, no zu pacbato lan in imrcar
vlegur oi.

Caiti veitbir eturu-ripin, 7 in baile i n-abuir, in tan na cam-
biatcar, cam-rcarat ? Inoligro callat in tan atobair etarrcaru
doib, vligi imorpo runo.

Ni conarais Dia .i. inni no cam-arngercar Dia ar tar .i. in
lanamnuir vliget, na hecurrcaru na vaine eirice.

[LII.] Altair rect mna la Feine cia po naraiter por
mac ocur pait, it meire imrcar a lanamnuir, cibe la
ber maic leo, ocur ip vilir cia tarraitcar doib i n-a
coibce : bean o toimri a ceile zu-rcel, ben por a fuirne
a celi tincur nairu co mbi namat fuirne, bean por a
fuirmiter ainim coirc, bean doberar freitac ocur
leicter ar bein, bean doguotcar² caemda co mbi ferir
lair feir la gillib mana be veitbir do, bean di-a
tabair a ceile upra oc a guide co mbeir por dnuir,
bean nar et a toircio a comais lanamnuir,—ar
vligro cac bean ar-a narcar la Feine a toircio ocur
porpur a cumait tecta ar a cino.

¹ no longro a camnuib, J¹.

² toguatcar, J¹.

He who is in the surety, is not to be shielded from him up to nine days. Or, if he be a surety that was used in the affairs [J.] of father or grandfather, *lex defendens*, it shall be upon his son and his-grandson in perpetuity. HEPTADS.

To shield a son, i.e. to shield the son who elopes from his father's law, is not lawful. To shield a daughter, or a serf, i.e. in the same way. To shield a monk, i.e. to shield the monk who elopes from the law of the church, is not lawful. To shield a man, i.e. to shield the man who elopes from the law of God, i.e. of the church, and of man, i.e. of the laity, is not lawful, i.e. who withdraws from 'cain' law or from 'cairde' regulation. To shield a woman, i.e. to shield the woman who elopes from the rule of cohabitation, is not lawful, until she leaves the full amount of separation which is due of her.

What is the difference between these cases and where it is said : "when there is not fair feeding they fairly separate." Illegality holds, when separation is prescribed for them ; but this is a legal case.

What God has joined, i.e. that which God fairly tied at first, i.e. the lawful cohabitation, let not people put it asunder.

[LIL.] There are with the Feine seven women, who though bound by son and security, are competent to separate from cohabitation, whatever day they like ; and whatever has been given them as their dowry, is theirs by right : a woman of whom her husband circulates a false story ; a woman upon whom her husband gives circulation to a satire until she is laughed at ; a woman upon whom a cheek-blemish is inflicted ; a woman who is sent back and repudiated for another ; a woman who is cheated of bed-rites, so that *her husband* prefers to lie with servant-boys when it was not necessary for him ; a woman to whom her mate has administered a philtre when entreating her, so that he brings her to fornication ; a woman who is not able to receive her desire in the community of marriage,—for every woman among the Feine on whom there is *this* bond, and who gives her proper co-operation for it, is entitled to her desire.

HEPTADA. Seðt mna .i. atatt feðt mna v'a n-aiþneðenn in feneðar, cia fonaþro-
 — tær iatt for mac naþcarne 7 þat eþebauri .i. iþ caimgæ iatt imþcar a
 lanamnuir, cibe la þur mat læo soðein. Iþ vilir cia taptaizcar
 voib .i. cto beð vobertar voib i n-a coibde. Ða-rcel .i. ben o 'n-inoi-
 rino a ceile .i. a þear fgel gva .i. bneiz .i. vepb-forðill vo venam uirne,
 a roða vi, an imþgar vovena, no a noligi lanamnuir biar; 7 cto beð
 done, iþ coibde 7 enecclann vo ic þia, þe taeb epca an vearb-forðill.
 Tinður naþne .i. tincantain aþne, cibe cinel aþne.

Ðairt ar aen atart ann, 7 ceðruime coibde þia lætt aen lir
 7 aen baile, 7 og-coibde a feðcar lir, 7 lam epic la taeb .i. fneþra
 v' aþætt atar þin .i. ben for a þuirmenn tincur naþi inoizgizi
 .i. a roða vi, in imþcar vovena 7 a coibde vo bneit le, no, in a
 noligeo lanamnuir biar; 7 cib eo vib done, iþ coibde 7 enecclann
 v' ic þia, 7 epic þo aicne in cineoil aþne .i. uair ni vlegar ær
 icir vo venum vi.

Co mbi namat þuirne .i. cu mbið cað ag þanamut þuita. Alinim
 coirþe .i. o þan-beim amad; catrumar a coibde vi þe taeb.

Aln þean for a þertar ainnim ac a corþ co inoizgæð, cto bec
 an ainnim, o biar comarþanað, iþ coibde comlan, 7 fmaett inoti,
 7 epic na roða; 7 i n-a roða [vi-]ri atar in imþcar vovena 7 a
 coibde vo bneit le, no 'n-a noligeo lanamnuir biar.

Ðean vobertar fneitad .i. coibde 7 enecclann vi, 7 a vilir o uair in
 fneitiz amad. Ðean vogaurotar caemva .i. ben iþ vitozange leir
 caemva, cona[ð] þerr leir beð a n-aenleabaro þurpa gillib .i. epic
 imgabala þeir vava ann .i. coibde, 7 a roða vi-ri, an imþgar vovena 7 a
 coibde vo bneit le, no a noligeo lanamnuir biar. Ðean vi-a tabaur
 a ceile upra .i. in inbaur þir ac a cuimgi, iþ ant vobert na upra vo
 upar a þerici þuirne .i. coibde 7 epic þo aicne an cineoil upra.

Seven women, i.e. there are seven women mentioned in the Brehon law, who though bound upon a son as 'nascuire' and a surety as 'trebuire'-security, are competent to separate from their marriage, whatever day they themselves think proper. Whatever has been given them is theirs by right, i.e. whatever has been given them in their dowry is theirs by right. A false story, i.e. a woman of whom her mate, i.e. her husband tells a false story, i.e. a lie, i.e. to bear false witness against her; she has her choice, whether she will separate, or remain in the law of marriage; and whichever of them she adopts, dowry and honour-price are to be paid to her, besides the 'eric' for the false testimony. Circulation to a satire, i.e. to repeat satire, whatever be the kind of satire.

HEPTADS.

There is a 'dairt'-heifer for *telling it to one pillow in this case*, and a fourth part of the dowry *if told* in the presence of *the dwellers* of one house or of one village; and full dowry if outside the house, and full 'eric' besides, i.e. this answers to an assembly; i.e. a woman upon whom he puts the circulation of an unlawful satire, has her choice, whether she will separate and take her dowry with her, or whether she will remain in the law of marriage; and whichever of them she adopts, dowry and honour-price are to be paid to her, and 'eric' according to the nature of the kind of satire, i.e. because it is not lawful to make a satire at all upon her.

So that she is laughed at, i.e. so that all people are making game of her. A check-blemish, i.e. from a 'white blow' [III. 352, 23]; she is entitled to the equivalent of her dowry, and full 'eric' besides.

The woman upon whom a blemish is inflicted in checking her unlawfully, even though the blemish be slight, yet if it be permanent, there are full dowry and 'smacht' fine paid for it, and the 'eric' of the damage; and she has her choice whether she will separate and take her dowry with her, or remain in the law of marriage.

A woman who is sent back, i.e. she is entitled to dowry and honour-price and freedom, from the time of her being sent away. A woman who is cheated of bed-rites, i.e. a woman with whom he does not choose to bed; so that he prefers to be in the same bed with the servant boys, i.e. there is due from him the 'eric' of avoiding to lie with her for it; i.e. she gets her dowry, and has her choice whether she will separate and take her dowry with her, or will remain in the law of marriage. A woman to whom her lover administers philtres, i.e. at the time that he was entreating her, he administered the philtres to press his love upon her, i.e. *he pays* dowry and 'eric,' according to the nature of the philtre.

HEPTADS. Re tiactain a noliġeo lanammanjir tucar' o' na up'ta, 7 a noliġeo lanammanjir tancatari jua, 7 jma'ct lanamman'oa uar'be ano, 7 coib'ci 7 enecclann 7 coirp-o'iri o' 7 im'pca'p f'f'ur; no, eir'ic fo aicneo an cineoi' up'ta, 7 a roġa o', an im'pca'pato uodena, no a noliġi lanammanjir bjar; 7 i' e rin an uar'a ina' o' i'rin be'pla a fuil jma'ct lanamman'oa o' uaine i'rin foġail uo j'ighe jua tiactain a noliġeo lanammanjir.

Ben na' o' eta a toir'cio .i. bean na faġan' b' a toir'c a'ou amun caem am uar' in lanammanjir .i. amun coir'p'ic'gnam; no, ma' o' j'uo toir'neo uar' be'pa o' no pa' ep'u. Uliġio ca' b'ea n .i. ca' ben uar'al fo'na'p[c]i'ter uo j'oir' in j'oin'ec'uir. A toir'cio .i. amun coir'p'ic'gnam. Fo'p'p'ir a cumai'o te'et'a .i. amun coir'ic'ic'ur.

[LIII.] Atait j'ect n-in'or'guit'e in'or'guit'er uoġner a cain lanamna, na con tuillet j'ia'ca na j'ma'ct'a na o't'ur: in'or'guc'ao nġalai'r, in'or'guc'ao n-o't'ura, te'act i' loing, be'og a n-aile't'ne, ual a m'bar, ġabail ba'ela, in'or'cuc'ao ainme na j'uo i'ctar a j'oir' b'reit'-eaman no leaġa na j'la'ta, j'aiġe ca'pat tar' c'ric, fo'p'-im'et'et uigla uo ġ'reire, cuing'e clain'oe ma' o' aim'p'ic ne'ctar uo lina, j'ogal cuino.

Se'et n-in'or'guit'e .i. atait j'ect j'uc'oe a hin'oe, 7 in'o'-j'uc'iet'er uoġner am a'pail uib a j'iaġail in lanammanjir. Na con tuillet .i. amun enecclann.

A'pail uib-fo j'uo j'ir in'or'cuc'ao uoġner; a'pail aile, i' in'or'cuc'ao j'ne j'ne.

Na j'ma'ct'a .i. am na uar'p'at'b. Na o't'ur .i. am an coib'ce. In'or'guc'ao nġalai'r .i. ġa'p'ic. In'or'guc'ao n-o't'ura .i. pa'ct'a. Be'og a n-aile't'ne .i. n-aile't'ne a tar' aile .i. in'or'cuc'ao j'ne j'ne. Ual a m'bar .i. in'or'cuc'ao uoġner. ġabail ba'ela .i. ual i n-aile't'ne, in'or'cuc'ao uoġner. In'or'cuc'ao ainme .i. j'uc'ao a hin'oe amun ainim j'uo j'ia'at' ap, 7 no'ca uo j'oir' in b'reit'eaman na' o' na j'la'ta, 7 no'ca n-ic'tar eir'oe uo j'oir' in leaġa .i. ainim uileiġir, 7

It was before entering the law of marriage the philtres were HEPTADS.
 given to her, and it is when in the law of marriage *the effect* became *apparent* upon her; and he pays the 'smacht' fine of cohabitation for it; and there are due dowry and honour-price and body-fine to her, and *liberty* to separate from him; or 'eric' according to the nature of the philtres, and she has her choice either to separate or to remain in the law of marriage. And this is the second place in the Brehon law in which there is 'smacht' fine of cohabitation paid by a person for the damage he did before coming into the law of marriage.

A woman who cannot obtain her desire, i.e. a woman who does not get her proper requirements, in the high contract of marriage, i.e. as regards co-service; or if she has been so niggardly treated as to have to allow a company to go away in hunger^a from her *house* on two or three occasions. Every woman is entitled, i.e. every noble woman who is bound according to the Brehon law, is entitled to her requirements, i.e. in co-service. She pays her proper share, i.e. in respect of the co-furniture.

[LIII.] There are seven separations that are perpetual in the law of marriage, which do not deserve debts, nor 'smacht' fines, nor sick-maintenance: a departure from disease; a departure from illness; coming into a ship; starting upon a pilgrimage; going in death; taking a staff; departure from a blemish that is not cured in the opinion of a judge, a doctor, or a chief; to seek a friend beyond the border; setting out to avenge an aggression; to seek children if either of the parties be barren; damage of a sane person.

Seven departures, i.e. there are seven internal departures, and some of them are perpetual departures, in the law of marriage. Which do not deserve, i.e. as regards honour-price.

Some of these following are perpetual departures; others are departures for a time.

Nor 'smacht' fines, i.e. as regards the 'dairt'-heifers. Nor sick-maintenance, i.e. as regards the dowry. The departure from disease, i.e. short. From sickness, i.e. long. Starting upon a pilgrimage, i.e. on a pilgrimage into another country, i.e. a departure for a time. Departure in death, i.e. a perpetual departure. Taking a staff, i.e. to go into pilgrimage; a perpetual departure. Departure from a blemish, i.e. to depart from within on account of the blemish which has been inflicted upon him; and not according to the *decision of the judge*, nor of the lord; and he is not cured according to the doctor, i.e. an incurable

^a For *coínneo*, 'fasting,' cf. SM. I. 122, 11; IL 28, 12.

HEPTATOP. inopucáto vognep. Saige capat .i. inopucáto ne ne. Forimtoét vigha .i. piri-imiteét vo, ne vighal an gupá n-imtoetá vobepan apí a n-a ínnai .i. ír vobébir a lot púrin mnai, ero inobébir a lot púrin fine .i. inopucáto vognep, mapá mapb. Cuinge elainvo .i. inopucáto ne ne, mapá cuiní elannoi epia ité; no, ír inopucáto vognep, map imycan epia amputeét vogniat. Fogal cuinvo .i. fogal vo vognum pír um a coónaitu .i. a mepat .i. inopucáto vognep.

[LIV.] Atait peét n-aipe¹ ruanaða la feime ata comvili vo cáe púet : tabairt foitob pír vo tait a ne, tabuirt a no-domain, tabuirt a uatbar, tabuirt tap tpetan, tabuirt a teine, tabuirt a har-maiz, tapélu a ruainemnað, peol porinna.

Séet n-aipe ruanaða .i. atait peét n-aipe vobep in no-feinnro v'a n-aipeivonn in penéur, 7 ír com-mor ír vilir iatt vo cáe púet vaine vobep iatt. Tabairt foitob .i. tabairt aipm 7 etais in pír taiter írin noi compuc .i. uair cáe baile ír vilir compuc, ír vilir aipm 7 ead. Tabuirt a no-domain .i. cuine cuap-bill 7 a mup-loéab .i. a haicvonaib. U uatbar .i. inni ír uatác leir amail bar, amail ata loé del Séet no loé del Dpaguin. Tap tpetan .i. vo tap na fairgi.

.i. íar feimeð 7 upiafaét vo an-pine, no íar feimeð nama vo fine .i. map aipiafaét, tap nai convab, ír vilir vo, áet cuicvo feirvo loigi [v'pír bunaro, J¹]; a tpetan [epian J¹], map aipiafaét pír fine, 7 ír rnam; ceðraime, map a n-eatap. Mana pail ann itir in pep ír a pet, ír ba epian vo, map a heðar vo-r-puc; map for rnam vobepa, ír vilir vo, áet cuicvo feirvo loigi v'pír bunaro.

¹ J¹ reads oipe.

blemish; and it is a perpetual departure. To seek a friend, i.e. a departure HEPTADS.
for a time. Setting out to avenge an aggression, i.e. to depart
truly to avenge the disgraceful wrong which is done him in his wife, i.e. it is a
case of necessity as regards the wife, though without necessity as regards the
tribe, i.e. it is a perpetual departure if he be killed. To seek children,
i.e. it is a temporary departure, if it be to seek children through prayer; or it is
a perpetual departure if it be a separation through barrenness they make.
Damage to a sane man, i.e. to damage him in his senses, i.e. to derange
him, i.e. it is perpetual departure.

[LIV.] There are with the Feine, seven champion^a
burdens which are equally the right of every grade :
the taking away the spoils of a man who has fallen
in battle-field; the taking from a great depth; to
take from the horrors of death; to take from over
the sea; to take from a fire; to take from a
slaughter field; what is sought by a rope; a moving
sail.

Seven champion burdens, i.e. there are mentioned in the Brehon law
seven loads which the brave man takes, and it is equally they are the right of any
grade of person who takes them. Taking spoils, i.e. to take the arms and
clothes of the man who falls in the battle field, i.e. because wherever battle is
lawful, arms and clothes are the lawful *spoils of the victor*. The taking from
a great depth, i.e. a whirling cauldron, a *whirlpool*, from sea-pools, i.e. from
ocean-depths. From horror, i.e. a place as terrifying to him as death, such
as Loch Bel Sét, or Loch Bel Draguin.^b From over the sea, i.e. from the
middle of the sea.

After refusal and consent by an extern, or after refusal merely
by a tribesman, i.e. if it be by consent, over nine waves, it is his
by right, except a fifth of the sixth part of its value to the owner;
when taken from the sea, if it be by consent of a tribesman, and
that it is by swimming; a fourth part, if it be by boat. If the
man whose property it is, be not present at all, he gets two-thirds,
if it be by a boat he has brought it; if it be by swimming he brings
it, it is his by right, excepting a fifth of the sixth part of its value
to the owner.

O'Dav., p. 113, glosses *ruanaidh*, 'a brave active man on sea,' quoting from
SM. III. 422, 1; cf. *ibid.* 18, where however a wrong notion is conveyed by
rendering, 'it was owing to the danger of *consenting*, that the owner did not *give*
the permission,' whereas the idea is, that there was *no time* to ask the permission,
owing to the dangerous predicament of the object.

^a For this Loch, see LL. 169 & 88, and *Contents*, p. 45.

HEPTADS. Μὰο αἰριαράττ 7 φείμεο, ἵρ υἱὲ το αἰρῖνε ; μὰο φείμεο εἰν αἰριαράττ, ἵρ ὅα εἵμαν ; μὰο ἱαράττ εἰν φείμεο, ἵρ εἵμαν ;—7 ἵρ το αἰρῖνε ἰν γῆττ πο.

Μὰο φῖνε ἰμορῖνο, μὰ φείμεο εἰν ἱαράττ, ἵρ υἱὲ ; μὰο ἱαράττ εἰν φείμεο, ἵρ ὅα εἵμαν ; μὰο εἰν ἱαράττ εἰν φείμεο, ἵρ εἵμαν.

Ταβυῖρε α τεῖνε .i. ἀρ ὁαῖν ματῖρα πε περ ἰμβαναρ.

[ἵρ ἰνυη 7 ὁνεῖτε ἀν αἰριαράττ, μῆνυ πετυρ ἀναο πυρ .i. νῖ ἡεῖεν φείμεο νὰ αἰριαράττ πυρ-πο, ἀττ μὰο βεῖτ α πῖαυτ πορ αἵρ, ἀττ καὲ νῖ βῖρ α ταῖρῖρεμ, ἵρ πυ[υ] ἀτα φείμεο 7 αἰριαράττ].

Φείμεο 7 αἰριαράττ πῖλ γυν, 7 περ φῖνε, 7 ἵρ ἀνο ἵρ υἱὲρ ; 7 ὁἰαμὺ ὁι-α τεττωγαο ὁοῖβ φεῖν, ἀρ φατ ὁῖελτα, τεραῖρῖ α τεῖνο, νῖ πῖλ νῖ ὁοῖβ ταβυῖρε α τεῖν .i. πο βαῖ ὁ' αἰγβεῖλε νὰ ἡαῖρ, νῖ πυρ' νὰ ταῖρῖ α πῖαῖρῖ ὁ' γῖρ ὁυαῖγ.

Ταβυῖρε α ἡαρ-μαῖγ .i. πετ α πῖλλατ κομκατὸ ὁοεῖν, 7 ορῖα πο μεαβαο, 7 εἰννῖ κο ἰμβεῖραρ ἰν λῦττ ἀλῖ. Τυρέλῦ α πῖαῖν-εμ νὰο .i. ἰνι ὁοεῖρ ἀρ εἰ, ἵρ ταρ ἰν εἰ γῖγερ πυρ ἰν πῖαῖνεμῖν, ἰν ταῖλαο, νο ἰν ποαῖγε. Σεοῖ πορ μ νὰ .i. ἰνι ὁοεῖραρ ὁ'ν εἰ ἀεεῖ ἰν λῦῖγ πο φεοῖ νὰ πορμ .i. ἰν φεοῖ πο ὁεῖρατ.

[LV.] Ἀταῖτ πεττ πε πεῖαῖτερ λα φείνε : πε ἰμ ταβυῖρε μῖε κο εἰνελ, πε ἰμ κορμυμ πελβα, πε ἰμ ὁῖνῶῖρ ὁῖνε-ταῖδε, πε ἰμ κυρὺ βελ, πε ἰμ γυ-τυῖομε, πε κατὰ, πε ἰμ ὁῖνγβαῖλ εἵρα ὁι-α τυαῖτ οκυρ εἰνῖυλ νὰ πῖντα κο βῖτ ;—ἀρ νῖ πῖττε πε λα φείνε ἰμ βεττα ἀττ ἰμ αἰμβεαττα, ἀττ ὁῖρε .i. πε κομπαῖε ἰμ κυρὺ βελ.

¹ I have adopted the reading of J¹ here, in preference to that of R., but Curry's transcript of R. is unintelligible, as it omits the bracketed portion, viz. .i. νῖ ἡεῖαν [φείμῖο νὰ αἰριαράττ πυρ-πο, μὰ βετ α πῖαοατ ἀρ] αἵρ, ἀττ καὲ νῖ ἀτα α ταῖρῖρῖμ, ἵρ πυρ ἀτα φείμῖο 7 αἰριαράττ .i. ἵρ ἀνο ὁνεῖτε ἀν αἰριαράττ μῆνα εἵρῖ ἀνα πυρ.

If there be consent and refusal, the whole goes to an extern; HEPTADS.
 if it be refusal without consent, it is two-thirds; if it be consent
 without refusal, it is a third; this paragraph regards the extern.

In the case of a tribesman, however, if it be refusal without consent, *he gets* the whole; if there be consent, without refusal, it is two-thirds; if it be without consent, and without refusal, it is a third.

Taking out of a fire, i.e. for the good of the owner.

It is the same as consent, if *the owner* cannot be waited for, i.e. neither refusal nor consent is required in this case, if the owner be present; but if it is in regard to anything which can be waited for, refusal and consent are required.

This is a case in which there are refusal and consent, and a tribesman, and it is then it is rightful; but if it be to possess it for themselves by means of concealment they have saved it from the fire, they get nothing for taking it out of the fire, i.e. the case was so terrific that there was not time to ask the owner.

Taking from a field of slaughter, i.e. the property of his own battle-party; and they have been defeated, and it is certain that the other party would have carried them off. What is sought by a rope, i.e. what he puts upon a nail, in spite of the person who seeks it by a rope; the cliff-man, or the buidler (?) [*cliff-climbers for nests* (?) see xxxv., p. 239]. A moving * sail, i.e. what is given to the person who sees the ship under sail in her motion, i.e. the sail that was seen.

[LV.] There are seven battles fought with the Feine: a battle to bring a son into a tribe; a battle for defence of possession; a battle for swearing about a murder; a battle for verbal contract; a battle for false conviction; a battle of war; a battle to ward off rent from his territory and tribe; which is not known till it arises [?]:—for battles were not fought with the Feine for matters decided upon, but for things not decided upon, save ‘dire’ i.e. a battle for verbal contract.

* R. has *πορμνα* here; but O'Dav., p. 90, gives *forma* i. imrum, no *foirina*, ‘voyage or crew,’ “what he brings to the person who sees the ship under sail with its crew, or the ship in its course, i.e. a ‘sed’ of an ounce to the man who sees into the ship on a voyage.”

HEPTADS. Seet pe .i. atait peet neite im a ruac[τ]nagter, no im a pteer compac i pe i perann, di-a n-aipeidano in peineer. Im tabairt mic .i. compac im tabairt in mic i cinel na fine: mana comang cena a arcar, i peetbir compac ac a farca .i. a gabail i n-aturra .i. muna cumang a arcar co ri no co peet cumala, i plan do compac .i. iari n-apat 7 eporcar po, cia rogabta atgabail aile; no dona, i iari neipagbail atgabala aile. Im cor n am pel ba .i. ni cumang a tobae inour aile .i. compuc ag cor num perainn a atari 7 a fen-atari: muna caoilinasair cena, i peetbir do compuc ag a cor num. Im oin oir ouine-taioe .i. compuc im laigi in ouine-taioe .i. um a farcar in inbuir olegar a farcar; no um a fena in inbuir olegar a fena. Im cu ru bel .i. tabairt na n-urra, cio atpeel leo iari-ouin .i. arca inel ri- i tabairt nee trebairi cu cor o belair. Im su-tuime .i. umun tuime nua .i. um eiric in dearb-ropail; no um a fena in inbuir olegar. Re ca ta .i. cat cotceno comairleat.

Mana leio an ruir uadab iariari pe po eno an teplam uoib, i cat i cor ime ruu. In tan beir teora fine, no oi fine, im ruir,—pe ca ta eturru, in tan beir nee oib real arail. I an o i cor uoib cat no compac ime, in tan nae fetair tobae oligro o mur aile, iari n-apat 7 iari eporcar, ce fagbair atgabail aile.

Im oingbail cira .i. compuc um oingbail cira moligie. Di-a tuait .i. in nior-tuait. Ciuul .i. na gal-fine. Na finca co bie .i. noa finntar a fraighe ari fararcar he, no su mbicor ag a iariaro .i. amail po bui in mecon bunan, no in caoru maig. Ni pite pe im beeta .i. noo ruac[τ]nagti compuc a pe, a perano, do ri in peine- dair im in ni po beaigdar iadain 7 fencaroi, ac im in ni na beaigdar iadain na fencaroe. U m cu ru bel .i. compuc a pe, a perano, im in ni ri- i tabairt trebairi co cor o belair, muna comang a farcar cena; 7 fepesat do'n ruat no do'n peideman fein.

[LVI.] Atait peet maighe na peear pe la feine: neimeo co n-a tepman, dun ru co n-a faice, aimpri aenair, aimpri dunaig, lar duna no treibe cat aipee, faice briugad, faice fili.

Seven battles, i.e. there are mentioned in the Brehon law seven things HEPTADS.
about which there is contention, or about which a battle is fought in a field in the land. To bring a son, i.e. a battle for the purpose of bringing a son into the family of the tribe: if it cannot otherwise be decided, it is necessary to make battle, in order to settle it, i.e. taking him into his patrimony; i.e. if it cannot be confirmed by oath, or by seven 'cumala,' battle is safe for him; i.e. this is after 'apad'-notice and fasting, though he could have got another distraint; or, else, it is when he fails to get another *action* of distraint. About defence of possession, i.e. it cannot be levied otherwise, i.e. a battle to obtain the land of his father and grandfather; if he cannot obtain it otherwise, he is justified in fighting to gain it. For swearing about a murder, i.e. to fight for the oath^a of the murder, i.e. to confirm it when it is right to confirm it; or to deny it when it is right to deny it. About verbal contract, i.e. the donation of the nobles, though they repent it afterwards, i.e. to confirm that for which anyone gives security properly by word of mouth. For false conviction, i.e. for the conviction by falsehood, i.e. for the 'eric' of the false evidence; or to deny it when it is required. A battle of war, i.e. a battle by mutual consent.

If they do not surrender the sovereignty at the termination of the period which the founder assigned for them, it is battle that is right to be given them for it. When there are three tribes, or two tribes, claiming sovereignty, battle of war is proper between them, when one of them takes the turn of the other. It is when the right cannot be otherwise recovered that battle or combat is proper for it, after notice and fasting, though they could get another distraint.

To ward off rent, i.e. a fight to ward off an unlawful tribute. From his territory, i.e. the great territory. And family, i.e. the 'geil-fine.' Which is not known till it arises, i.e. its *sraigne* [?] is not known where it grew until it is sought for, i.e. like the 'original root' or the 'sheep of the plain'. Battles were not fought for matters decided, i.e. they do not raise a fight in battle in a field, according to the Brehon law, for the matter which witnesses and antiquaries have decided; but only for the thing which witnesses and antiquaries could not decide. For verbal contract, i.e. to meet in battle in a field for the thing for which a man gives security properly by word of mouth, if it cannot be otherwise determined; and either the surety or the debtor himself must answer.

[LVI.] There are with the Feine seven places in which battles are not fought: a sanctuary with its 'termonn'; the court of a king with its green; the time of a fair; the time of *holding* a court; the floor of the court, or house of every 'aire'; the green of a 'brewy'-farmer; the green of a poet.

^a So O'Dav., p. 79, glosses *dinaus* by *luighi*, quoting from SM. III. 108, 8; cf. I. 188, 18.

HEPTADS. Σεετ μαίγνε .ι. αταίτ ρεετ ν-ιναοα ο'α ν-αιρνεοενην ιν ρομεεσυρ, 7 νοεαν ρυαετταιςτερ ηε comηαιε ο' ρερεταιν ινωτιε .ι. ετο ιαρ ν-απαο 7 ερորεαο. Ηειμεο εο ν-α τερμανο .ι. νειμιεο να αλλε tall, εο ν-α τερμυνην αμαίς .ι. μαίγεν οίγοναο. Ουν ρις .ι. tall. Εο ν-α ραίεε .ι. amuigh. Αιμρην αεναίε .ι. ειν εαυ ιρνα εαυλιε-ρο οογνίτερ ιν ε-αεναε.

Εαιε ρεοιτ αρ ρογρηεο ρυνη, ειν ευ τι ολε οε; 7 οα τι, ιρ ριαε ρο μερο να ενειρε οο'ν τι ιρ α ραίεε, αμαίε ετο ρρην ρεην οογνείεεα, 7 ηι ειαο εαιε ρεοιτ .ι. ιν ηε ρυεαιν είτερ εε οεναμ ιν αεναίς, νοεα ολεγαρ ανο.

Αιμρην ουναίς .ι. ρο'η ηεγε εεοναε. Εαρ ερειβε εαε αιρεε .ι. ερηεο πλαεα; 7 ετο ερεε ερηεο ρεεε, ιρ αμλαο ειαρ. Ραίεε ερηε-εαο .ι. νοεα ολεγαρ comηαιε οο οεναμ ινωτιε.

Εαιε ρεοιτ ι ροεραο ιρνα ρεετ ν ινατιε ρην, νο ιρνα ρεετ ραίεε ρεο, ειν ευρεεγαο. Ιρ ρεετμαο εινεελαινην ι ροεραο ινωτιε, ειν ολε εενα; οια ηβε ολε, ιρ αμαίε ετο ρρην ραοεριν οογνε, α ουαεγυρ εινεελαινην.

Μαρ εεν ρερ οίε οο ρυηε ιν ροερα ν-εεεεα ρυηο, 7 ηι εραεε αν ρερ αίε ι ν-α αιοιε,—νο εια ερηαεε, ιρ αρ εελα μαρηεα,—εαιε ρεοιτ υαε οο ρην αν ρεαραηεο, 7 εαιε ρεοιτ οο'η ρην αρ α οερηνα ιν εομειρηε. Μαρ οο εομειρηε οεεεα ερηαεε ιν ρερ αίε ι ν-α αιοιε, εαιε ρεοιτ ο εεεταρηε οο ρην αν ρεαραηεο; 7 ηι ραίε ηι ο εεεταρ οίε οί-αρηαίε, εεε α οα ν-ηοιεγεο αδαο α ν-αδαο.

Ετο ρο-ο-ερα εο ραίεε εαιε ρεοιτ ο'η ουιηε οο ρυηε ιν ροεραο ν-εεεεα ρυηο, 7 εονα[ο] ρλαν οο ουιηε α οίερεε οο εαεαιρηε ο'η αετοιρ ιρην ιναε αίε? Ιρ ιν ραε ρο-ο-ερα: ιν ουιηε οο ρυηε ιν ροεραο ρυηο, ροεεεαο ιναε αίε, ετο οίεεεεα α ν-α ηεενα αν ροεραο, εινηοεα να ηιναεα ρο; 7 εορη εια ρο εεε ερηε υαε ι ροερα α ν-ιναε οίε-ρην. Ιν ουιηε ιμωρηο, ευε α οίερεε ο'η αετοιρ, ιαρηνα ρεεε ειν εαιερην οίεεε ευαεταρ υαίε ηε, 7 νοεαρ ραίε α ραεβαίε α ν-ιναε αίε, ιρρεε ρο-ο-ερα α ρλαηει οο.

Seven places, i.e. there are seven places mentioned in the Brehon law, HEPTADS
and a meeting of battle is not permitted in them, i.e. even after notice and fasting. A sanctuary with its 'termonn', i.e. the sanctuary of the church within, together with its 'termonn' outside, i.e. an inviolable place. The court of a king, i.e. within. With its green, i.e. outside. The time of a fair, i.e. although it be not in these places the fair is held.

There are five 'seds' for a challenge in their case, even though there comes no evil of it; and if there should come evil, debt according to the magnitude of the wound is due to the man whose green it is, just as if it had been upon himself *the wound* had been inflicted; and there would not be five 'seds'; i.e. the regular time during which the fair is being held, it is not lawful for them *to fight* there.

The time of *holding* a court, i.e. in the same way. The floor of the house of every 'aire,' i.e. of the chieftain grade; and even in the house of one of the Feine grade it will be the same. The green of a 'brewy,' or of a poet, i.e. it is not lawful to fight in them.

There are five 'seds' for a challenge in these seven places, or in these seven greens, without protection. There is a seventh of honour-price for challenging in them, without any evil results at all; if there be evil, it is just as if it had been done to himself, as regards his honour-price.

If it is one man of them that has given the unlawful challenge here, and the other man has not risen against him,—or though he did arise, it was for fear of being killed he arose,—there are five 'seds' from *the challenger* to the owner of the land, and five 'seds' to the man whom he made to arise. If the other man has risen against him to fight the quarrel out, there are five 'seds' from each of them to the owner of the land; and there is nothing from either of them to the other, but their two illegalities are face to face.

What is the reason that there are five 'seds' from the person who gave the illegal challenge here, and that it is safe for a person to take his victim from the altar, in the other place? The reason is this: the man who gave the challenge here, could have found another place, where it would have been more lawful to give the challenge than *in these places*; and it is just that there should be 'eric' from him for a challenge in any of these *forbidden* places. The person, however, who took his victim [S.M., iv. 230, z] from the altar, took him after the *expiry of the due* periods without *the offender* offering law, and he did not expect to find him in any other place, hence this is the reason of its being safe for him.

HEPTADS.

[LVII.] Αταί ρετ ρονδαιο λα ρεμε ροδα-ργυιρδαιρ
 ζαδ ρε μα τεααμυι ρετ ναδ αε διδ δι τεααμυι
 ριζ, τεααμαις ερβυις, τεααμυι ριλεδ, εκ το αταρ, εκ
 το ματαρ, εκ το μινα, ααεμτεττα ρρι colaino το
 cetmuinotipe, ρεpta το ρλατα, ροceταλ η-ειγμε.

Για ηαιρετ ροδο-ργυιρδιρ να ρονδαο ρο? Co ιαρ
 τηρειρ, ιαρ τεααμυι ριζ no ερβυιζ no ριλιδ; ocup δε
 ρετταμαδε το αταρ no το ματαρ no το cetmuinotipe;
 co ιαρ ηδεαμαδε.

Seet ρονδαιο .i. ρανηαιρις αε αν ριρ ααα, no ααμαρ
 αε in ριρ ααγαιρερ .i. αταί α ρετ ρονδαιγιρ no ραιριρ ρε in
 compraiς; 7 οιργυιρε ρεις an coimraς ροceτοιρ .i. ιαρ τετ ριρ
 i λαιτιδ in compraiς το ραλα na τυρβαο ρο; 7 αρ τοιζι in
 ιμργαιρ ανη-ρην ναδ ρυιλ τυρβαο i[ρ] ρια; 7 θαμαο ανο no
 τοααοαιρ ροιμε, 7 co ρο αιρβερταιρ ρια ηυλ ριρ, ιρ το ρειρ
 ολιζιδ τυρβαο no-βιαδ .i. αιμρερ denma an compraiς ταγααυρ
 na τυρβαο ρο; no ciρ ροιμε, ηοαρ αιρβερταιρ; οια
 η-αιρβερταιρ, το βιαδ in τυρβαο υιλι το.

Ciρ ρο-ο-ερα ρην, 7 in τυρβαο αιριδι ταηις, co ηγεβανη an
 τυρβαο υιλε? Ιρ e in ρατ ροδερα: αρ θειμε τοιςοα an
 compraiς, ρετ αα τοιςο αιλε.

Μα τεααμυι ρετ .i. μα οια τεααμαις ναααε διδ-ρο ο'α ραιζε.
 Τεααμυι ριζ .i. in ριζ το τεααμυι ο'α ραιζε.

Νι ραιρε βιδ na ρογνυμα το ρυιηι ρυηο, ατ τεααμαιρην α
 μαρην α ηοενταρ an compraiς; τηρειρ ιαρ τεααμαις ριζ no ερβυις
 α τυρβυδ αιμυιτα, ciρ τιρ, ciρ τυαρ; ρετταμα το ιαρ η-ec α
 ματαρ no α αταρ no α cetmuinotipe τιρ, no ciρ τυαρ ρο βυο
 cumain αε ουλ ριρ: αρ θειηη an compraiς ρην.

[LVII.] There are with the Feine seven extensions HEPTADS.
 which would put off every battle, should any of
 these cases arise: the arrival of a king; the arrival
 of a bishop; the arrival of a poet; the death of thy
 father; the death of thy mother; the death of thy
 wife; accompanying the body of thy 'cetmuinnter'
 wife; the tomb of thy lord; the sound of shouting.

How long would these extensions put it off? Till
 after three days after the arrival of a king, or a
 bishop, or a poet; and till after seven days for thy
 father, or thy mother, or thy 'cetmuinnter' wife;
 until after ten days *in the other cases*.

Seven extensions^a, i.e. that prolong the case of the
 suitor, or that strengthen the case of the man who is sued; i.e.
 there are seven things which extend or lengthen the time of battle,
 and they put off the battle at once; i.e. it was after having come
 down upon the days of the battle that these respites happened,
 and it is because of the difficulty of separation then, that there is
 not respite that is longer. And if it was there they challenged
 before that, and announcement of a *period of exemption* was made,
 before they had *actually* gone down to battle, it is according to
 the law of respite it must be; i.e. it was at the time of making the
 battle that these periods of exemption occurred; or, though before
 that time, the announcement had not been made; if made, the
 whole period of respite *must be observed*.

What is the reason of this, and that the special respite which
 has come embraces the whole respite? The reason is, because of
 the vehemence of the suit by battle beyond all other suit.

If it should happen, i.e. if any of these should happen to approach
 them. The arrival of a king, i.e. the king to happen to approach them.

It is not the exemption^b of food or service that he accounts here;
 but its happening in a place in which the battle is made. Three
 days after the arrival of a king or bishop is his natural respite,
 whether below [in the battle] or above. Seven days for him
 upon the death of his mother, or of his father, or of his wife,
 below, or though above, he remembered it when going down:
 this was on account of the vehemence of the battle.

^a Cf. O'Dav., p. 90, 'fonn .i. fada,' quoting from our gloss.

^b SM. I. 98, note.

HEPTADA. Τῆς τανκατῆς καὶ τυρβαρὸς τῆς υἱὸς, σινμοτὰ περτα το πλατὰ ;
 τῶας ταινῆς εἰρησῆν. Δία μαρ τῆς, ἢ τ-αἰνμῆρῶς γαῖβῆς ἀν
 πέτῃμαρ ἵπῃν μῆς, κυρὸς εἰ ἀν τ-αἰνμῆρῶς τῆς το'ν δέτῃμαρ
 βῆς τῆς.

Νόον τῆς τυρβαρὸς το, ἀττ α ν-αἰρετ βῆς ἀκ ἀόνῃατ 7 ἀκ
 ῥόνῃατ ἀδάλτῃατ.

Τεατῃατ εἰρησῆ. .ι. ἢ τ-εἰρησῆ το τεατῃατ ο'α τῃατ. Περτα το
 πλατὰ .ι. βῆς ὅς δῆνατ ὑλῆρ σῆνῃατῃατ ἰματ πῃατ ; τῃατ δέτῃμαρ
 το ὅς δῆνατ. Πῃατῃατ ἢ-εἰρησῆ .ι. τῃατ το εἰρησῆ ; αἰετ τῃατ τῃατ
 ἵπῃν τῃατ ἵματ .ι. το αἰετῃατ ἢ εἰρησῆ.

Δία ἡαῖρετ .ι. εἰ ἡαῖρετ οἰρησῆ καὶ ἡερῃατ τῃατ, τῃατῃατ ἢ
 τῃατῃατ ἢ το νετ ; Κο ἵατ τῃατ .ι. κο κα βῆς τῃατ βῃ[τ] τῃατ κα
 τῃατ τοῖς, ἀν δῆνατ τοῖςῃατ ἢ κομῃατ ; ἢ τοῖς, ἵπ ἵατ τοῖς τῃατ το ἵατ
 ἵατ ; 7 τῃατ τῃατ, κο μῃατ τῃατ βῃ[τ] τῃατ τοῖς κα τῃατ. Κο ἵατ ἢ δῆ-
 τῃατ .ι. ἵπ ; α τυρβαρὸς κοῖρ, 7 ἵατ τοῖς τῃατ το ἵατ.

[LVIII.] Αἰετ πέτ τυρβαρὸς ἢ-α-οἰετῃατ κατ τῃατ
 πεῖνε : γεῖλλ τῃατ, τῃατ οἰετ τῃατ, γεῖλλ πεῖ το
 λῃατ, τῃατ πεῖ ἀν αἰετῃατ οἰετ, οἰετ, οἰετῃατ τῃατ
 οἰετ, τῃατ γεῖλλ οἰετ ἢ καῖς, τῃατ τῃατ το ἵατ.

Σετ τυρβαρὸς .ι. αἰετ πέτ τυρβαρὸς 7 οἰετῃατ τῃατ ἢ τῃατ
 ἵπῃν τῃατ κομῃατ. Γεῖλλ τῃατ .ι. γεῖλλ τοῖς ἵπῃν τῃατ. Τῃατ
 7 τῃατ .ι. ἢ αἰετ βῆς ἵατ δῆνατ. Γεῖλλ πεῖ το λῃατ .ι. κο πεῖ,
 κο γεῖλλ οἰετῃατ τῃατ, τῃατ κομῃατ α λῃατ, ἵπ τυρβαρὸς το ἢ αἰετ βῆς ἵατ
 ἢ-α. Σαῖς τῃατ πεῖ .ι. ἢ τῃατ ἵατ τῃατ ἀν α'ἵπ ἵατ οἰετ, ἢ ἀν
 α'ἵπ ἵατ τῃατ ἀν οἰετ, 7 τῃατ κομῃατ ἢ αἰετ το ἵατ .ι. α τῃατ
 λῃατ ἵματ, 7 τῃατ α κομῃατ το ἵατ ἢ καῖς, ἵπ τυρβαρὸς,
 ἢ αἰετ βῆς ἀν α ἵατ, ἢ ἀν α τῃατ. Οἰετῃατ τῃατ οἰετ .ι. α
 τῃατ τῃατ. Πῃατ γεῖλλ οἰετ ἢ καῖς .ι. ἢ τῃατ γεῖλλ τῃατ κομῃατ
 α οἰετ. Ρε τῃατ το ἵατ .ι. ἢ τῃατ ἢ αἰετ, ἢ αἰετ βῆς ἵατ
 ἵατ, ἵπ τυρβαρὸς το ἢ τῃατ 7 ἵατ.

It was below all these respites came, except the grave for his lord; it was above that came; and if it had been below, the proportion which the seven days bears to a month is the proportion of the ten days that will be below. HEPTADS.

He has no respite *upon account of her* but while he is burying or conveying *the corpse* of an adulteress.

The arrival of a bishop, i.e. the bishop to happen to approach them. The grave^a of thy lord, i.e. to be making an ornamented tomb over thy lord; he has respite of ten days to make it. The sound of shouting, i.e. he goes at a cry; five seds here in the case of the challenge alone, i.e. to the sound of the shout. How far, i.e. how long is it put off by these circumstances, which extend or lengthen time for a person? To three days, i.e. that there be no longer time than this for them, because of the vehemence of the suit by battle; or else, it was after the *combatants* had gone down the *visitors* arrived; and if it had been before, there would be a longer time for them than that. Till after ten days, i.e. it is their proper respite; and it was after having gone down it happened.

[LVIII.] There are seven respites which used to save all battles with the Feine: a pledge of hosting; hewing and cutting; a pledge for debt upon oath; to sue for debts for which he received consent from a woman; to prevent a child from sucking; the debt of a pledge of honour; the time for curing by a doctor.

Seven respites, i.e. there are seven respites which really save the person who goes into meeting of battle. A pledge of hosting, i.e. having promised to go in the expedition. Hewing and cutting,^b i.e. during the time that he is so engaged. A pledge for debt upon oath, i.e. whether it be debts, or a pledge that is due from him, on account of his oath, he has respite whilst he is paying them. To sue for debts, i.e. to sue for the debts for which he was supplicated or for which he was selected by a woman; and it was in place of another woman he had gone, i.e. her advising man with her; and it was in her place he went, or along with her: there is respite whilst it is being paid or levied. To prevent a child from sucking, i.e. his dead mother. The debt of a pledge of honour, i.e. the debt which he promises for the sake of his honour. The time of curing by a doctor, i.e. the time that he is in illness, whilst he is being cured; the curing of the disease and the doctor are a respite to him.

^a Cf. O'Dav., p. 90, *svb* 'fert,' where this gloss is quoted.

^b *Fuba* and *rubu*, rendered 'attack and defence,' SM., I. 106, 17; 158, 19; cf. IV. 22, 17.

[LIX.] There are seven evidences which expose ^{HEPTADS.} the falseness of every battle: to fall down; to be seized with bed sickness after coming into it; to elope without necessity; his arms to fall from his hands after having come to the ground; the bursting of a shield upon his fist; to plead protection; to plead sanctuary.

Seven evidences, i.e. [the fixing of wages, its lenity; the fixing of debts, its severity, J.:] there are seven *circumstances* like evidence, and they testify to his falseness upon every one who goes into the field of battle, i.e. they make manifest [O'Dav., p. 91] like evidence, so as to fasten debts; or else, it is excess of proof alone. He who sues, however, forfeits his debts if he thus acts.

If it is to the plaintiff these circumstances have happened, he goes without testimony, without debts; and he pays debts in proportion to the length he has gone *with the prosecution*, if he knew that there was nothing due to him. If to the debtor, he pays debts without proof or denial *being accepted* from him, but to be determined by a brehon.

These set down here are false respites which happened to him, and which were not upon him at all; or, though they were upon him before this time, they were not announced before going down, and it does not avail him anything; or they are tokens to expose his illegality upon him.

If it is to the debtor these things have happened, he pays the debt without proof or denial from him, but to be determined by a brehon; and should he pursue the plaintiff beyond this, it is safe to the plaintiff up to a third, if he has the power of separation from him anyhow; and if he has not, he is perfectly safe.

If it is to the plaintiff, however, these things have happened, he goes without proof or debts; and he is to pay debt according to his conduct if he knew that it was not due to him. And if he sues the defendant beyond this, he is safe to a third to the defendant, if he has at all the power of separating from him.

To fall to the ground, i.e. of the battle field, after having gone into it. Bed-sickness, i.e. to be seized with sickness so that he is confined to his bed of sickness, i.e. feigned sickness. To elope without necessity, i.e. to go upon a journey without having any necessity on which he went but to fly from the battle. His arms to fall from him, i.e. the falling of his arms from his hand after coming upon the plain of the battle-field. The bursting of his shield, i.e. the straps of his shield to burst upon his fists, i.e. a token of falsehood. To plead protection, i.e. a *protection* which he had not, i.e. a pretended protection; or if he had it, he did not plead it in time. To plead sanctuary, i.e. pretended sanctuary too.

* Cf. O'Dav., p. 53, 'atach .i. radh,' quoting this passage, 'atach faosma .i. a rad, ata faosam form.

HEPTADS. [LX.] Αταῖο πέτε πολαιγ ατα ανθρωμ πολονγαρ ι
 ταιε : πολαε ριγ, πολαε δριυγαγ, πολαε γοβανθ, πολαε
 ραιρ, πολαε ριρ γαιε, πολαε θριυιουδε ;—αρ ιρ ειειν νεε
 ρο γαβαθ α μαμα καεαε δι-α ειρ, ουρ αρ να τεραιθ
 ταιλλεμ καεε διθ ι η-α τιγ.

Seete πολαιγ ι. αταε πέτε η-ιμριυιγ, ηο πέτεα ιμριυιγτερ ιρην
 ταιε, 7 ιρ διουγ α η-ιμριυιγ.

Ιρ ε ιρ μεραιε ιη ρερ ρερυρ αν ενεθ, ιμβα ρορ οθρυρ κυγ
 λαρ αν λυετ ρο, ρα ο'α τιγ βερταρ διουβ λογ α η-οθρυρ.

Ειρεπεραιε ιιειρ ιιλε ρο ανυαρ ; 7 ερ βε ρογαιλ ειγσι, τηραι-α
 ρερραιτερ ενεθα ρορρη, λογ α εινειρην διουβ εο ριυγ ι τωαε.

Όλεγαρ α λαν θαμ λεο αμαε ροετοιρ ; 7 α λαν θαμ το
 ελεηνιαθ 7 το κομραιρ ια ριρ αμαε καεα νομαρθε ; 7 καεα
 ταιεραο το θαμιαθ 7 το ταρκυριαθ ο'α τιγ, το διαεαθ ανθ, 7
 ριγ ο'ραγβαι ι η-α ιναθ ; 7 ιρ αμλαιο ριη καε γραιθ διθ εινμοεα
 ιη θριυιναε, υαιρ ηι ηεγαν αετ θριυιναε 'η-α ιηναθ.

Εια μη μο πολαε να ιηνα να πολαε αν ριρ κορ-α τιγ, ιρ λεε
 πολαε αν ριρ διοβεραι δι, ο'η εθ βιτ ιμalle.

Σμαετ υρδαλτα εινθε ρο εινθρεττ να ιηδαρ α η-οθρυρ να
 ρορρη ρο, 7 ηι ρο'η εταλ ρο εινθρετ, αρ ροβ εεεινθεεε ; 7 νοεαν
 ραελυταρ ιη εινθε ριη.

[LX.] There are seven *cases of* maintenance that HEPTADS.
 is difficult, which are supported in a territory:
 the maintenance of a king; the maintenance of a
 'brewy'; the maintenance of a smith; the main-
 tenance of a carpenter; the maintenance of a wise
 man; the maintenance of an embroidress;—for
 there is needed someone who should perform the
 work of each after him; and that the earning of
 none of them should be wanting in his house.

Seven cases of maintenance, i.e. there are seven supports, or seven persons who are supported, in the territory, and their support is difficult.

It is competent in the man who inflicts the wound *to determine* whether it is upon sick-maintenance he shall bring these parties to his own house, or whether it is to their houses there shall be sent them the expenses of their sick-maintenance.

These that are set down here are all exceptions of a sick person; and whatever the kind of criminal trespass through which wounds shall be inflicted upon them, the expenses of attendance on them is to be sent to them to their houses.

Each is entitled to his full retinue out at once; and his full company of relatives *by marriage* and of 'compairche'^b to go out to see him every nine days; and all that shall come of companies and visitors to his house are to be fed there; and to leave a king in his stead. And it is so with every grade of them except the embroidress, for it is only necessary to leave an embroidress in her place.

Though the maintenance of the woman be greater than the maintenance of the man to whom she comes, it is half the maintenance of the man that is given to her, from the time they are together.

It was a particular definite 'smacht'-fine that the authors determined in the case of the sickness of these parties; and it is not according to their wealth they determined it, for that would be indefinite; and he did not exact (*prescribe the distraining for?*) that amount.

^a Cf. FM., sub ann. 448, ὑμνοῦσά, 'textrices et sacrorum linteorum confectrices.'

^b In SM. III., 66, 2, 'compairche-church' is explained as a 'church in the same parish'; perhaps the word here denotes 'fellow-villagers.'

HEPTADE. . Polac' d'ruinide .i. imref in anget .i. loz' o'rupa' doberan' doib an
 trocane' ruin' ci' reanur in cneib. Ar' i' eic in ne' .i. i' he' ro in' fac',
 xan' na' bu' o'gin' neac' ro' gubuo' a' momamu' no' a' n'neim' i' n-a' caigib
 car' a' n-eir, i' uime' na' o'legur' a' mbreic' for' o'rup. Ar' na' ce'raib
 tuille'm .i. ar' na' ce'rbuo' in' ni' tuille' no' a'ruile' n'ge' cae' oib' i' n-a' ci'z,
 i' uime' na' o'legur' a' mbreic' for' polac' n-o'rupa'; 7 i' e' cae' an' 'ar' an'o,
 xan' a'ubranu'ru' ru'ia'mo, "ar' i' e'gin' neac' ro' gubuo' a' mama."

[LXI.] Atait' re'ce' ru'dar'a' la' Feine' conoircet' i'ubail'e
 a' mberaib' a' n-a'ruille'ten ; aen' n-a' i' ru'dar'a' ar' aen'
 la, a'raile' i' ru'dar'a' ar' caegat' bliad'an, a'raile' ni' ril'
 comur' for' a' for' na' for' a' n'gair'ne : ci' a' n-a'atama'ru'
 comar'ba' trebair' co' cen'o' mbliad'na' no' da' bliad'an' co'
 n'neime' a' ru'dar'a' ocur' a' trebato' fair' ; ci'ru' doberan'
 do' b'ru'z' ru'z, i' ru'dar'a' ar' aen' la ; ci'ru' no' bai' caegat'
 bliad'an' i' aen' ru'dar'a' la' Feine' ; ci'ru' a'ataimtar' la'
 flait' for' a' torcair' a' caeb' i' ru'dar'a' ail' ; ci'ru'
 a'atibenar' do' eclair' ar' anmuin, i' ru'dar'a' aile' ; ni' do'
 ru'ata' flait' no' eclair' di'-a' memraib' te'ctuib' i' di'
 ru'iuil'ri' moigair'gar' a' polac' ru'u ; ni' narcar' uil'ri' for'
 mac' ocur' ru'ait', i' aen' ru'dar'a' la' Feine' fo' bi'e' i' di'-
 caime.

Se'ce' ru'dar'a' .i. atait' a' re'ce' te'it' i' n-a'e' ru'-o'air'ne' do' ru'ir' in'
 ru'ine'cu'ir, 7 cam'car'ge'ru' a' ru'ilmu'niu'gar' i' n-a' ba' ru'ir' g'nae' no' a'ubuo', i'
 n-a'ruile' n'ge'ru' iac. Ru'dar'a' ar' aen' la .i. in' ae' ru'-o'air'ne' .i. aen' do'

The maintenance of an embroideress, i.e. who works the silver, HEPTADS.
 i.e. it is the expense of sick-maintenance that is given to them, in mercy to the
 person who inflicts the wound. For it is necessary to supply a
 person, i.e. this is the reason, because it would be necessary for him to provide
 a person who would perform their service or their functions in their houses after
 them; hence it is not necessary to take them upon sick-maintenance. That the
 earnings of none should be wanting, i.e. in order that what each of
 them earns or deserves at home should not be wanting, is the reason why it is not
 indispensable to take them on sick-maintenance. And the meaning of the 'for'
 here is, because we have said before, "for it is necessary to supply a person to
 perform their work."

[LXI.] There are with the Feine seven prescriptions
 which transfer perpetual right according to the
 customs of their merits; one case is a prescription
 upon one day; another is a prescription upon fifty
 years; there are others *that admit of* no power over
 their length or their brevity:—Land in which a
 resident 'coarb' is acknowledged for a year, or two
 years, until he makes his prescription and his dwel-
 ling upon it; land which is given to a king's court,
 which is a prescription upon one day; land which
 has been *away* fifty years, is one of the prescriptions
 with the Feine; land which is recognized by a lord,
 upon which his side has fallen, is another pre-
 scription; land which is offered to a church on be-
 half of a soul, is another prescription; a thing that
 a lord or the church has given to the lawful
 members is one of the perpetual rights if their
 obligations to them are fulfilled; a thing the right
 of which is bound upon son and security, is one of
 the prescriptions with the Feine, because it is
 irrevocable.

Seven prescriptions, i.e. there are seven things that go into a state of utter
 bondage,^a according to the Brehon law; and their perpetual right is transferred,^b
 by fair or happy law according to which they are deserved. Prescription

^a Here *rudrad* is extracted out of 'ro-daoire,' 'utter bondage,' &c. O'Dav., p.
 111, glosses *rudradh* .i. ro-dura, 'to be for a long time on neighbouring land'
 [omitting the 7?]. The same analysis is given perpetually in SM., cf. I. 254,
 23; III. 10, 13, &c.

^b Cf. O'Dav., p. 65 and 67, *conoisceat*, glossed *innsuiged* and *cumsugud*.

HEPTADA. in ae ip an aon la teit .i. ruorao ipa tpeabuiru, no tabairu na n-aaral. Ruorao an caegat bliaoran .i. gne aile, ip an caegat bliaoran teit i n-ae no-aoirne .i. feran eclara, cio po taob tuaita, cio po taob ecalra. Ni fil comar for a for .i. gne aile .i. in ruorao an tpeabuiru .i. cinntec an cinntec; no in ruorao an caegat. Co cenno bliaona .i. cinntec an cinntec. Da bliaoran .i. aia et oca. Co noine a ruorao .i. co noin a no-tairuimeu fair, d'atub 7 do muilub. Trebaor fair .i. do eighib.

Ma no bai duine a n-aicitin tigi fici do denam an a ferano, no ata no muilno, teio a ruorao, 7 ip an oin no an foerac ip aicinta an ferano do beit ano-rin.

Ma do ruinde duine a teat no a at no a muilno an ferano fir bunar i n-a fionaire, 7 ni fuaiter ime, no co tairuig do a denam,—mar an tairu ruorata do ruinde a dena an an ferano, ip oilu na blorde ferano an a noeruaris a dena do.

Mar a dualgur trelba do ruinde a dena for an ferano, ip oilu do an ferano for a noerna, no co ruatar do ceit uaita he, at muna ruait fionaire no rencaite uata he; 7 da ruait, noa n-amail tarba cia denat rum dena fair.

Tir doberan do bruz rig .i. ferann doberan do'n rig do denan aonair fair. An aen la .i. ip aon laite aicinta teit i n-ae no-aoirne he .i. o ceitru huairu ficit amad. Tir no bai caegat bliaoran .i. ferano eclara. I r aen ruorao .i. ip aon do na heptailib teit i n-ae no-aoirne d'a n-aigheirinn in feneaur .i. tabairt hi 7 do aaral tugao hi, 7 a oilu. Tir atdaimtar la flait .i. tir aicite-nigter aco'n flait, for a torcuir taob in ceili. For a torcuir .i. acuit do. I r ruorao aile .i. ip ni aile teit i n-ae no-aoirne he, o tair a roinn. Tir atuibenar .i. tir uoburaru do'n eclair an gabail n-ecnaice .i. uobairt oligtec. I r ruorao aile .i. ip ni aile teit i n-ae no-aoirne o tair in ecnaice do gabail, no an ceitru huairu ficit. Ni do rata flait .i. in ni doberu in flait no in eclair oi-a memraib oligtecib .i. do comloigtib, in inbuir ip oligtec iat an-aen, no ip oligtec in memra, cio oligtec cio inoligtec an ceano. I r oi ruuolir .i. ip do na neitib ip ruuiler ann, ma oia com-lanair na meamuir in polac oleguir oib fua .i. ruina flaitib. Ni narcar oilu for mac 7 raic .i. cor da trocann, co fir 7 co tpeabuiru. I r aen ruorao .i. ip aon do na neitib teit i n-ae no-aoirne do roir in fimeaur. I r oi-taitme .i. oi po uilcat, co na reatur a uaitmeac.

of one day, i.e. the case of utter bondage, i.e. one of them is the case which goes upon one day, i.e. prescription after security, or the gift of the nobles. Prescription upon fifty years, i.e. another case, it is upon fifty years it goes into utter bondage, i.e. land of a church, whether upon the side of the laity, or of the church. No power over their length, i.e. another form, i.e. the prescription upon security, i.e. definite for indefinite; or the prescription upon fifty. For a year, i.e. definite for indefinite. Two years, i.e. sic et hoc. Until he makes his prescription, i.e. until he makes his permanent settlement upon it, of kilns and mills. Dwelling upon it, i.e. of houses.

HEPTADS
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If a person was cognizant of a wicker house being built upon his land, or a kiln or a mill, it goes into prescription; and in that case it is on loan, or on reward, it is natural for the land to be.

If a person has built his house, or his kiln, or his mill upon the land of an original owner, in his presence, and the latter does not object until the building is finished,—if it is with the intention of prescription he has made his buildings upon the land, the pieces of land upon which he has built are his.

If it is in virtue of possession he has made his buildings upon the land, he has a right to the land upon which he has made them, until it is taken from him by course of justice, unless witnesses or antiquaries take it from him; and if they do, it is not a case of profit though he made buildings upon it.

Land which is given to a king's court, i.e. land which is given to the king to hold a fair upon it. For one day, i.e. it is in one natural day it goes into the case of utter bondage, i.e. from twenty-four hours out. Land which has been fifty years, i.e. the land of a church. Is one prescription, i.e. it is one of the species mentioned in the Brehon law as going into a case of utter bondage, i.e. it was a gift, and it was to a noble it was given, and it becomes a right. Land which is recognized by a chief, i.e. land which is recognized by the lord, upon which the tenant's side has fallen. Upon which has fallen, i.e. his part of it. Is another prescription, i.e. is another thing that goes into the case of utter bondage, when its division has been completed. Land which is offered, i.e. which is offered to the church for singing a requiem, i.e. a lawful offering. Is another prescription, i.e. is another thing that goes into a condition of utter bondage, after the requiem has been sung, or after twenty-four hours. A thing which a lord or a church gave, i.e. the thing which the lord or the church give to their lawful members, i.e. of abatements, when they are both in a lawful state; or, when the member is lawful even though the head be unlawful. Is of the perpetual right, i.e. it is one of the things that are of perpetual right, if the members pay in full the maintenance which is due of them, to them i.e. to the lords. A thing the right of which is bound upon son and security, i.e. bargain of two sensible persons, with knowledge and security. Is one prescription, i.e. is one of the things that go into a case of utter bondage according to the Brehon law. Because it is irrevocable, i.e. 'di' is negative, 'so that it cannot be dissolved'.

HEPTADS. [LXII.] Ατατ peēt fine la Feine : cinθ-fine, bpuinθ-fine, fine occamaiλ, fine tacair, fine pognama, fine uppognuma, fine cιr πλατα, uapal neime, fine ecalρα.

Seēt fine .i. atat peēt fine θ'a n-anpneōenn in peineēur. Cinθ-fine .i. in fine o cinntep ann .i. in θ-atair. Bpuinθ-fine .i. na mac. Fine occamaiλ .i. na θeopata 7 na mupēuipēta. Fine tacair .i. in fine toēuipθ cuca .i. meic paorma. Fine pognama .i. θaop-ēile 7 paop-ēile. Fine uppognuma .i. θaop-ēile aile, no paop-ēile aile. Fine cιr πλατα .i. in fine bιr ag infulang a cιpa θo'n πλατ .i. na pen-clēta. Uapal neime .i. in fine uapal bιr ιpin eclay. Fine ecalρα .i. fine epuma, 7 epin, 7 manac.

[LXIII.] Ατατ peēt n-elaiθē¹ la Feine, na θime nemeθ 'De na θuine nac n-anpeētair: θeic docoiplet, τair cu paenθil, elodaē fine, fear airim θeipz, bean arlai α cain lanamna, bean no fear arlai θairne matap no atap;—inge ma neē na θama coip iap petaiθ τairde, cιθ eipide, nι θime neimeθ 'De na θuine neē n-anpeētair, θia pacba θuine ap α pogna θi-α eipz, ppur-α mbi coip θo cinθcu.

Seēt n-elaiθē .i. atat a peēt elay, θ'a n-anpneōenn in peineēur, 7 noēa θinneōn neime 'De na heclay iatt, na θuine na tuate, gan in vlegair na θaine o tiagair θib, θo tabairt θoib. θeic docoiplet .i. na θeic po 7 latep o neoē. Tair cu paenθil .i. in gataro, no gu pagbu lan na garte .i. can mniile. Elodaē fine .i. gu n-mniile. Fear airim θeipz .i. iap marbat, no gu pagbu lan in marbēa. Bean arlai α cain lanamna .i. gu pagbu lan in inppair. θairne matap .i. in bean no in pep elop pe θairne α matap no atap .i. noēa vlegur α noitten, no gu pagbuir in in vlegur. Inge .i. inge ap acē, ata acē lum ann. Iap petaiθ τairde .i. mar neac na θaimenn

¹ Cf. text and version at SM. IV., 184, 13, where a very different colouring is given to the last clause; the word oipne being plainly a misconception of our text ap α pogna. For *docoishē*, see O'Dav., p. 74, .i. dodechsat; p. 78, .i. do elodh-si.

[LXII.] There are seven families with the Feine: HEPTADS.
 a head family; a bowel family; a bound family;
 an invited family; a serving family; a true serving
 family; the family of the lord's rent; a noble family;
 a church family.

Seven families, i.e. there are seven families mentioned in the Brehon law. A head family, i.e. the family from whom they are sprung, i.e. the father. A bowel family, i.e. the sons. A bound family, i.e. the exiles and the shipwrecked. An invited family, i.e. the family which they invite to them, adopted sons. A serving family, i.e. base tenants and free tenants. A true serving family, i.e. another base tenant, or another free tenant. The family of the lord's rent, i.e. the family which pays his rent to the landlord, i.e. the 'senchleithe.' A noble family, i.e. the noble family that are in the church. A church family, i.e. the family of the founder, and land-owner, and monk.

[LXIII.] There are with the Feine seven absconders, whom the sanctuary of God nor of man does not save, as being unrighteous: bees which abscond; a runaway thief; an absconder from his tribe; a man of red weapons; a woman who elopes out of the law of cohabitation; a woman or a man who absconds from maintaining mother or father;—unless it be a person who does not yield justice, after paths of theft; and even in this case the sanctuary of God nor of man does not save any unrighteous person if he leaves any person behind him who was in want of his service, to whom it is proper for him to return.

Seven absconders, i.e. there are seven who abscond mentioned in the Brehon law, and the sanctuary of God, of the church, nor of man of the laity, does not save them from giving what the people from whom they go claim rightly from them. Bees which abscond, i.e. the bees which are carried off from a person. A runaway thief, i.e. the thief, until there be got the full *fine* of theft, i.e. without cattle. An absconder from his tribe, i.e. with cattle. A man of red weapons, i.e. after killing, until there be got the full *eric* of the killing. A woman who elopes out of the law of cohabitation, i.e. until there be got the full *settlement* of the separation. Maintaining mother or father, i.e. the woman or the man who elopes from the maintainance of mother or father, i.e. no protection is due to *such persons*, until the *parents* get what is their due. 'Inge' .i. the word 'inge' is for 'acht,' but, i.e. I have an exception. After paths of theft, i.e. if it be a person who submits not to be maintained

HEPTAST. α γαιρε το παρ κοιν, αὐτ ιαρ conatub γαιρε .ι. in penoia, uan noa n-motigat iat-pum ann-poe. Cio ειρισε .ι. cio he in ti elor ne γαιρε. Neimeo De .ι. na heclaipe. Duine .ι. na cuate. Duine ap α rogna .ι. oia pagba uaine oligat ipin pine tap ειρ meo pice α leap α rogna, iup-i coia το impou το venum α γαιρε .ι. maο ta, noa olagun α oien rum ano-poe.

[LXIV.] Αται peτt pute la Feine: pute tpeibe, pute catpac, pute paice, pute paici, pute po-pida, pute pleibe, pute tpacta, pute paipge.

Pute tpeibe, dilir α cuigao το piri po-da-gaib; pute tpeibe, ma iap teopa aiodib tiaapi το, maο eccoimdeo; maο coimdeo, α ceatpaimo το piri po-on-gaib.

Pute catpac, dilir α ceapaimo το piri po-on-gaib, munub i cuaipeo lir pluaig; maοao on, ip tpiam το piri po-on-gaib.

Pute paice, α tpiam το piri po-on-gaib, maο eccoim-diḡ; maο coimdiḡ, ip leat.

Pute paici, α let το piri po-da-gaib, ma eccoimoi; ma coimdiḡ, ip da tpiam.

Pute po-peda no pleibe, dilir α da tpiam το piri po-on-gaib, ma eccoimoi; ma coimde, ip teopa ceapamna το piri po-on-gaib.

Pute paoda no pleibe, da tpiam το piri po-on-gaib, oup aen tpiam το piri ip i ae, no το neo pocoirp amac, no conpoda etupru i nḡe, α imairilcniḡ α tairig munu bpoḡa nectap n-aei.

according to propriety, but after paths of theft, i.e. the senior; for they are not then in an unlawful state. Even him, i.e. even though he be the person who absconds from the maintaining. The sanctuary of God, i.e. of the church. Of man, i.e. of the laity. A person whom he could serve, i.e. if there be found any lawful person in the tribe after him, who needs his services, in whose case it is proper for him to return in order to take charge of him, i.e. if there be, it is not lawful to protect him then. HEPTADS.

[LXIV.] There are with the Feine seven waifs: a waif of a house; waif of a church; waif of a green; waif of a road; waif of a great wood; waif of a mountain; waif of a strand; waif of the sea.

The waif of a house, its fifth part goes of right to the man who has found the waif of a house, if it is after three nights it shall have come to him, if it be an unlikely place; if it be a likely place, its fourth part goes to the man who found it.

The waif of a church (or court), its fourth part is the right of the man who has found it, unless it is within the circuit of the 'lis'-fort of a host; if that be so, its third goes to the man who has found it.

The waif of a green, its third goes to the man who has found it, if it be an unlikely place; if likely, it is half.

The waif of a road, its half goes to the man who has found it, if unlikely; if likely, it is a third.

The waif of a great wood, or of a mountain, its two-thirds go of right to the man who has found it, if it be unlikely; if likely, it is three-fourths to the man who has found it.

The waif of a great wood, or mountain, its two-thirds go to the man who has found it, and one-third to the man whose property it is, or who lent it out; or it is equally divided between them in two parts, so far as its restoration is deserved by either of them, if neither of them establish his right.

HEPTADS.

Բրիւթ տրաճէ, յիւր ծօ քր բօ-ոն-ցաւ, աճ շուշօ ա
 Լօյց ծօ քր օ 'ոն-ցաւ, մա եճօմու; մաժ Կօմու, Ի
 յիւր, աճ շուշօ քր ծօ ա Լօյց ծօ նօճ Եր ա յօ
 քր.

Բրիւթ քարց, յիւր ծօ նօճ քօ-տա-ցաւ, աճ շուշօ
 քր ծօ ա Լօրժ ծօ նօճ Եր 'ա քր.

Տօճ քրիւթ .i. առաջ քրիւթ քրիւթ քրիւթ, ծ'ա ի-ալիւթօնն ին
 քրիւթ. քրիւթ քրիւթ .i. քրիւթ քրիւթ քրիւթ. Կաճ քրիւթ .i. քրիւթ
 քրիւթ քրիւթ քրիւթ. Բաճ .i. քրիւթ քրիւթ քրիւթ .i. քրիւթ քրիւթ քրիւթ
 քրիւթ քրիւթ քրիւթ քրիւթ. Բաճ .i. քրիւթ քրիւթ քրիւթ քրիւթ. Բօ-քրիւթ .i.
 քրիւթ քրիւթ քրիւթ քրիւթ. Տօճ .i. քրիւթ քրիւթ քրիւթ. Կաճ .i.
 քրիւթ քրիւթ քրիւթ. Բաճ .i. քրիւթ քրիւթ քրիւթ քրիւթ.

Ի քրիւթ առաջ առ շուշօ քրիւթ, ծօ ծօ քր քրիւթ, ծօ ծօ քր
 քրիւթ, ալիւթ քր քրիւթ քրիւթ քրիւթ [քրիւթ J²] ա Լօրժ քր ծօ
 քրիւթ քրիւթ; ին քրիւթ քրիւթ, քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ
 ծ'ա քրիւթ, ալիւթ քրիւթ քրիւթ քրիւթ ա քրիւթ ծօ քրիւթ ին քրիւթ
 ա ին քրիւթ ա ին քրիւթ քրիւթ քրիւթ.

Ի քրիւթ ին քրիւթ քրիւթ քրիւթ ա քրիւթ քրիւթ ա քրիւթ-քրիւթ, ին քրիւթ
 քրիւթ, ալիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ
 քրիւթ. Կաճ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ
 քրիւթ. Ա ին քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ
 ին քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ.

Մարիւթ ին քրիւթ քրիւթ քրիւթ, քրիւթ քրիւթ քրիւթ; քրիւթ քրիւթ
 քրիւթ քրիւթ քրիւթ, ին քրիւթ քրիւթ քրիւթ, աճ քրիւթ քրիւթ քրիւթ; քրիւթ
 քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ ա ին քրիւթ
 քրիւթ, քրիւթ քրիւթ քրիւթ քրիւթ ա ին քրիւթ; քրիւթ ին քրիւթ ա ին քրիւթ
 ա ին քրիւթ քրիւթ, քրիւթ քրիւթ ա ին քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ
 ա ին քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ քրիւթ
 քրիւթ.

The waif of a strand, is the right of the man who ^{HEPTADS.} has found it, excepting a fifth part of its value to the man from whom he got it, if in an unlikely place ; if likely, it is all his excepting the fifth of the sixth part of its value to the man whose property it was before.

The waif of the sea, it is due of right to the man who has found it, excepting the fifth of the sixth part of its value to the man whose property it was before.

Seven waifs, i.e. there are mentioned in the Brehon law seven waifs which are found. The waif of a house, i.e. which is found in the house. The waif of a church, i.e. which is found in the church within. The waif of a green, i.e. which is found in the green, i.e. in the four fields nearest to the residence. The waif of a pasturage, i.e. of green and mountain alike. The waif of a great wood, i.e. which is found in the great wood. The waif of a mountain, i.e. which is found on the mountain. The waif of a strand, i.e. which is found on the strand. The waif of the sea, i.e. which is found upon the sea abroad.

It is equally that the tribesman and the extern are entitled to the waif-finder's share, because it is equally their advantage that the property be saved to them ; or else indeed that there be no waif-share from one tribesman to another, because he is bound to take care of the 'seds' of his tribe in every place that they meet him.

There is nothing to the 'geil-fine' man out of live property found on the four nearest townlands, nor in the four townlands next beyond these, because they are bound to mutual herding among themselves, according to tribe law, 'Corus Fine.' There is a fourth part to an extern, from that out, *out of what is found* on a mountain or in a desert. They are to come upon the levying share, whether tribesman or extern ; for levy-share is not less due to a tribesman than to an extern.

Dead property alone is what is spoken of here, and the share of an extern ; and live property and the share of a tribesman are the things which are not contemplated in it ; but it is by them they are ruled. And the rule which holds in the case of these waifs is : the share which an extern takes out of unlikelihood, is what a tribesman takes out of likelihood ; and what is taken out of the likelihood of the previous waif, is the same which is taken out of the unlikely waif which is next, excepting the last waifs, whose adjudication is different from that of all the other waifs.

Δια η-υπογραφα, 7 ηι ηο κατ co νεεμαρο, ιρ υιλιρ το κυρι
 ηυτε 7 α φομαιιτ. Μανα ποερα, 7 ηο κατ ηια νεεμαρο, 7
 co ηυδ αιηειρ υοδερα ραιρ, ιρ ιαν υιρε ραιρ. Μανα πογρα
 co τοηα α ιαηαιρ, 7 co ηοιρ ιαηηαιρ, 7 ηι [ηο] κει ιη ταν
 το ηυδ, ιρ υιλιρ α κυριρ ηυτε. Μανα πογραρ, 7 ηο κατ ηια
 νεεμαρο, 7 ηυρ κει, ιρ λετ-υιρε.

Բրիտե ռօ-թաժ ոս ղլեւի եւ յ. տարձ ա յոյարձ աճաւ ղօ ;
 ւր այլե ւր մօտւ ալ ին շրլեւի 7 ալ ին բոժ ; առ շրաճէ ւմօրնօ, 7
 առ բարդիշի, ւր ինանօ յաժ-բարձի, շո 1 բաճե եււ, յար բօշաւա
 բոժե առ ղեւ լեօ ; ու բօշաւան ւմօրնօ ին ղլեւի նա ին բոժ. Իր եօ
 ւր շօմոթէ ղլեւի առօ, ա ղլիշի ; ւր եօ ւր շօմոթեօ շալլե առօ, ա
 շլաւաւի 7 ա շլաւաւե, 7 նա ինաթա ա միւ աճիշի շաճ. Ա մարն-
 թիւ բիւ 7 աքբիւ աթա առ շաւուշ ղօ ; եօ-թիւ բիւ ւմօրնօ, ու
 բաւ ու եւրձի, ա շաւաւ շօմաւաթա. Եօ-թիւ ւմօրնօ, օ շաւաւ
 շօմաւաթա առաճ, իւ բիւ, 7 եօ-թիւ աքբիւ, շո ա շաւաւ շօմա-
 շաւա, մառ ղիշ շօմաւաթա, ւր ղեթա շօ տաթա նա շօթա բրիտե
 առաւ ղօ բարձրոյ.

Ρηίθε τραέτα .ι. ιηρε ιφ κοιμωις τραγα ανθ, κας αιτ
 αιτιοαισ ναινε 7 λονγα 7 τοννα κο κοιτεσεν; ιφ εθ ιφ εκοιμωι,
 κας ιναθ ι να αιτιζιτ ακτ λονγα α ι-ανευρ.

Ընդ քո-ծ-ընդ և քրտե քրաճա Ե՞ս քսւլ ու ար' ըր Եսնայ? Իր
 Ե և քաճ քոծընդ, ծնցե՞ս Եսնայ Եսնայ քաճ քաճ, 7 ծնցե՞ս
 քրտե Եսնայ քաճ, 7 մօ Եսնայ քաճ քաճ ու քրտե.

If he proclaims *the finding* and has not used *the object* till after ten days, he has a right to a waif-share, and the use of *the waif*. If he has not proclaimed it, and has used it before ten days, and that information is given against him, there is full 'dire' fine upon him. If he has not proclaimed it until it is searched for; and the search has come to him, but he did not conceal it when enquiry was made of him, he has a right to his waif-share. If he has not proclaimed, and he used it before ten days, but he has not concealed it, it is half 'dire.' HEPTADS.
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The waif of a house, i.e. a fifth part out of it, in an unlikelihood; and a fourth part out of it, in a likelihood; and the case arises when search has been made for it during three nights; if it is one night, it is a third part of the fifth or of the fourth; if it is two nights, it is two-thirds of the fifth, or of the fourth; or indeed that there be nothing until it is missing three nights.

The waif of a great wood or of a mountain, i.e. it is one after another these come, therefore there is the more out of the mountain and out of the wood. The strand, however, and the sea are alike, as if they were in a green, because they sweep off the property with them, whereas the mountain or the wood does not carry off the property. The likely place of a mountain is its paths; the likely places of a wood are its glades and its little gardens, and the places which everybody frequents. It is out of the dead property of tribesman and extern this share is derived. As to the live property of a tribesman, however, there is nothing out of them, out of the circuit of co-tenancy. As to the live property, however, out of the circuit of co-tenancy, in the case of a tribesman; and the live property of an extern, though in the circuit of co-tenancy, if they are not entitled to co-herding, see that the waif-shares be given in the way we have said.

The waif of a strand, i.e. the likelihood of a strand is a place which is frequented by people, and ships, and waves in common; its unlikelihood is every place which is frequented by ships alone.

What is the reason that in the case of the strand-waif there is something out of it for the owner? The reason is, that it is the law of 'gift' that gives the right in the one case and it is the law of 'waifs' that gives the right in the other; and 'gift' gives a greater right than 'waif.'

ՏԵՊՏԱԸ. Ընծ քօ-ծ-երս Ին քրիստե ճօգսօյն ար Ին մայր մօրն, Եօ քնիւ ան
 քրիստեմա թաօ ար ճօ քրն խնայց, 7 Եօ քնծ տաճարե ճիլքօյն հե,
 օտս քրն անոս ? 1ր Ե Ին քաժ, քրեմօ 7 արարաժ 7 տաճարե քրե,
 ճիլքօյն Ին քեժ ճօգսօյն ճօրն քա ճոնոն քարս 7 ճօր ; 7 ճիլքօ
 տաճարե քառս ճիլքօյն Ին քեժ ճօգսօյն ար Ին մայր մօրն.

Cio po-d-e-ia cona mo ar in fute tratta ina ar in futeis
 po-e-a? I r e in pat, vois muir 7 daine vo foxal in fute tratta,
 7 noia vois aet daine nama vo foxal in fute po-e-a.

Մա՛տ իսր շօթիս ասու՛նք . յ. մա՛ծ անո լիարար ո՛ւս քաջ՛բան, Է Կոմի Էրի
 Կ-աւո՛րձե. Մա՛տ ԵժժՈՒՄ ԵՅՈ . յ. մա՛ծ ԵժժՈՒՄՈՅ Է քաջ՛բան ՆՈ ՆԵՈՐ ԵՂԷ,
 Իր Կոմ ԵՄԱ ԲՈՒՆ . յ. ԻՆ ԿԱՅԻՐՈ ԿՐՐ.

Իբրեւ իբ Կոմիտիճի տրեւե անօ, ա խըր 7 ա խարմեծա 7 ա ինօս
բօւլլըր, 7 յա հինօսա ա մի աւօցի շաւ, յո ա քրաւցի 7 ա հարլար
7 ա բրօս; 7 իբրեւ իբ Եօօմիտի Ծօ'ն շիճ, ա Կաւե 7 ա Կօրնօցի, յո
ա Կաւա 7 ա լըքա 7 ա հաւլարցա 7 ա ինօսա Ծօրճա; 7 իբ անօ Կա
բն Ծօ, յո Կան Կա բե բե Կի յ-աւօճի ճան բաճաւ յո Կի իարաւճ.
Մաժ անօ Կէճա Ծի-ա բաճաւ, իար յ-ա Բէ Կի քրԿաւո բե բե Կի
ն-աւօճի, միսնա բաւի բե Կէ Կեն Կաւօճի Կի իարաւ, իբ Կիսան Կն Կաւօճ
նօ յա Կէրնաւե; 7 մար Ծա օւօճի, իբ Ծա Կիսան յո Կաւօճ յո յա
Կէրնաւե; յո Ծօնօ, Կօ յա Բէ յի անօ, յո Կօ մԲէ բե Կի քրԿաւո
Կի յ-աւօճի.

Ματο κοιμωθε .i. ματο κομοσιγ α φαξβαλ το νεοκ αιλι 7 ο'α τσιξερνα
 ρειν. 1 εαυιρτ λιρ ρλυαιγ .i. μυναθ ανν τοξαβυρ he ιαρ εαε υιγιο
 βαλε 1 μβιρ ιν ρλυαγιρ ιν λιρ .i. μαα κοιμωθε. Ματαα οη .i. μαθ 1 η-α
 κοιμωθε. Τριαν το ριρ φο-ση-ζαιθ .i. α εεθραιμε αρ, 1 εκοιμωσιγ;
 7 α τριαν αρ, 1 κοιμωσιγ

Իր անո առա քո, աստուծոյ ի ստորոտ իւր ընտան; սար զառ արծիւ,
 Իր զրան զո քո թօն-ճար; զերաւմե զո քո զեւ-քոն, զառ
 eccoմոյն; զառ զոմոյն, Իր լեւ 7 լեւ զրան զո քո զեւ-քոն.

ἵππεδ ἱρ κοιμοῖς καὶ ῥαὶ ἀνν, α ἡυλῶν, 7 α πειλῶ, 7 α πρῶμ-
 ρῶν, 7 καὶ ἰαὸ α ἰμβῶ ἀνῶν, 7 καὶ. ἵππεδ ἱρ eccοιμοῖς ἰοῖσι,
 α εὐλ, 7 α γαρῶ, 7 α ἰαὸ α ἰαῖσι.

What is the reason that, in the case of the waif found upon the great sea, the thirtieth part goes to the original owner; and that it is 'gift' that gives the right to it from that out? The reason is, it is 'refusal and consent and gift' of a tribe that gives the entire right to the property which is found between nine waves of the sea and the land; and it is the law of 'gift' alone that gives the right to the property which is found upon the great sea. HEPTADS.

What is the reason that there is more out of the strand-waif than out of the waif of the great wood? The reason is that there is a probability of tide or of people carrying off the waif of the strand; and there is no probability but of individuals alone carrying off the waif of the great wood.

If it is after three nights, i.e. if it is then people come to find it, at the end of three nights. If it be unlikely, i.e. if it be improbable that another person should find it, it is then that this is taken, i.e. the fifth part out of it.

The likely parts of a house are, its middle, and its bright spots and places, and the places frequented by everybody; or its walls, and its floors, and its mounds; and the unlikely parts of the house are, its kitchen, and its cisterns; or its corners and its beds and its stables and its dark places. And this comes to him only when *the waif* is three nights sought for without being found. If somebody comes to find it after it has been three nights wanting, then if he be only one night seeking the object, it is a third of the fifth or of the fourth part; if he be two nights, it is two-thirds of the fifth or of the fourth part; or else, there is nothing for it until it is three nights wanting.

If it be likely, i.e. if it be equally likely to be found by another person, or by its own master. In the circuit of the army 'lis', i.e. if the place in which it is found be not the circuit of that part of the fort in which the army reside, i.e. if it be in its likely place. If that be so, i.e. if it be in its likely place. A third to the man who has found it, i.e. its fourth out of it in its unlikelihood; and its third out of it in its likelihood.

This is when it is not in the circuit of an army-fort, for if it be there, it is a third to the man who finds it; a fourth to a 'geil-fine' man, if it be in an unlikely place; if in a likely place, it is half and half of a third, to a 'geil-fine' man.

The likely places of a church are, its floors, its graveyards, and its principal paths; and every place which is frequented by everybody. Its unlikely places are, its alleys, and its gardens, and its retired places.

HEPTADS. **Φρίτε φαίτε** .i. φρίτε dogabhar irin φαίτε, α τριαν αρ, α heccomtois; 7 α let αρ, α coimtois. 17reo ιr coimtois φαίτε απο α tulcain, 7 α ιναδα αιρετταιr; no ιrreo ιr coimtois φαίτε απο α ρλιγτι, 7 α ιναδα ρερε αρδα, 7 na hinada α mbi αιτιγι cait. 17reo ιr ecoimtois ιντι, α ινλι, 7 α cula; no ιrreo ιr eccoimtois φαίτε απο, α cabana, 7 α hinada diamra, 7 in baili na αιτιγι no caí aipe.

17reo ιr φαίτε απο, na ceitru gairt ιr nera do'n baili .i. gozt caí aipe ιme; 7 cro he in ρliab but nera do'n baili, ρo ba amail φαίτε. 17reo ιr [r]eéctar-φαίτε ann, in aipe ρo ρoié cuairto ιngelta o'n φαίτε amac; no, ιr eó ιr φαίτε απο, an ρo φαίς gút an cluis.

Φρίτε ραίτι .i. α let αρ, α eccoimtois; 7 da τριαν αρ, α coimtois. 17reo ιr coimtois do, caí baili ιr mo αιτιγετ daíne an ρerano; no, ιrreo ιr coimtois ραίτι απο, α ρλιγτι, 7 α ιναδα ρερε αρδα. 17reo ιr eccoimtois ann, α gientada, α claiodea, 7 α ιναδα diamra; no, ιrreo ιr eccoimtois caí baile ιr luza αιτιγιτ daíne in ρerann; 7 ιrreo ιr ραίτι απο, caí ιnad oéa ρin amac .i. in φαίτε, co ρuto no διρινο. 17reo ιr ρuto no ecmaét απο, co ρia na neite ρin, 7 na neite ρin ρein.

Ma coimtois, ιr teopa ceíramna .i. da τριαν αρ, α eccoimtois; 7 teopa ceíramna αρ, ι coimtois. Do neos ρoceirp amac .i. doíneos ρo cuirreτar amac he αρ oin.

Ταιρελbat n-ecpauice do ρiréne do'n ρet ρuno; 7 cinnai co na ταιρρυτα in ρet ι n-a ταιρελbat απο; 7 αιτιγι ρo ic amac an ρer do ρoine an ταιρελbat .i. in τι o'a tucato αρ oin he, 7 φαίτη ρer φαίτε in ρet ιαρ-ρin, α n-eccoimtois ραéda no ρleibe, 7 da τριαν do ρer φαίτε αρ; 7 in τριαν na beirano ρer φαίτε de, ιr α bpeit do'n ρin do ρoine in ταιρελbat; 7 damuó cinnai co ταιρρυτα ι n-a ταιρελbat he, in τριαν naí beirino ρer φαίτι do'n ρet, ιr e ρer bunais dobera.

No conpoula eτuppu ι nois .i. ιr can ρoéliget eτuppu αρ do. Oí ταιριé .i. τριαν amuil eimauitctigic α ταιριé doib. Munu bpoza neéctar n-aéi .i. muna ρipenaugete neéctar doib imoenam ρor α éile .i. munob dāna ρe neéctar doib α ρena no imoenam, in ταιρρυτα no na ταιρρυτα.

¹ Cf. O'Dav., p. 113, raiti .i. rot, *ut est*, frithe raiti .i. frithe dogabhar ar in rot, &c., which Stokes rendered in Cor.³ p. 146, 'thy goat was found on a road,' but dogabhar is the verb.

The waif of a green, i.e. a waif which is found in the green; its third is out of its unlikelihood, and its half out of its likelihood. The likely places of a green are, its hillocks, and its places of assembly; or its paths and its cleared high places, and the places which are frequented by everybody. Its unlikely places are, its borders, and its back part; or, the unlikely places of a green are its hollows, its retired places, and the place which everybody does not constantly walk over.

What constitutes a green is,—the four fields nearest to the residence, i.e. a field on every side around it; and though the mountain should be nearest to the residence, it will be the same as a green. What constitutes 'outside the green' is, the distance the grazing circuit extends beyond the green; or a green is *held to extend* as far as the voice of the bell reaches.

The waif of a pasturage, i.e. its half is out of its unlikelihood, and two thirds out of its likelihood. Its likelihood is, every place where people most frequent the land; or its ways and its cleared high places. Its unlikelihood are, its hollows, its ditches, and its retired places; or, its unlikely places are, the spots where people least frequent the land; and 'pasturage' means every place from that out, i.e. the green, to wood or mountain. What constitutes wood or lake is, everything up to these, and these themselves.

If it be a likely place, it is three-fourths, i.e. two-thirds out of it in a likely place, and three-fourths in an unlikely place. The other third to the man who lent it out, i.e. that sent it out upon loan.

It was a 'discovery in absence' that was made of the property here; and it was certain that the property could not be found to be restored. And restitution was paid out by the man who made the discovery, i.e. the man to whom it had been given upon loan; and a waif-man found the property afterwards in an unlikely place of a great wood, or mountain; and two-thirds go to the waif-man out of it; and the third which the waif-man does not take, is taken by the man that made the discovery. And if in the case of 'discovery' it was certain that it could have been found, the third part which the waif-man does not take of the property the original owner takes.

Or it is equally divided between them into two parts, i.e. fairly it is divided between them into two. Its restoration, i.e. a third just as they deserve its restoration. If neither of them establish his own right, i.e. if neither of them establish his claim against the other, i.e. unless neither of them has succeeded in denying or proving whether it could be found or not.

Որքան քիչ քանակությամբ խմելու խմիչքներ են հայտնաբերվում, որոնք կարող են օգտակար լինել միայն ծանրագույն դեպքերում, երբ մարմինը չունի բնական խմելու խմիչքներ։

Իր Եւ ին բաժ քօ-ժ-ըն: ին Եաւե աթա շշխաւմե շաժ մարտ
մարտօժեր, քօ Եա աժեռ ժօ քեր առ իւրաժ անք-լին, 7 շօրն ժօ ա
թալքօն յօ շօ Եաժ քեր Եաւաժ, 7 շօրն շին շօ Եաժ շշխաւմե
ալ; աժ յօժալ Ե՛ աժեռ ժօ քեր ին շրաժ իրն քրաժ քաժօ յօ
քաժե, 7 շօրն շա ժօ Եաժ ժա շրալ ալ ա քաժալ.

Երգայր ան բնութե բարիքի, բո յո զի արժան Իր ներս ո՞ւ մարի,
 ո՞ւ ո՞ւ Եսնե մար ան արժ արժ Եսն ; 7 Երգայր ո՞ւ Լոյսբերան
 մար, Ին արժամատ Ին, արժ արժ Ին, ո՞ւ արժ արժ
 Ին-Ին ; Եսն Եսն, ան արժ արժ Եսն Եսն .

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It was a 'discovery in absence' was made of the property here; HEPTADS.
 and it was doubtful whether the property could have been found to be restored or not; and it was half restitution that was paid by the man who made the discovery; and the property was found afterwards in an unlikely place of a mountain; and there are two-thirds to the finder, in the case, and the other third is divided into two parts between the original owner and the man who made the discovery.

As to waif goods which a person gets, if he has taken them away and left them in another place, (unless the place in which he has left them be worse than the place in which he found them), he is safe; and if it is worse, there is debt upon him according to the nature of his reason *for doing so*. And this is a person of whom co-ploughing or co-herding is not due; and if they are, it is a third of compensation that is upon him for seeing them astray in the day time, among the co-tenancies; and full compensation in the night time for seeing them on the edge of a bog or pit.

Two-thirds for the waif of a great wood or mountain; and the fourth part of every ox whose body has been preserved on a mountain, is ordered for carrying it away, for skinning it, for keeping it, for dividing it; and this is surprising considering that the place in which they are found is the same.

The reason that it is so, is: where there is a fourth of every dead ox preserved, he knew the man that owned the property, in that case; and it was proper for him to preserve it until the man that owned it came; and it is right that he should have but a fourth part for it; but he did not know the owner of the property in the case of the great wood or mountain waif, and it is proper that there should be two-thirds for finding it.

The land-waif is to be proclaimed up to seven places; the law says: 'before the dwellers of one court or one town is the seventh *place*.'

The sea-waif is to be proclaimed throughout the three territories nearest to the sea; or to some respectable person in each territory of them; and to proclaim it to the shipmen of the sea, is the fourth place, up to the four places or the seven places; the law says: 'in each territory of these;' [cf. SM. III. 273].

The waif of a strand, i.e. a waif which is found on the strand. Excepting the fifth of the sixth, i.e. the thirtieth part. A fifth of it in an unlikely place, to the original owner; and the whole goes to the finder in a likely place, except the thirtieth part out of it to the original owner.

Տրտ, քաւե, քաւ նօ սիրւ յ. մար մանօ քեր քրտե 7 քեր տրե,
 Ի 1 յ-ն քօջա ստա, ին ցարտ քրտե, նօ ին ցարտ տրե ծար օօ ; 7
 Ի ք ցարտ երեց, ‘contecta gnumea նօ տրե.’ Մարա քաւօ
 քեր քրտե 7 քեր տրե, ցարտ տրե օ՛քր տրե, 7 ցարտ քրտի օօ քր
 քրտե.

Ο διαρ ρερ βυκαρό α τογλεννιυιν α ρετ, 7 ο τοόφιρ ροιμε ιατ
ιν παρα ρεττ ειν εο ραici ιν ρεττ αιλε νο παμειρτι, νοεαν ρυλ
εαιτι ρρυτι, να τοδαγ, να ταδαρτα υαθα αιρτιβ.

Nočan řuil ni ar na beo-vili dořner i cuairt ingelctao; 7
cuiri tobaz airib, a řectar cuairt ingelctao. Ho, cuir řrui-
airib, a cuairt ingelctao no co mbet ar tairceo ğataoi; 7 o bet
ar tairceo ğataoi, iř cuiri tobaz airib. Cuir tobao airib,
a řectar cuairt ingelctao, acť munab amlaio řo baroir, 7 a
n-airio ar a teć; 7 mar amlaio, acť mar cnooi co tiocraur,
iř řlan roib, 7 noća n-uil ni airib; mara cnooi na tiocraur,
iř cuiri tobaz comlan airib.

Մարա փարե-սիւ, Եոսի Ե ղգաւ քիւ, Իր Եսիւ Եոսիս Երիւ
Սոցիւր.

Τριαν α cotaç frite o vaer-manaçarb eclairi dogner vo eclair,
 no o vaer-ceile plaça vo plañt, co ruvo, no ecmact, no viraivo;
 7 noma[ç], ma hano rive.¹ Cetraim u cota o vaer-manaç eclairi
 v'eclair, co ruv (i. canl), no ecmact (i. loc), no viraivo (i.
 rliab); 7 aile dec, ma hano rive; 7 ni fuil ni o vaer-ceile plaça
 vo plañt ann-rive.

Canaf a ngabar an aile dec, uair nac inoioirto lebur? Iy ar gabar, uair iy e cuman a coaac aca o daer-manac eclaire

¹ This clause is very obscure in MS.; Curry read πορρια να επιτιμω δε.

The likely place of a strand is, every place which people and **HEPTADS.** ships both frequent ; or people and waves in common. The unlikely place of a strand is, every place not frequented but by ships alone, or waves, and least frequented by people.

Stream, saltwater, sea, or water, i.e. if the waif-man and the landowner be the same, he has the choice whether it is a waif-share, or whether it is a land-share he will have ; and this is got from the rule "equally valid are acts or lands." If the waif-man and the land-man be different, a land-share goes to the land-man, and a waif-share to the waif-man.

Those are dead chattels ; or they are live chattels which are incapable of saving themselves in virtue of their own strength ; for, if they were, there would be nothing out of them.

When the original owner is following close on his property, and sees it before him at one time though he does not see it at another time, there is no waif-share nor levying-share nor bringing-share from him out of the objects.

There is nothing out of the living chattels at any time, in the circuit of grazing ; but there is levying-share out of them beyond the grazing circuit ; or there is waif-share out of them in the circuit of grazing, till they are in the care of a thief ; and when they are in the keeping of a thief, there is levying-share out of them. There is levying-share out of them beyond the grazing circuit, unless they were found with their face homewards ; if so, and that it is certain that they would have come home, they are safe, and there is nothing out of them ; if it is certain that they would not have come, there is full levying-share out of them.

If they be dead chattels which can be stolen bodily, there is levying-share out of them at all times.

A third part of his waif-share from every base monk of a church to his church at all times ; or from the base tenant of a lord to the lord, up to wood or lake or mountain ; and a ninth if they are there. A fourth of his share from a free monk of a church to his church, excepting *waifs* of wood, lake or mountain ; and a twelfth, if they are there ; and there is nothing from the base tenant of a lord to the lord in this case ; [SM., IV. 196, 24].

Whence is the twelfth part found, since no book speaks of it ? It is found from this : as it is the third of their share that is due from the base monk of a church to the church, and from the base

ἩΕΡΤΑΔΣ το εclair, 7 ο παερ-ceila πλατα το plant, co ruð no ecmaæt no
 — θιραινο, ατα uατα α ruð, cubaro θειρεic co mia he τιμαν na cωta
 ατα ο παερ-manað eclaire το eclair co ruð no ecmaæt no θιραινη
 το beit uατα α ruð po'n cuma cetna .i. aile dec.

Μο ιριν φριτε τιαδα na ιριν φριτε παδα, ιρ e m φατ po-θ-ερα :
 τοιτ muir 7 τιρ το tocraλ m φριτε τιαδα, 7 m τοιτ αετ θαινε
 namu το pocraλ an φριτε παδα.

Ιρ αιριb ατα cuiri φριτε : φεοιτ εεpta ο θαινε, 7 m φιτιρ can
 α fuil φιατ ; 7 cuir φριτε το'n τι φιαιρ ιατ po αιcneo coimoi no
 eccoimoi.

Ιρ αρτα ατα cuir τοβαις : φεοιτ τοιbγιρ θαινε το φειρ θλιγιρ,
 7 muia θamταρ cept το, cuir τοβαις το po αιcneo na εφιδε αρ
 α'ρ τοb ιατ.

Ιρ αρτα ατα cuir impi : φεοιτ na θλιθινη το φειρ θλιγιρ. 7
 αιηητι no conoταβαιρε co n-αρ impi tucao ιατ, 7 τιμαν αρ impi
 αιηητι, 7 φειρ αρ impi conoταβαιραιο. Ιη tan φοιλιρ neð mι ιι,
 7 m τιυbητο το, muia beτ impiρε, ιρ cuir τοβαις αρ, po αιcneo
 na εφιδε. Μα τα φορ ταρηγαιρε, ci αρ impiρε tuca, co na beτ
 m αιρε.

Ιρ αρτα αται na φεοιτ imluarðe : φεοιτ po βαταρ ac φιρ buna
 α n-μα[σ] aile, 7 po εηυβηταρ το θαινε αιριτε του αρ α cenσ ;
 no, cin co'p epba, μob [φ]εηητι λειρ α του αρ α cenσ ; 7 pet
 imluarð το'n τι το cuarð αρ α cenσ, po αιcneo eleθnai no nem-
 eleθnai .i. φcηepall cað eleθna, no leτ-φcηepall cað nem-eleθna ;
 7 ιρ e αιρετ αται na φεοιτ imluarðe το'n τι το cuarð, co μια
 cuiri τοβαις po αιcneo na εφιδε, 7 m τειτ ταηιρ.

Φριτε φαιρε .i. αρ m τιμδαμμα μανο. Cc τολερ uλε
 θ'φιρ φριτε αιηηητα m τιμδαμμα μανο αρ α eccoimoi θ'φιρ
 bunaro ; 7 noða n-uil coimoi no eccoimoi aice.

tenant of a lord to the lord, up to wood, or lake, or mountain, HEPTADA
 that is *due* from them in wood, it is fitting that it be a third of
 the share which is *due* from a free monk of a church to the church,
 up to wood, lake, or mountain, that shall be *due* from them in a
 wood in the same way, i.e. a twelfth.

There is more for the strand-waif, than for the wood-waif: the reason is, it is probable that the sea or the land will carry off the strand-waif; and it is not probable that any but people only will carry off the wood-waif.

It is out of these that waif-share is due: valuables that a man has lost, and he does not know where they are; and there is a waif-share for the man who found them according to the nature of the place, as being likely or unlikely.

It is out of these that levying-share^a is due: goods which a person levies according to law, and if right is not conceded to him, he is entitled to a levying-share, according to the nature of the land from which he has levied them.

It is out of these that 'intercession-share' is due: goods to which there is not title by law, and it is certain or uncertain that it was by intercession they were obtained; and there is a third of them, for a certain intercession, and a sixth if the intercession be uncertain. When a person tracks this thing and it would not be restored to him were it not for the intercession, there is levying-share out of it according to the nature of the land. If there be a promise of it, though it be upon entreaty it is given, there is nothing for it.

It is out of these following the 'driving-seeds' are: cattle which an owner had in another place, and he entrusted to a certain person to go for them; or, though he did not enjoin him, he would be glad of his going for them; there is a driving fee paid to the person who has gone for them, according to the nature of art or non-art; a screpall, in every case of 'skilled,' or half a screpall, in every case of 'un-skilled' *labour*; and it is up to this amount that the driving 'seeds' are due to the person who went for them, even till they reach a levying share according to the nature of the place, but it goes no further.

Sea-waif, i.e. for the thirtieth part. It becomes entirely the right of the finder, except the thirtieth part out of it to the original owner, in an unlikely place; and it has not a likely nor an unlikely place.

^a For the whole of this passage see SM. III., 318, 26, seq. 9.

HMPADS. In tuine tucur no pozebaro fructi iŕna hinoacab rım, ir eo
vlegari de: mara fructe tire, a ercarie a pect n-mata avoier
vlige,—co ru, co haiucinveç, co pium-gabinno tuante, co bnușaro,
co brețamain, co muilino tuante, rıa luct aen lir 7 oen baile.

Μαρά πρῶτι παίρι, βλεζαρ α ερκαίρε το θουινε μαῖε in καὶ
 εριέ το na τρι ερικαὶβ ιρ νερα το; no co μα ρεττ n-ινατα in καὶ
 εριέ τοιβ, 7 μιυρ in σεθραίνα εριέ; 7 θα ιμβεταιρ θαινε αρ in
 μιυρ, ιρ α n-ερκαίρε τοιβ.

Μα πο ερσαιρ για θαινε, 7 το ρινθε ολιγε ρυτε, 7 πο μαρ
 co ιαρ νοεμα, ιρ λαν κυτ α ρυτε το. Μυα e ρυα α ολιγε
 ρυτε, 7 πο κατ ρια νοεμαρ, ιρ λαν-ριαδ γαιρ υαο. Μυα
 ρερνα α ολιγεο ρυτε, 7 πο μαρ αιε co ιαρ νοεμαρ; no,
 μα το ρινθε α ολιθε ρυτε, 7 πο κατ ρια νοεμαρ, cin κυτε
 ρυτε το, 7 cin ριαδ γαιρ υαο, αετ αιγιν in ρυτε.

Cto po-d-e-ria in pet vobeyt vyine ley tar nai ton-da ma-rya,
 co ryl a vyl-e do; 7 in pet voga-ba-r ar in myi-r amuic, co ryl
 in tvi-éa[mao] rano ar, v'-ryr bunaro? 1r e in rat: in pet
 vobeyt vyine ley tar nai ton-da ma-rya amuic, ar a cen-to v'-aen
 toir-c do cuar-b, coir ce ma vyl-e do he; in pet vogeib vyine ar
 in myi-r amuic, ni ar cen-to v'-aen toir-c do cuar-b in vyine apo-
 reic, coir cia no bet ni ar v'-ryr bunaro.

[illegible]

Շո քօ-ժ-ըն և քրէ՛ս յօգաճար ար և ասուր մօրն, զօ քաւ և
 քրէ՛ս քաճ ար ծ'իւր Լսնար, 7 զօրս յաճար յօլիւրի he օ րոյ
 առա՛ծ; 7 յա քօւտ յօճարս ար յուր ու տօնա մարտ 7 յուր, զօ

The person who found or shall find a waif in these places, ^{HEPTADS.} is bound to act as follows: if it be a land-waif, to proclaim it in seven places which the law directs [SM. III., 272, 14]: to a king, an 'airchinnech,' a chief smith of the territory; a 'brewy farmer,' a judge, a mill of the territory, before the people of one 'lios' residence, and of one village.

If it be a sea-waif, it is bound upon a good man to proclaim in each land of the three lands that are nearest him; or that it may be in seven places in each land of them, and the sea is the fourth place, and if people should happen to be upon the sea, they are to be proclaimed to them.

If he has proclaimed them before people, and has complied with waif-law, and they remained till after ten days, his waif-share is safe to him. If he has not complied with waif-law, and has used them before ten days, there is full debt of theft *due* from him. If he has not complied with waif-law, and they have remained with him till after ten days; or, if he has complied with the law, but has used them before ten days, there is no waif-share for him, and there is no debt of theft from him, but restitution of the waif.

What is the reason that the property which a person brings with him over nine waves of the sea becomes his by right, and that *in the case* of property found upon the sea abroad, the thirtieth part out of it goes to the original owner? The reason is, as to the property which a person brings with him over nine waves of the sea abroad, it was for it specially he went, and it is fitting that it should be his by right; but as to property which a person finds upon the sea abroad, it was not for it specially the person went in that case; and it is fitting that there should be a part out of it for the original owner.

What is the reason *in the case* of a strand-waif, that there is part out of it for the original owner, and of the waif which a man finds between nine waves of the sea *and the land*, there is nothing to the original owner out of it? The reason is, it is the law of 'bringing' that gives the right to the one; and it is the law of 'finding' that gives the right to the other; and 'bringing' gives a greater right than 'finding.'

What is the reason, that *in the case* of the waif found upon the great sea, the thirtieth part out of it goes to the original owner; and that it is 'bringing' that gives the whole right from that out; whereas the goods which are saved between nine waves of the sea and the land, all become *the finder's* by right? The reason is: it

HEPTADA. — να υλερ υλε? 1r e in pat: peime 7 υπιαρατ 7 pincaine υλεpθp
 na peoit doberup ιθp noi tonna mapo 7 tnp, 7 υλεge tabapeta
 nama υλεpθp na peoit doberup do'n muip moip amuic.

Cuici ppuα a beo-υλε a cuic, 7 a mapb-υλε cto a cuic, cto
 a pectap cuic; a gebait beo-υλε inopcuato cuice, 7 o bet ap
 puipueo ɣaio, 1r cuici tobaig doberp apta.

Cuici ppuα a becaib 7 a ɔaine doepa; no co ma cuic aptaic,
 ac muna be ppecia in ɔaip, cupub ac tiactan ɔ'a cto po bi pe;
 7 map e, 1r ɔo po ɔoic, 7 a ɔul pum cin ni. Map amlapo ppuα,
 7 a cuλ pu teē, 7 np apbeptnat, naē ac eloo po bui, 1r a venam
 conat ac eloo po bui, 7 cuici tobaig ap.

Mapb-υλε nama inoip ppuα, 7 cuic ppu ainhine; 7 beo-υλε
 7 cuic ppu ppu, 1ce na taicmuc ato, ac 1r ppu puabailcep; 7
 1r i puagail pil 1pna ppuib-geo: an beip ppu ainhine a eccoimoi
 1r eo beip ppu ppu a coimoi; 7 in uil a coimoi in ppu
 pomuc, 1r eo uil a eccoimoi in ppu 1r nepa, cinmoα na verdimca,
 —1r ppu a mbreitennaēt ɔaige ppu ppu ppuib olcena.

α mapb-υλε ppu 7 ainhine ata in cuici ppu geo; beo-υλε
 ppu inoppo, ni uil eipib a cuap comaicepa. Beo-υλε ppu
 inoppo, o cuap comaicepa amiaē, 7 beo-υλε ainhine, cto a
 cuap comaicepa, manat bro com-1nɣaip ɔo, 1r pɣa cota ppu
 no cota tobaig apib, amail po paopimau.

Coimoi capuc, 1r e eccoimoi epapuc, 1pna ppuib geo anuap
 uile. 1r amlapo geo eipib: in tan ata cuiceō ap a eccoimoi
 ɔ'pup ainhine, 7 ppu ɔ' ppu ppu; ceɣpame ap a coimoi ɔ' ppu
 ainhine, 7 cuiceō ɔ' ppu ppu,—ppuα tpeibe ppu. Ceɣpame ap
 a coimoi ɔ' 1p ainhine, 7 cuiceō ɔ' ppu ppu; tpuan ap a coimoi
 ɔ' ppu ine, 7 ceɣpame ɔ' ppu [aibp]ine,—ppuα caɣpuc ppu. ɔa
 tpuan i n-a eccoimoi ɔ' ppu ainhine, 7 let ɔ' ppu ine; i n-a coimoi

is 'refusal and consent and family' that give the right to the goods between nine waves of the sea and the land; and it is the law of 'bringing' only, that gives the right of the goods which are brought from the great sea abroad. HEPTADS.

There is a waif-share out of living chattels within the territory, and out of dead chattels whether within or without the territory. When living chattels depart from the territory, and when it is in consequence of theft, it produces a 'levying-share' out of them.

There is a waif-share out of bees and out of enslaved people; or, it may be a 'detention-share,' unless the answer of the slave is, that he was going home, and if so, he is allowed to go, and *the detainer* goes without anything. If the way he was found was with his back to the house, and he did not plead that he was not eloping, oath must be made that he was eloping, and there is a 'levying-share' out of it.

It is dead chattels *the law* speaks of here, and the share of an extern; and living chattels and a tribesman's share are not what are explained in it, but it is by them they are ruled; and the rule of these waifs is: what an extern takes for *the waif found in an unlikely place*, is the same as a tribesman takes *in case of finding* in a likely place; and what is for the likely place of the previous waif, is the same as for the unlikely place of the next waif, excepting the last; their adjudication is different from other waifs in general.

It is out of the dead chattels of tribesman and of extern these waif-shares are; while as to the living chattels of tribesmen, there is nothing out of them in the circuit of co-tenancy. *As to the living chattels of a tribesman*, from the circuit of co-tenancy out, and *as to the living chattels of an extern*, though in the circuit of co-tenancy, unless he be bound to co-herding), a waif-share or a levying-share is to be calculated out of them, as we have said.

The likely place of a friend is the unlikely place of a foe, in all these waifs up to this. Thus does it stand: when there is a fifth out of it in an unlikely place for an extern, and a sixth to a tribesman; a fourth out of it in a likely place to an extern, and a fifth to a tribesman,—this is the waif of a house. A fourth out of it in a likely place to an extern, and a fifth to a tribesman; a third out of it in a likely place to a tribesman, and a fourth to an extern man,—this is the waif of a court. Two-thirds out of it in an unlikely place to an extern, and half to a tribesman; in its

HEPTADS.

— ιρ τεορα σετραιμε ο' ρη αιρρине, 7 οα τρηαν ο' ρη ine,—ρρητε
ραετα no ρλειβε ρη. Ocy ροτα ρεθαρ κοιμοι na eccoιμοι αρ
in ραρρice, αττ οιερ ο' ρη ρρητε, αιημοτα in τρηατματο ρανη
ο' ρη buna.

Ιρ αιρε ιρ μο 'ρ-α κοιμοι na αρ eccoιμοι, αρ οοαυ ραινε οο
τεcmαιρη cuca inoou ρη; no dono, co na βειτ δετβιρ ρη ine
na haibine, cae uair na ριlet cuic ρλετα ριcet in copay ρine
etury; 7 ma τα, noea n-uil ρια ροιηρime o cae oib ο'α ceile, 'n-a
cuici ρρητε.

Οια n-αρρoρα, 7 ηρη cait co δεcmaro, ιρ οιερ οο α cuici
ρρητε, 7 α ρομυιτ; mun ρορα, 7 no cait ρια nδεcmaro, 7 capob
αιρρηιρ οοβερυρ ραιρ, ιρ lan ορη ραιρ. Mun oρα co τορα α
ιαραo, 7 co ροιo ιαραo, 7 ni ceil in tan οο ροιo, ιρ οιερ α cuic
ρρητε; mun ρορα, 7 no cait ρια nδεcmaro, ιρ let ορη.

[LXV.] Αταρ ρετ ρατα la ρeine οειλιζαρ ι n-a
mbercna, amail olegoa ρlan ocyr uide ocyr ιαρoay;
ραιτ ρεcmineρ, ραιτ ambui, ραιτ αιρηιρ, ραιτ ρορη-
ζαρτα ρine, ραιτ ρυαρλuictar copair, ραιτ ιαρ cul,
ραιτ ρορηραγι ρine;—αρ ιρ οορηιγιu no ρuide ρlan
ngill ιαρ ρut, no ραιo α ρlan ρide co ρuice up-lan'
cumail; αρ ιρ e oλιγιρ οαιρτ ι mun cae oen ρeoir οο
neoe ρuiceρ αρ αιρλιρ; oλιγιo τρη ρeoir ι mun cae oen
ρeoir οο neoe ρuca α ρυic τρη ρετταιρ imana ιαρρηιδu,
coec auioe oα ραιo, οο-ρ-λι τρη ρeou caeu δεcmaro,
eo ρuice up-lan' cumail, co nοiabuλ αιtgena neic
ipcompen, cia bu meio, cia bu laiget.

!MS. has in both cases only the contraction upl., *urlann*, but the commen-
tary evidently read lan.

likely place are three-fourths to an extern, and two-thirds to a tribesman,—this is the waif of a great wood or mountain. And there is no likely or unlikely place taken into account upon the sea, but the whole goes to the waif-man, excepting the thirtieth part *which goes to the original owner.* HEPTADS.

The reason that there is more out of the likely than out of the unlikely place is, because of the likelihood of people happening to come upon them in these places; or else, that there be no difference of tribesman or extern whenever the five and twenty conditions of Tribe Law are not between them; but if they be, there is no 'debt of use' from each of them to the other, as waif-share.

If he has proclaimed *the finding*, and has not used *the object* till ten days, he has a right to his waif-share, and to use it; if he has not proclaimed it, and has used it before the ten days, and information is given against him, there is full 'dire' upon him. If he has not proclaimed it until it is searched for, and till the search has reached him, but he did not conceal it when it did reach him, he is entitled to his waif-share; if he has not proclaimed it, and has used it before the ten days, there is half 'dire' upon him.

[LXV.] There are with the Feine, seven sureties who are distinguished *from each other* in their 'besena' laws, accordingly as they are entitled to safety, and time, and after-addition: a surety of recovery; a surety for a pauper; a surety who binds; a surety whom his tribe commands; a surety who is freed from contracts; a surety at the back; a surety who sues his tribe;—for it is to him is ordered the safety of his pledge; his safety is sought to a full 'cumal'; for it is he that is entitled to a 'dairt' along with every 'sed' which is carried out of his house. He is entitled to three 'seds' along with every 'sed' which has been carried out of his lands through external driving after that; five nights from that, he is entitled to three 'seds' for every ten days till they reach to a full 'cumal'; with double restitution of what he has paid, whether it be much or little.

HEPTADS. Seet nata .i. atait pecc trebuipe o'a n-anneidenn in penetuy 7
 —————
 oeilgeter iat do peir ba-feru gnae no aibinn amail olegat. Sla n .i.
 umun enecclainn. Uioe .i. ap a n-ictar na peic; in pe ap a n-icait
 amad, 7 ap a n-icay nu amuié. Iap o'ais .i. um na daipeib. Peccmnef
 .i. gaibep peccmnu 7 natayep uirpe. Rait aipnir .i. trebuipe uapal
 ponaypiter in eutnuma icuy 7 icpaiter pua. Rait forngapata
 pino .i. forcongair a pino ap belaid eclara, nað urguir a flait. Rait
 paarluitar copai b .i. atait toora nata paarluitar copaid ooirp
 tall. Rait iap cul .i. in trebuipe toir iap cul na cet nata .i. in
 cul-pait. Rait forp'aisi pino .i. in trebuipe tairpmecc bup do'n
 pmeccaire, in bo-aipe ip peapir.

In bo-aipe ip peapir, do cuaró ne loz einedá runo, 7 eloó no
 leiged; 7 cetru ba aigena, 7 cetpe ba diabalta, 7 cetpe ba
 einedlainni; 7 cetru aneladnað do muinotir an bo-aipe no
 inluarðe ann, co ceano cetpe lairí pécit; 7 cetpe let-rcupail
 doib co cenno deic la pécit, cona pe pécit let-rcupail rin; na pe
 pécit rin, inano 7 tri pécit lan-rgnepall, tabair oét rgubill 7
 da pécit oib ap da mbuair; tabair da rgnepall dec ap ramairc;
 tabair an da ba rin in gramairc a n-inluarðe nupna cetpe
 buaird romaino, cona pe bai 7 ramairc rin.

Caroi detbir ecupru rin 7 an baile ata an troilbeð deitac la
 loz n-imaeta? buaird an troilbeð .i. an tro-loilgec ro, no in tro-
 bleognað ro, do comloigroet inluarðe i n-a n-ellac.

Bo-aipe ip peapir an duine peo, 7 do cuaró ne loz emec, 7 nait
 anpne he, 7 aigzin icuy amiað, 7 diabla 7 einedlainn ictar nup;
 7 cetru aneladnað do cuaró pe do acra a copacir; 7 do pona
 pe taei toirpae nup co cenn peic lairí; 7 na cetru let-rcubail
 pa pe ann, ip da lan-rgnepail dec; 7 tainiz an duine amuié ne
 oligeo ann-peiz, 7 nucas bupet air, cetpe bai aigena uarð, 7
 cetpe ba einedlainni, 7 cetpe bai let-gabala diabaltar; 7 noðo
 oligeo aplaizir air-rim rin, acé a tuicrin do boðein cena; 7 a
 tabairt a n-a mbuair uile co treimugad oirpa; 7 in tan rob

Seven 'raith' sureties, i.e. there are seven 'trebuire' sureties mentioned in the Brehon law, and they are distinguished according to beautiful or pleasant knowledge as they deserve. Safety, i.e. as regards honour-price. Time, i.e. in which the debts are paid, the time in which they pay the debts out, and when they are paid to them from without. After-addition, i.e. as regards the 'dairt'-heifers. A recovery, i.e. a surety which take upon him recovery and surety. A surety who binds, i.e. who will be nobly bound, as much as he shall pay, and what shall be paid to him. A surety whom his tribe commands, i.e. whom his tribe commands in the presence of a church, who is not prohibited by his lord. A surety who is freed from contracts, i.e. there are three sureties who are loosed from contracts, is said in another text. A surety at the back, i.e. the surety which goes to back the first surety, i.e. the back surety. A surety who sues his tribe, i.e. the standing surety, who belongs to the family, the best 'bo-aire.'

The best 'bo-aire' it was that went security here, as far as his honour-price, and the debtor eloped, and four cows of restitution, and four cows of double, and four cows of honour-price *are due to the 'bo-aire'*; and four unprofessional persons of the 'bo-aire's' people that drove and kept *the cattle* in the case, for the space of twenty-four days; and there are four half-screpalls *to be paid* them to the end of thirty days, so that this comes to six score of half-screpalls; those six score are equal to three score full screpalls; put forty-eight screpalls of them for two cows; put twelve screpalls of them for a 'samaisc'-heifer; put these two cows and the 'samaisc' for driving and keeping along with the four preceding cows, so that they make six cows and a 'samaisc.'

What is the difference between this case and the case of the 'soilbech beithach,' with price of driving? i.e. this 'soilbech,' i.e. this 'so-loulgeach,' or this 'so-bleognach,' this good milch cow, shall be as payment for driving and guarding, along with them.

This person was a best 'bo-aire,' and he went security to the amount of his honour-price, and he is an extern surety, and compensation is what he pays out, and double and honour-price are paid *back* to him; and with four unprofessional persons he went to sue for his right; 're taei toirrae' [?] was made with him to the end of seven days. And the six times four half-screpalls are twelve full screpalls. And the man abroad, *the debtor*, then submitted to law, and he was amerced in four cows of compensation *to be paid* by him, and four cows of honour-price, and four cows of double half-seizure; and it is not law that urges him to that, but his own intelligence solely; and they are all paid in full cows with triple division of them (?); [cf. SM. III., 370, 12].

* Glossed similarly in O'Dav., p. 115, 'soilbech,' p. 57 'beithech,' cf. also p. 96, first entry under letter I, reading 'in saetha,' of course.

HEPTADS.

anl leir a n-ic, tainic turbaro eca a atar vocum an duine amuis, 7 mi eirig; 7 cia faerao an turbaro he can riaca do ic, noo faerant he can laet do ic, 7 rreparall caea bleogain mipta na da ba dec, cona da rreparall dec, 7 da rreparall dec an imluaroe, ne da rreparall dec an laeta, cona bo; cona he rin an troilbea bea. .i. in troilam riad biu, no in troil-loilgea, no in troil-lolgea.

Cio fo-o-er a laet do ic imaille ne emeclainn 7 ne let-gabail diabalta rin, 7 naa fuil imaille ne uir na gairi rin inar aili? Ie an ra: rancatar a reoit a let an duine rin, aet turbaro do tialtain eturru 7 iat, 7 noo rancatar a reoit a leit an duine, an tan ie a ngair no gatar iat, 7 noo rancatur do amuis,—ie naa fuil laet do an-roirig.

In bo-aira ie rerr, do cuar ne loe enea an-roin, 7 elo no leiged do, 7 ceoie bai aigera, 7 ceoie bai diabalta, 7 ceoie bai emeclainn, cona da ba dec rin; 7 in tan tainic an uir ice, ie an ie marb aetir biobara, 7 turbaro eca a atar tainic do, iat cinne na herca do'n breiteam; 7 turbaro mipta do ga duine iat n-ec atar; 7 faerao a turbaro he rin ne rin, rin ic na riad, 7 noo faerant he cin aetgin laeta no gnimrao uar rin ne rin; 7 rreparall ar bleogain mipta caa bo do'n da mbuair dec, cona ramair rin; ceoie anelaona do maunir no imluaroe an co ceano reit laet, cona da lan-rreparall dec; tabair an da rreparall dec ar ramair; tabair an ramair rin a n-imluar rin ramair neomann an laeta, cona bo, cona hi rin in troilbea bea; no turbaro eca a atar no airberchnaigetur ann-rin.

Cio fo-o-er a naa faerant a turbaro he ar na reatir imluar? Ie in ra: noimri, riarin turbaro, do riigne,

And at the time that he wished to pay them, the exemption of his father's death came to the man abroad, *the debtor*, and that was a month; and though the exemption frees him from paying the debt, it does not free him from paying the milk and a screpall of each monthly milking of the twelve cows, which makes twelve screpalls; and the twelve screpalls of the driving and guarding put to the twelve of the milk, amount to a cow; and that is the 'soilbech bethach,' i.e. the ready debt of crime [?]; or, the rich milch cow, or the good milch cow.

What is the reason that milk is paid along with honour-price, and double half-seizure in this case, and that it is not paid along with the 'dire' of the theft in the other place? The reason is,—his 'seds' came towards the person here, but the exemption had come between him and them; and his 'seds' did not come to the man, in the case in which it was in theft they were stolen; and they did not come to him from without, therefore there is no milk for him in this case.

The best 'bo-aire' it was that went surety as far as his honour-price in this case, and the debtor absconded, and *he claims* four cows of compensation, and four cows of double, and four cows of honour-price, and that makes twelve cows. And when the time of payment came, it was then the debtor's father died, and it was the exemption of his father's death that came to him, after the 'eric' had been determined by the brehon. And there is a month's exemption for every one on the death of his father; and his exemption frees him for that term from paying the debts, but it does not free him from paying restitution of milk or of labour due from him for that term. And there is a screpall upon the monthly milking of each cow of the twelve cows; and this makes a 'samaisc'-heifer. Four unprofessional persons of his people guarded them for seven days, and that makes twelve full screpalls; put the twelve screpalls for a 'samaisc'; put this 'samaisc' of the guarding to the preceding 'samaisc' of the milk, and it makes a cow; and this is the 'soilbech bethach'; or, it was the exemption of the death of his father he pleaded here.

What is the reason that his exemption does not save him from the driving-'seds'? The reason is that it was performed before it, before the exemption.

HEPTAPTY. Cεpc, in μιαριν τυρβατο, no ιαρ τυρβατο, no ηε ηε na τυρβατο, ηο ταιριμωρεο na θαине απο-ριν? 1r μιαριν τυρβατο; uαρ, θαματο ηε ηε τυρβατο, ηα ηαερφατο α τυρβατο e; no dono cena, comato ηε ηε na τυρβατο; 7 co na bo mo ηο ηαερφατο α τυρβατο e αρ αιτςιν λαττα, no αρ αιτςιν ηςηομριατο.

Cto πο-ο-ερα co n-ictar αιτςιν λαττα no ηςηομριαο λαιηνα ηεταιβ ηο ηυριν διαβλατο, no ηυριν εμεελαινη, 7 na ηυιλ ηε διαβλατο, na ηε ηεμεελαινη na ηετ ηςαιοι ιριν ιναο αιλι? 1r e in φατ πο-ο-ερα: ηε ολιγι ταμως an θαине ηυνο, 7 ηπειτση ηο cιno an ειηuc απο, 7 amail αιτςιν αιλε ηε, o cιnoηερ ηπειτση ειηuc; noδo ταμως an θαине ηε ολιγεο ιριν ιναο αιλε, 7 noδap cιno ηπειτση an ειηuc, —1r eo πο-ο-ερα, cιn ni o'ic oo.

Ha ηεοιτ ιμλυαιοι ηιλετ o βιοταιο το ηαιτ, ni'λ cιnoed ποηηα, αετ ce μβεταρ ac α n-ιμλυαο; na ηεοιτ ιμλυαιοι ηιλετ o ηεοδ αιλε, αρ ιμοηαιοιτο α ηετ, ιr e αιηετ ηειτση, co ηαιuce cιuι τοθαις ηο αιcne cιηιce.

Ro ηαιuce ηιαν ηςιλλ .ι. αρ ιr τοηαιοι ηο ηαμαο in λανα n-ερα ηεοηι ιαρ ηατ εμεελαινη. Ro ηαιuce α ηιαν ηαιuce .ι. ηο ιμοηαιοηερ in λιναο ολεςαρ οει-ηιμ, co ει uαηαλ λιναο cumaila τεοηα mbo oι, in tan ιr cιn ηεοcι ιμλυαιοι; no cumaila ηε mbo, co cιuι ηςιλλ; ηιτ ηειηο, in tan ιr co ηεcιuιb ιμλυαιοε. Θαηηε .ι. αρ ιr η-ειηιοε ολιγηρ θαηηε ηειηο, i μαιη cae oen ηεοιτ το ηεοδ βειηιη αρ uαηαλ ιη .ι. cειηιη θαηηε ηειηι αρ boιη ινολαιοε. Tηι ηεοιτ .ι. ολιγηρ cιηι ηεοιτ i μαιη cae oen ηεοιτ το ηεοδ βειηιη ταη cιηι ηειηιηno ηειη amac .ι. con[α]o θα θαηηε oec ηειηι αρ θα βα. Tηε ηεετσηιη ιμιαηα .ι. eimama ιαηηαηι αδα ηι-ηιη .ι. ιαρ λειηιη elaiο in ηειceman τοιcεθα. Coec α uιoε .ι. cιuιc αιoε α n-αβαο αρ cιηαc ηηαιηo ηειηε .ι. apu cιuιcι ηεο ηοη cιηαc ηηαιηo ηειηε, 7 ηο βειηαιη ci ηε, na ηι ηεομυιηη. Oα ηαιuce .ι. oα αιηειη θαηη o'oη ηι αδα ηιηηη. Oo-η-λι cιηι ηεοcι .ι. cιuιcηη ηο αιηιc-ηιςηη cιηι ηεοιτ απο, αρ cae ηεεcμαηο το na cιηι oεcμαηαιb, co cι uαηαλ λιναο cumaila na cειηηε mbo, cιη ηεοcι ιμλυαιοι; no, na ηε mbo 7 na ηαηαιηce, ηη ηεταιβ ιμλυαιο. Co ηηιαβυλ αιτςιηα .ι. co n-αιτςιν co ηηιαβιλαο ιηειc ηο uαηαλ coηειηιηοηταη amac ηε ταοb ηιη, cιo bec, cιo moηη ηε.

Question, was it before the exemption, or after the exemption, HEPTADS.
 or during the term of the exemption, the people were prevented
from taking the cattle away in this case? It was before the exemption, because, if it had been during the term of the exemption, his exemption would have saved him; or else perhaps, during the term of the exemption; and that no more would his exemption save him from compensation of milk or from compensation of work.

What is the reason that compensation of milk or work is paid with these cattle along with the double, or with the honour-price, and that they are not paid with the double nor with the honour-price of the stolen cattle in the other place? The reason is, it was to law the man submitted here; and it was a brehon that determined the 'eric' in the case; and it is the same as another compensation, after a brehon has determined 'eric.' The man did not submit to law in the other case, and a brehon did not determine the 'eric'; and that is the reason that he pays nothing.

The driving-'seds' which are due of the debtor to the surety are not determined but by the length of time that they are being driven. The driving 'seds' which are due from another person for going to fetch his cattle, mount up till the sum reaches a levying-share, according to the nature of the district.

The safety of his pledge, i.e. because it is for him was enacted this completeness of 'eric' here following, to the extent of his honour-price. His safety reaches, i.e. the full amount which is due to him until it comes to the high amount of a 'cumal' of three cows, when it is without driving-'seds'; or, a 'cumal' of six cows, when there is a 'pledge-share'; it runs to six, when there are 'driving-seda.' A 'dairt'-heifer, i.e. for it is he that is entitled to a 'dairt' in addition to every single 'sed,' which he brings from a noble residence, i.e. four 'dairts' of one-sixth for the driven cow. Three 'seds', i.e. he is entitled to three 'seds' along with every single 'sed' which is carried away out over the bounds of his own land, i.e. which makes twelve 'dairts of a sixth,' equal to two cows. Through external driving, i.e., driving under these circumstances, i.e. after the elopement from the creditor. Five nights, i.e. five nights' notice upon a defaulter of the Fine grade, i.e. this is a notice of five days, which is served upon a defaulter of the Fine grade, notwithstanding which the aforesaid property was carried off. From that out, i.e. from my telling of that circumstance. He is entitled to three seds, i.e. there are added, or deserved, three 'seds' in this case, for every ten days of the thrice ten days, until it amounts to the noble complement of the 'cumal' of the four cows, without driving-'seds'; or of the six cows and the 'samaisc,' with the driving 'seds.' With double of compensation, i.e. with compensation, with double of the amount which he nobly paid out, along with that, be it little or be it much.

HEPTAR. Can no ruidiu beagna raṭa la feine? O do cepp
 Aimaigsin; ar ip eirde ciado-mat raṭe iap cul oligto
 a n-ŕipe. Aimaigsin Raṭaṭ, laip-ī mbatap peṭt raṭa,
 dobert aen a raṭe tap cenḁ Conaill Aṭluat, co nḁicir
 do Eogan mac Dupṭaṭ, conro Conull ciado-ercom-
 raip rlan raṭe ipin inḁpe ro; noṭ ip eḁ rlan arcom-
 raip, ḁi raṭe pop raṭe la taipic a raṭe; conro e
 gaibtar diablaḁ n-aṭgena neic arcompenur po coibne¹
 ppur amail ber.

Beagna raṭa .i. can ar a'p pamaigeo, no ar a'p horomgeḁ 'ba p'p
 gnae', no aibinn, in raṭaṭaṭ do p'p in p'p'eṭaṭ? O do cepp raṭe
 A. .i. o do poṭuir a raṭe a baile o Aimaigsin .i. ar ip eirde cet tuine do
 cuarḁ a tpebuip iap cul a maic pe oligeo. Raṭaṭ .i. baileṭ. Seṭ
 raṭa .i. aṭ a palatup peṭt mbaile. Do bert aen .i. tucurap aon
 na mbaile oib tap cenḁ Conaill, no imluarḁeo eoṭu, no, no bu com-luat
 pe heṭuib. Co nḁicir do Eogan .i. conro do poṭuir in baile r'p,
 o' Eogan mac Dupṭaṭ; uair ip pe laim do cuarḁ r'p, tap cenḁ a maic.
 Ciado ercomraip .i. conro he Conaill cet tuine no uapal comeip-
 niptar lanar n-erpe pe neṭ, a telga a raṭaṭaṭ aip, ipin inḁp ro.

.1. Aimaigsin, tuinig tap cenḁ Conaill pe oligeo .i. tap [cenḁ]
 Conaill Aṭ-luat pe baile, pe laim Eogain mic Dupṭaṭ; 7 in
 tan tig an mac pe oligeo, icarḁ baile diablaṭa, 7 baile emeclannḁ,
 7 baile aṭgina pe Aimaigsin.

Cro po-o-epa cin an uiliatarḁi ḁ'ic do Aimaigsin? Ip e an
 paṭ: aṭtuḁaḁ no aṭtaḁi, ce no leigḁ an mac elo, co na icarḁ
 aṭt aṭgina; no, ip e oligeo no aṭtarḁ ar a cinḁ inḁ-rin: a mbeṭ
 poep ar cinarḁ n-inbleogain, no con acparḁ im an aṭgina; 7 ḁa
 n-acpu he, co n-icparḁ.

Arcomraip .i. p'p'icm no inḁpaigim conro he lanar n-erpe no-uapal
 comeipnerpar, do ic ppur. ḁi raṭe .i. raṭe ar emeclannḁ, 7 raṭe ar
 diablaḁ; no ḁa baile pop baile, 7 let-gabaṭ diablaṭa. La taipic a

¹ Under this word 'coibne,' p. 67, O'Dav. adds the gloss .i. gurab commaith in
 raith aithgina 7 in raith dire; see gloss, p. 350, 5.

When was settled the 'bescna' law of surety ^{HEPTADS.} with the Feine? since Aimergin's surety fell, *was forfeited*; for he was the first that gave security at the back of law in Ireland.

Aimergin of the Rathes who owned seven 'raths' gave one as security on behalf of Conall Echluaith; and it was forfeited to Eogan, the son of Durthacht; so that Conall was the first who paid safety of security in this island;—that is to say, the safety that he paid was, two raths for one rath, and the restoration of his rath; and hence is got double of compensation of the thing which is paid, in parity with it, *the dire being the same as the compensation*.

The 'bescna' law of surety, i.e. out of what was settled, or was ordained the good noble knowledge of surety, according to the Brehon law? Since Aimergin's security fell, i.e. since Aimergin's security for a town fell from him; for he was the first person who gave security at the back of his son, for the fulfilment of law. Of the raths, i.e. of the townships. Seven raths, i.e., who had seven residences. He gave one, i.e. he gave one of these residences on behalf of Conall, named Each-luaith, who rode horses, or who was as fleet as horses. It was forfeited to Eogan, i.e. and it was to him that residence was forfeited, to Eogan, son of Durthacht; for it was to him he went security for his son. The first that paid, i.e. so that Conall was the first person who nobly paid the full 'eric' to a person for casting his suretyship back upon him, in this island.

It was Aimergin that went security of a 'baile' for Conall Eachluaith, *to the effect that he would submit to law to Eogan, son of Durthacht*; and when the son submits to law, he pays a residence for double, and a residence for honour-price, and a residence for compensation to Aimergin.

What was the reason that Aimergin did not pay the whole? The reason was, an agreement that had been agreed upon, that if the son should abscond, *the father* should only pay compensation; or, the law which was enacted in the matter on that occasion was, that he should be free from 'defalcation of kinsman' [SM. III., 112, 19], until he was sued for compensation, and that if he were sued, he should pay it.

He paid, i.e. I assert or advance that the full amount of the 'eric' he has nobly paid is to be paid back to him. Two raths, i.e. a rath for honour-price, and a rath for double; or two residences for a residence, and double of half-

*A short account of this in H. 3, 17, 547, adds:—"And he absconded, and Aimergin paid without absconding; Conall submitted to law, and paid, &c."

HEPTADA. παῖτε .i. baile eneclannu. Diablaio n-aitegena neid arcom-
nenur .i. conno ar rin gabur aitegin co n-i diablaio meid no-uapal
comerhurcar Aimagin amad car cenn Conall, do ic do Conall fur-
[r]um .i. aitegin do, no caob rin. Po coibne furrr .i. po cob-
finttiur fur, amail ber in aitegin, curab faw ber in uira.

Cro fo-u-epa cept aitegin do ic funn do Conall, a cinab a mic,
cin an uiliataroi no oleit do'n mac do ic do? Ie e in pat:
gnab flatu in t-aitein, 7 ie faer he ar cinab n-inbleogain.

Cro fo-u-epa, uair no ba per fine do Aimagin a mac, nae
diablaio no icurcar amad, 7 cetin-diablaio no icad fur? Ie e
an pat fo-u-epa: gnab recta he, 7 no ba faer ar cinab an
inbleogain he; no dono, ni beirid nec cinab a ceile irin aimgin
rin, ac rob amail per aingine cae oib o'a ceili; no dono, o bo
raet uirhair e, 7 acurao no acrae na hicrae ac aitegin; no
dono, ie i nem-uioi cinab tainis re, adais an epoiri; 7 cinnti
co leigpe cinab elo, 7 no gabao aitegin uada; 7 in ni no ba
cinnti o'ic do cinab iar legao elaidi, no ic re fur-[r]um.

seizure. With the restoration of his rath, i.e. a residence for HEPTADS
honour-price. Double of compensation, of the thing he paid
i.e. and it is from that is got the rule that compensation with double the
amount that Aimerigin nobly paid out for Conall, was to be paid by Conall to
him, i.e. compensation for him along with that. In parity with it, i.e.
in accordance with it; as is the compensation, so shall be the 'dire.'

What is the reason that exact compensation only was paid here
by Aimerigin for the defalcation of his son, and that he did not pay
the whole of what was due of the son? The reason is, the father
was of the chieftain grade, and he was free from the defalcations of
a kinsman.

What is the reason why, when Aimerigin's son was a tribes-
man of his, it was not double he paid out, and that it was not
four doubles that were paid to him? The reason is, he *was one* of
the septenary grades, and he was free from the defalcations of his
kinsman. Or else, no man was made liable for the faults of
another at that time, but every one was as an extern to his fellows;
or else, as it was a bond of security, and that an agreement had
been entered into that he should pay nothing but compensation;
or else, it was within the time allowed the debtor that he came, on
the night of the fast; and it was certain that the debtor would
abscond, and compensation was accepted from him; and what
was fixed for the debtor to pay after absconding, is what *Aimerigin*
paid to the creditor.

NOTE.—In addition to the 65 Heptads here printed, there were, doubtless, a
great many more. Some few, indeed, are already printed, and notices of others
are scattered up and down throughout the commentaries. Thus O'Davoren speaks
of two or three, which I have not yet met with; p. 64, *comruic*; p. 89,
fechtaine; p. 52, *airlenga* [see the quotation, H. 3, 17, 502]. In the previous
volumes of the SM. we have *beo-scartha*, II. 312, inserted from H. 2, 15, p. 49;
claid, IV. 220, from H. 2, 15, p. 27; *curu*, IV. 210, from H. 2, 15, p. 26; [not the
same as Heptad No. L, but rather connected with the *tabairt* Heptad, No. XXV.];
eludaig, IV. 184, is identical with Heptad No. LXIII.; *fadnaise*, IV. 52,
different from No. LIX.; *monail*, IV. 334, 27; *selba*, IV. 6, is also a Heptad,
[displaced or inserted by a commentator, for it breaks in on the metrical nature
of the previous and following text, from p. 2 to p. 16, all of which is in a *cas-
bairne* metre]; *tabarta*, IV. 271. Besides the above, the following are quoted
(or referred to) in the MSS.: *aigesa*, *ansclúhe*, *breitheamain*, *cnam-combaich*,
(*cuinill*), *cuir* II., (*fira*.) *flatha*, *fola*, (*forneis*), *fuidire*, *gabala*, (*lina*), (*tuig*),
nadmand, I. II., (*ruidils*), *urdluide*; for which, see following pages.

HEPTADA.

[LXVI.] Aftat feēt n-aīlgeapa¹ bneite la feine .i. feēt n-oll-geiri, no feēt iſ tairmīrge ap in mbretemain do neiri in feineacair: a bneit zin vīlſi .i. do na feicemnuib; a bneit zin farac; a bneit cin fonairdm .i. tnebaire ne hairmīrum uirne; [a bneit for forac luis²]; a bneit for let tagrao .i. for rſgel in dapa ſiſ.

[LXVII.] Aftat feēt n-anſclite³ vligio la feine. . . .

.i. fear no vligio ſiacu vi-a ceile, 7 do ſala forail do venam do ſiſin vi v'ar vlig ar a haitle, 7 gan a ſiada v'ic ſiſ, noco no ica epic na forla.

Dume ſin, ata ag tobaē ſiac, crō epic forla, crō ſeē cair no cunnarūa, 7 do ſinne forail ag a tobaē; 7 iſ eo vlegar, epic na forla do ſinne v'ic ap tuſ ſua tobaē, 7 na ſeē no vlig-ſim v'ic ſa deoro; 7 ann-ſin ata in forail domi neē, v'ic ap tuſ, 7 na ſeē no vlig, v'ic ſa deoro.

[LXVIII.] Aftat feēt mbreiteamain⁴ naſ ſuigliteſ la feine, ſeē iſ go tuac 7 cenn a ſuigell, iſ [ſ]eol n-eēa 7 bleēta 7 meſa, iſ aon n-aicſina ſodeſa gallſa 7 ainceſa: bneitem ſoſſ-a ſinnar[go]; bneitem na laime-ſar gell ſſu hūmcorſam a bneite; bneitem cen ſoēa

¹ From RIA. 23, Q, 6, a.

² From Eg. 88, 88, b, a.

³ From H. 8, 18, 826.

⁴ From Eg. 88, 88, b, a.

ADDITIONAL HEPTADS.

HEPTADS.

[LXVI.] There are with the Feine seven unlawful requests of judgment, i.e. seven great prohibitions ['oll geis'], or seven things that are forbidden to the brehon according to the Brehon law: *to give* his judgment without 'dilse'-right, on the part of the suitors; to give it without a precedent; to give it without 'fonaídm'-bond, i.e. security to abide by it; to give it on assertion* of oath; to give it on half-pleading, i.e. upon the story of *only* one man.

[LXVII.] There are seven difficulties (?) of law with the Feine . . .

I.e. when a man, who has debts due to him from another, has happened subsequently to commit a trespass against his debtor, *the latter* is not to pay the debts to him until he has paid 'eric' for the trespass.

The above is a person who was levying debts, whether 'eric' of trespass, or debts of bargain and contract, and he committed trespass in levying them; what is due here is, that before levying, he pay the 'eric' for the trespass he has committed; and afterwards *he shall be paid* the debts that are due to him. The case here is that of a trespass which some one commits, for which he must pay prior to receiving the debts that are due to him.

[LXVIII.] There are with the Feine seven brehons who do not adjudicate;^b that is, their decision is a falsehood to people and chiefs, and *leads to failure*^c of corn and milk and fruit, and is one cause that produces diseases and difficulties: a brehon of whom *falsehood* is known; a brehon who does not dare^d *give* a pledge in defence of his judgment; a brehon without

* For the word *fortach*, cf. SM. IV. 180, 11; 192, 13; II. 272, 23; 282, 2; 286, 3; cf. *aurtach* and *ditach* in Glossary to SM.

^b For *fuiglithe*, cf. SM., I. 82, 15; 126, 27; IV. 358, 11.

^c Cf. O'Dav., p. 118 *sub* 'seola,' i. meath, 'failure,' quoting from IV. 72, 4; cf. IV. 52, 8, *feol n-eata*.

^d For *laimelhar*, cf. SM. IV. 192, 3, 9, 13; 190, 12, and contrast with IV. 178, 19 (?)

HEPTADE. n-eoluir; bretem berur breit for let tagra cin imarob¹
 .i. rua-riu cairbenaif no rodiubur cac do na petemnaib
 a rgeol na ceile.

[LXIX.] Altait pett enam-combaic² .i. a riacail 7 a
 doir, ruz, rliarat, lurza, delznaic gualann, no let-
 cnaim a ruz, no ripered .i. pal dealznaic.

Ar meo comburici na pola ro, ir aipe berar lias let erab,
 crobe gnac: lan enecclann irin va clari riacail anuar, 7 re ba;
 tri ba 7 let enecclann irin va clari riacail anur. no irin vana
 vine anuar; bo trez-laos 7 reiri enecclainne irin vana vine
 anur, no irin tres vine anuar; bo innlaos 7 nomao enecclainne
 irin tres vine anur; va ba 7 trian enecclainne irina cul-racclarb
 uile; re ba veg tre-laos 7 bo innlaos in pettmaro [dec] irina
 racclarb uile, 7 lan enecclann, 7 cutrumar pettmaro epca zac riacal
 ar ron argina.

[LXX.] Altait pett cuir³ ata parraigte la feine

¹ A copy in RIA. Q, 6, 6, a adds do rir letib.

² RIA. Q, 6, 47 a.

³ From Eg. 88, 50, b, a: and H. 8, 17, 564.

foundation of knowledge; a brehon who passes HEPTADS.
judgment on half-pleading without hearing both
sides, i.e. before each of the suitors discloses his
own case, or undermines^a that of the other.

[LXIX.] There are seven bone-breakings,^b i.e. of *any*
one's teeth, fingers, elbow, thigh, shin, shoulder-joint,
or the half-bone of his elbow, or ankle, i.e. the
heel-joint.

From the size of the bruise of this hurt, the physician takes
half *the fines due* on account of such, whatever be the grade,—full
honour-price for the two upper front-teeth, and six cows; three
cows and half honour-price for the two lower front-teeth, or for
the second upper one; a cow after calving and a sixth of honour-
price, for the second lower tooth or the third upper one; one in-calf
cow and a ninth of honour-price, for the third lower tooth; two
cows and a third of honour-price for all the back teeth; sixteen
cows^c after calving, and one in-calf cow as the seventeenth for all
the teeth together; full honour-price and the equivalent of one-
seventh of 'eric' for each tooth *separately* by way of compensation.

[LXX.] There are with the Feine seven contracts that
are binding, *after the proper interval for repudiation*
has elapsed.

^a O'Dav., p. 89, has *fodinbadh* as a synonym of *subadh*; cf. SM. I. 160, 2; 298, 13; II. 388, 10; 250, 12; III. 22, 34.

^b This follows on immediately after another 'Heptad,' 'folá' [LXXIII.] q.v.; mention of the *cnam-combach*, 'bone-breaking,' is made in H. 3, 18, p. 121, *cnam-combac* tṛa, 7 7 uinge mo .i. culṛiacail tallas ar a cno ann-rin, 7 in lias tucartar cantlino fuiti, 7 7 uinge 7 curnumaf in oara nanno umṣi 7 7 7 7 lias; (cf. *ibid.*, p. 629, a), "bone-breaking now, two ounces for it, i.e. a back tooth which was knocked out of his head, and the physician put a *taitlind* (?) under it, and he got two ounces and the equivalent of the second part (?) of an ounce of them."

^c The text is unintelligible here, but occurs again at H. 3, 17, 651, with the text in *peccmaro dec ṛna ṛaclarb uile.*

HEPTADA. Առաւ թէ՛ք շիր, 7 ի՛ր արտաժնի ծօ ընր ին բռնե՛մա՛յ, իսր ընա՛ն
 ըօ-ժնրն .ա. ի՛ր իսր ընա՛ն ի՛ր ըօ-ժնրն առ.

Շօն ա՛ռ ընա՛ն ընա՛ն .ա. շօն առա՛ն ընա՛ն ընա՛ն ընա՛ն
 ըն-ըն ծօ ընր ին բռնե՛մա՛յ, մարն բարոն իսր ընա՛ն ընա՛ն
 ըն.

Շօր շօն ընա՛ն-ընա՛ն, օ՛ն ընա՛ն շօ՛նա՛ն .ա.
 ընա՛ն շօն, 7 ըն ընա՛ն ծօ, ի՛ր արն ի՛ր ընա՛ն ըն ընա՛ն ըն ըն
 շօնա՛ն.

Շօր շօն մի ընա՛ն-ընա՛ն, իսր ընա՛ն .ա. ընա՛ն ի՛ր
 ըն-ըն ծօ մա [ծօ՛ն ?] ընա՛ն-ընա՛ն .ա. ի՛ր ընա՛ն ըն իսր-ա
 ընա՛ն ընա՛ն ընա՛ն.

Շօր մարն ընա՛ն ընա՛ն ընա՛ն, իսր ընա՛ն .ա.
 ընա՛ն-մարն, ըն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն
 ընա՛ն ընա՛ն ընա՛ն.

Շօր ընա՛ն ընա՛ն մարն, իսր ընա՛ն .ա. ընա՛ն
 ընա՛ն ընա՛ն ընա՛ն, ըն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն
 ընա՛ն ընա՛ն.

Շօր մա ընա՛ն ընա՛ն, իսր ընա՛ն ընա՛ն .ա. ընա՛ն
 մա ընա՛ն .ա. ըն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն
 ընա՛ն; ի՛ր արն ի՛ր ընա՛ն ըն ընա՛ն ընա՛ն ընա՛ն.

Շօն .ա. ընա՛ն. Շօն ընա՛ն ընա՛ն, ըն ընա՛ն
 .ա. ընա՛ն-ընա՛ն 7 ընա՛ն-մարն 7 ընա՛ն-ընա՛ն 7 ընա՛ն.

Շօն մա մի-ընա՛ն, իսր մի .ա. ընա՛ն մա ընա՛ն-ընա՛ն,
 ա ընա՛ն մի, մի ընա՛ն, ըն ընա՛ն.

Ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն .ա. ընա՛ն-ընա՛ն
 ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն. ըն ընա՛ն ընա՛ն ընա՛ն
 ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն ընա՛ն
 ընա՛ն; մա ընա՛ն ընա՛ն ընա՛ն, ի՛ր ընա՛ն ընա՛ն ընա՛ն ընա՛ն
 ընա՛ն, ընա՛ն ընա՛ն ընա՛ն ընա՛ն.

There are seven contracts binding according to the Brehon law after the proper periods, i.e. it is after the *fixed* periods that they are valid. HEPTADS.
—

So that it is (1) of one prescription, i.e. so that every species of these is like prescription in the Brehon law, unless they are impugned before the *expiry* of those periods.

The contract of a tenant of a free chieftain for twenty-four hours, i.e. a free tenant, and for illegality in his case, hence the shortness of the period within which his contracts may be impugned.

The contract of an emancipated son, after three days, i.e. because it is more legal for him than for the free tenant, therefore the period up to which his contract may be invalidated is longer.

The contract of a regular monk, without the consent of the abbot, after five days, i.e. a free monk,—for nobility there was given to the church a long time for the invalidation of the contracts of its members.

The contract of an abbot apart from the monks, after ten days, i.e. *to give time* to the monks for assembling together, for a *mere* few of them could not impugn the abbot's contract.

The contract of a wife without consent of her husband, after fifteen days, i.e. the four lawful women, i.e. owing to the non-necessity for a person's making a contract with them, hence is long the period within which the contracts may be impugned.

It rests, i.e. it stayed, *was settled*. The contract of every base person (base tenant, base monk, base 'fuidir,' and base *persons in general*), and the contract of every ill-bargaining son after a month, i.e. of every son who makes bad bargains, *is only valid* after a month, whether he be a 'gor'-son, or an 'ingor.'

Every one asks *back the things given in contract* by his fool, till a month, i.e. each guards his fool *against foolish bargains* up to a month by *intervention* to impugn his contracts. Or, every one sues *the return* of every thing that is taken away from his fool, up to a month after knowledge, if it was in his absence; but if it was in his presence, the contract is valid in twenty-four hours, just as if he himself were to make it.

HEPTADA.

[LXXI.] Αἵται πέττα plate¹ α τσαντ να ὀλεγαί τεττα
 παρ-γιαλλνα, να αικιλλνε, να ριαρρ ρεϊβε : πλαϊτ να
 οϊγι mama το νεοτ το αιρηγιρ ; πλαϊτ im-a-οεργα ρρ,
 αρ ιρ εο nuall n-εcματτ ann-ριν la Feine, δηυιδηm im
 α κυρρm, ιλατ ιαρ mδuαουγαο το memραιβ πλατα ; πλαϊτ
 οϊτλε ρετ ; πλαϊτ λαιγερ ρρεn-λιγε ρορ ρεϊlb α ceile ;
 πλαϊτ epner γαιτ ; πλαϊτ τοττα να βεττα ; πλαϊτ ροceιρo
 ρρρ anπλαϊτ.

Να ὀλεγαί τεττα .ι. ὀλιγε παρ-γελεο .ι. ο ροερ-ceilib .ι. παρ
 αικιλλεττα .ι. ροgnom παρ-[ρ]ατο. Να αικιλλνε .ι. οερ-αικιλλεττα
 .ι. οερ-ραϊο .ι. οερ-celρine ο οερ-ceilib. Να ριαρρ ρεϊβε .ι.
 ο ραιοριβ no in caeca ριαρ .ι. να ριαρ αρ ραρρo να οερo ο ceilib .ι.
 βοτα 7 ρen-ελετ .ι. να ρεϊβε ριαρ ιαιρ, απ-ρ. Πλαϊτ να οϊγι .ι. να
 comοιγετο α μοam no α gρemaim το νεοτ ταιρηγρeαρ ρε .ι. να comallανn
 ο-α memραιβ .ι. να tabair ρεοιτ τυρclανoε ιαρ n-α n-ιngeall, 7 elaro
 ime .ι. ni cumα eρeρt 7 aice.

Ουιne ρο ρο γαβ το λαιm cumα[ο] cumα α eρeρt 7 aice ; no
 ιρ gραo ρεττα, no αρ in gραo ρεττα co ngαba το λαιm cumα[ο]
 cumα eρeρt 7 aice ; 7 in gραo αρ ιρle ana'ρ an gραo ρεττα, 7 ρο
 γαιb το λαιm : ιρτ epιnnρacc manib cumα α n-eρeρt 7 α n-aice.

Πλαϊτ im-a-οεργα ρρ .ι. α ceile oc μαρβαο .ι. emοeαργαρ e α
 ρρ an ceile .ι. μαρβαρ α ceile ; cio ρρ aen οιβ οοgnεeρ ρο, ιρ
 innολιγετ ρom ρρρ uile, co ρο ιca ριατ an innολιγο. Αρ ιρ εο
 nuall n-εcματτ .ι. αρ ιρ εο ηρoαρcαeρ conα[ο] ορoτ-cumαττα
 οο'n [ρ]λαϊτ, buαουγαο ιαρ μαρβαο α ceile, ιαρ mbet α cumα αρ τυρ,
 acc ol α leanna. Ιλατ ιαρ mδuαουγαο .ι. uair αρ εο ηρoαρcαγo

¹ From H. 3, 18, 264, b; [text quoted Eg. 90, 7, 1, b.] The interpolated
 clause occurs also, H. 3, 17, 418, as follows:—αρ αρ εο nuall n-εcματτα
 mo-ριν, ιλυτ m α memρa το πλαϊτ, 7 bρuιγαο im α coρmiam.

[LXXI.] There are in a territory seven chieftains that HEPTADS.
are not entitled to the dues of free 'giallna'-service, nor *base* service, nor supplies *in right* of property: a chieftain who does not complete his task in performing what he has promised; a chieftain reddened by *his tenant's* blood,—for this is a proclamation of incapacity with the Feine, *for a chief to be* boasting over his ale, *or* shouting after a victory over his tenants; a chieftain who defrauds^a *his tenant of his* 'seds'; a chieftain who lays a heavy burden on his tenant's possession; a chieftain who pays theft; a chieftain who swears what is not sustainable by proof; a chieftain who puts *himself under* (?) an extern chieftain.

Who are not entitled to the dues, i.e. law of free tenants, i.e. from free tenants, of free tenant service, service of free stock. Nor *base* service, i.e. base stock, base tenancy from base tenants. Nor supplies of property, from 'fuidirs,' or the fifty supplies^b, i.e. the supplies upon free stock or base stock from tenants, i.e. 'botha' and 'sen-chleithe' persons, i.e. *in right* of property, any supply at all whatever it be. A chieftain who does not complete, i.e. does not fully perform his task in whatever he promises, i.e. he does not fulfil it for his members, i.e. one who does not give returnable 'seds' after pledging himself to them, but who uses evasion in the matter, i.e. his word and his deed are not the same.

This is a person who undertook that his word and his deed should be the same; or, he is one of septenary grade who pledged^c himself to that effect; also the grade that is lower than the septenary grade, if he pledged himself,—such persons are unworthy, unless their word and their deed be the same.

A chieftain reddened by blood, i.e. of his tenant when killed; who stains himself with the blood of his tenant, when he slays him; though it be to only one of them this is done, he is unlawful to, *loses his rights against*, all the tenants, till he pays the debt for injustice. For this is a proclamation of incompetency, i.e. for this is a visible proof that the chieftain is incapable, for him to be boasting after killing his tenant, when he previously had been in intimacy with him, at drinking his ale. Shouting after a victory, for this is a

^a For *dithle*, cf. SM. IV., 60, 23; *dichle* IV. 60, 21; (340, 11); Curry gives 'after his property,' as if a *hachtle*.

^b Cf. H. 3, 17, 415, *caega beo-riapa do plant cet-giallna, 7 fecht maib-riapa; veit mbeo-riapa 7 fecht maib-riapa do plant roip-giallna; 7 aen maib-riap 7 fecht mbeo-riapa do plant cuirp*; for the classes referred to here, cf. SM. II. 202, 26; 204, 12; 226, 15; 276, 9.

^c A paragraph on H. 3, 17, 524, says, "those of septenary grade, even though they do not undertake, and those of lower grade, when they undertake, &c., become unworthy, &c."

HEPTADA.

ar ecomaetca vo neip an penetay, ilac buarorde vo'n plant in a balland
 iay paulce nyp iay corumam. Flait vitéle pet .i. ual[ro] tiagat a peort;
 no, no-gata na peort vobeip vo'n ceile; no, aobalec; no, peort a ngant
 o'n ceile. Flait laigey tpen-lige .i. bepey tectugato a poyann in
 ceile .i. por tyn an ceile .i. por cant fine vo'n tyn vobaro. Flait epney
 gait .i. vobeip a nat vo'n ceile .i. arobuctep am an ceile. Flait
 toetca .i. comgey por an ceile ni na betaget piarain, na penctaro; no,
 vogni etet ay .i. vogni go por a ceile .i. comgey goi porpan ceile, 7 ni
 betardeno pyunne. Flait pocoyro .i. gaidet peort ay agilleet o
 plant nat vual vo, pyup' na nand atayr na pen-atayr .i. voep-nat vo
 gabail o plant ectrann tyn parugato a flatca fein; no, caipeay e fein
 po vnot-plant, gaidet nat o vaine ay iple anay, etc.

[LXXII.] Alait rect fuidipe¹ la Feine: fuidip paxail a
 aiterub; fuidip deolaid py fine, conail fupne cat fuidip
 act teora fuidipe aroa vupnem vob; fuidip goible;
 fuidip epui pind-gol; plan-fuidip; roep-fuidip; fuidip
 cinard o muir; fuidip aacca pet; fuidip gmuain.

Iy meire fuidip gmuain imrgarica py flait, act vo-
 aiprena a felba vo flait, act ni porgabac cinard por
 flait; vo-aipbena a ngaidet o flait met laiget bir
 etay pot ocur indngnam; beipud oen cman, facaid va
 cman la flait olcena.

Alaiterub .i. tyn in epic amac, no o 'aiterub fein go aiterub na flatca
 Deolaid .i. i n-aen epic; no, in peay donictetay a cinh 7 comocor, 7
 iy por a tyn vosepyn bir Conail .i. iy taitnemac aiterub no vligetay a
 fupne vo gad fuidip vob, in imycay vob, in can ber ail. Teora
 fuidipe .i. uay nogo cuimget iad-pay imycay. Fuidip goible .i.

¹ From H. 2, 15, p. 13, a.

proclamation of incompetency according to the Brehon law, that a chieftain should be exulting in a victory over his members after having been welcomed to their ale. One who defrauds them of 'seds,' i.e. from him his 'seds' go; or, the 'seds' that he gives to his tenant, were stolen; or, they perish (?); or, 'seds' in theft *to be given him* from the tenant. Who lays a heavy burden, i.e. a chieftain who makes entry for possession on the land of his tenant, i.e. on the tribe share of the 'dibad' land. Who pays theft, i.e. who gives his stock to the tenant, i.e. the tenant is sued therefor. Who swears, i.e. a chieftain who swears upon his tenant a thing that is not certified by witness nor historian; or, who takes an oath upon him, i.e. he acts a falsehood against his tenant, in swearing to a thing that truth does not sustain. Who puts, i.e. a chieftain who takes 'seds' for service from a chieftain who is not proper for him, with whom his father or grandfather was not in *such relation*, i.e. he receives base stock from an extern chieftain in violation of *the right* of his own chief; or, who puts himself under a bad chief, i.e. who takes stock from one lower than himself.

HEPTADS.
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[LXXII.] There are seven 'fuidir' tenants with the Feine: a 'fuidir' who has removed his habitation; a 'fuidir' who separates from his tribe,—(*easy to be obtained* is the freedom of every 'fuidir' save three, and in their case it is most difficult); a gallows 'fuidir'; a fratricidal 'fuidir'; a guiltless 'fuidir'; a free 'fuidir'; a guilty 'fuidir' *but saved* from the sea; a 'fuidir' selected to have 'seds' *given him*; a 'fuidir' of land.

The 'fuidir' of land may separate from his chief, provided he exhibit his possessions to the chief, and commit no crime against him; he shall show all that he receives from his chief, in its length and breadth, everything whether of land or of crops; he takes one-third, and leaves two-thirds to the chieftain besides.

His habitation, i.e. out beyond the border; or from his own residence to that of the chieftain. He separates, i.e. in one territory; or, the man whom his superiors and kinsfolk have protected,^a and it is on his own land he lives. Easy, i.e. pleasantly is granted or conceded his freedom to every one of those 'fuidirs', so that they may separate *from the chief* whenever they please. Three 'fuidirs', i.e. for these may not separate. A gallows 'fuidir', i.e. one who is taken from the fork of the gallows, i.e. against the will^b of the tribe. A

^a O'D. renders 'whom his tribe and kinsfolk forsake.'

^b O'D. translates τῶν βλάπτων, 'in contravention of [the intention of the law]'; so also in Supp., quoting this passage; and cf. the use τῶν β. γίνε, SM. IV. 208, 24; 288, 21; 290, 2, 4.

HEPTANS gabar o gabar na enoi i. tar bnaie. Cui mas-gor i. o'n enoi. Sian-fuioir i. gon enoi vo-tac. Soer-fuioir i. va roeruo ne riacab cuir 7 cannarca. O mair i. fuioir gabar o mair ar n-a cur h-a cinab ecro uruara. Fuioir aucca iet i. o'a tabar roer 7 roeruo ar n-a coia iet aruila. Fuioir griaon i. o'a tabar roeruo amann.

Ir meire i. ir cuimgot in fuioir o'a tabar roeruo [amann] imycar ririr plant in can ir ail leir. Vo-airbena i. ac co tarbentar a roeruo vo'n plant. Na roeraba i. go na ragba ie cin cuir na laim roir in plant. Vo-airbena i. go tarbena vo'n plant in ni goiber uo coir 7 bunao. Met laiget i. in ni goiber uo. For i. in t-moao. Inongnam i. in tarbar 7 in ru. Deiruo i. tall fuar bunao. Trian i. cuan bunao 7 cuan tar ragbar tall 7 cuan ruenama berer leir amac.

[LXXIII.] Acat iet fuile¹ cena vi-a mber liag let i. guin i cat no a n-umairag; guin ecrate; fuil fir teina a rae; fuil carpat for bliaoin; fuil fir tarca i claidob for net; fuil ferbar for carraig; fuil totmaro a crann.

¹ From BIA., Q, 6, 47, a; MS. has ara .vii. (i. fuil) cena.

fratricidal 'fuidir', (one guilty of the killing of a tribesman), i.e., *who has been saved* from the pit.^a A guiltless 'fuidir', i.e. without a crime he came off. A free 'fuidir', i.e., who was freed from debts of bargain and contract. From the sea, i.e., a 'fuidir' who is taken from the sea, after having been flung in for his crimes of 'eithe' (III. 88, 19) to a native freeman. A selected 'fuidir', i.e. one to whom are given 'seds' and land, after having been chosen in preference to any other. A 'fuidir' of land, i.e. one to whom is given land only.

He may separate, i.e. the 'fuidir' to whom only land is given, may separate from the chieftain whenever he please. Provided that he exhibit, i.e. but so that his land be shown to the chieftain. That he commit no crime, i.e., that he get not crime of foot or hand against the chief. That he show, i.e. to the chief whatever he receives from him in land and substance. In length and breadth, i.e. whatever he receives from him. Land, i.e. the increase.^b Crops, i.e. the corn and the *ru* (?). He takes, i.e. within he got stock. One-third, i.e. one-third of the stock, and one-third of the land he leaves behind, and *hence* one-third of the *value* of his industry is what he takes away with him.

[LXXIII.] There are seven *cases* of bloodshed,^d for which a physician gets one-half of the *fin*es: a wound in battle or in contest; a wound of enmity; blood of a man who is escaping from a battlefield; blood of a 'carpat for bliadain' (?); blood of a man who draws his sword upon anyone; blood that is shed on a rock; blood *by* falling from a tree.

^a This word is given by O'Dav., p. 95, *sub* 'gola', as a synonym of *gola*, 'pit', which is one of the three modes of death mentioned in H. 3, 17, 437, viz., *guin*, *crochad*, and *golad*.

^b O'D. renders, 'the place, the farm,' as if in τ-ινουα, for ιναο, but it is evidently in τ-ινουα, rendered 'the increase', SM. II. 218, 15; 390, 18; III. 310, 6, 121.

^c The word ινονγκναι, 'crops, emblements', is glossed by O'Dav., p. 100, 'ini donither dhfhinn foghnum ann; in t-arbar, no in cainnann', where the last word takes the place of the *ru* of our text: probably garden vegetables are meant, onions, leeks, &c.; see also O'Dav., p. 87, *sub* 'forrusc' .i. *roidh* 7 cainnann 7 arbhar.

^d From RIA. Q. 6, 47, a; see also No. 4, which this entry immediately precedes; the two entries are quoted in continuation of the following paragraph:—Ος-πο σα σοπαρ οεσ ανμα φιλ α κορρ ουινη .i. mullaé cinn .i. α βαρτιρ, no in comuam clary culao, toll apai, uball bpaat, clary oeta, oepc n-oycaille, lias bpuinne, imbliu, cairc taibe, uet ru, oepc n-iygarbe, tula rliarua (.i. ταιρη), epaove, pet corri; "these are the twelve doors of the soul that are in man's body, viz.:—The top of the head (the crown, or the suture of the hollow of the back of the head,) the cavity of the temples, the apple of the throat, the hollow of the breast, the cavity of the arm-pit [FM. III., 1978, 2026], the breast bone, the navel, the 'cairt' of the side, the bend of the elbow, the hollow of the ham, the thick of the thigh, the 'buli' (of the loin), the heart, the nerve of the foot."

HEPTADA. [LXXIV.] Ատաւ բէժ նշաճալ¹ ար-α-բօցնա՞ծ Բրեժեմ-
նա՛ժ ան Բեժա

.1. α բէժ Ծօ ԶաճաՆԻ 7 Բօցնա՞ծ ԲրեժեմնաՆԻ ան Բեժա ;
Երբեք միա՞ծ (.1. աղիմաժ) ԲրեժեմաՆ Բըր Ծօ Բօճա (.1. օժ α մԻ Իաժ)
Ծօ η-α η-Եօճը (.1. մմ α Էաճըմ), 7 α η-աղիմը (.1. մմ α η-մմիմը).

Ըա՛ն մԻժ 1 η-α ԷԵժԷԷ .1. Եօճը α մԻժ ԷրԵժԷԷ. Ըա՛ն
մա՛ն αժ .1. Եօճը ԵԻժԷԷ մաճաժ. Ըա՛ն քԼաժα .1. Ըա՛ն աղիճԼե.
Ըա՛ն Լաճաճմա՛ն .1. սիրք քըմ. Ըա՛ն Ըա՛ր Եօճըα .1. մ
Ըօրքա՛քմե. Ըա՛ն ԸրԻժԵ .1. Ըա՛ն Բաճըաճ. Ըա՛ն Ըա՛ր Եօ
.1. քաճաճ մ Ըա՛ր Եօ .1. Բրեժ մմ ԸմԷա Եօճ-քԼաժα, 7 մմ քըմ քմաճը
Ըմա, 7 մմ Ըօրքաճը² Ըրմք.

[LXXV.] Ատաւ բէժ նա՞ծմա՛ն՝ նարճար Լա քըմե, նա
քըճա՞

ՏԵժ՝ նա՞ծմա՛ն՝ .1. աժաւ բէժ նա՞ծմաճմ նարճըր նեժ ԵԻ-α η-աղիմեօճմ
ան քըմեժը. Ո՞ճ քըճա՞ .1. նաժ մմիաճը մմ Ծօ Եօճաժ Ծօ նեժ.

Մաժ Եօ-աժար .1. քօ ԸօրաՆԻ ԷԸար .1. Էաժմեժար α Եօժար; Բըր α
մաճաՆԻ Զարք ԵԻ-α աժար. քըժմաժ քըմ քօ նա արճաճըմ .1. ան մաժ
Բըր աճ քըճաճմ քըժԼըքա քըմըմ քօ քըմ; Բըր αժ Ըաճըճարք Եաճը նա քըճոճա
.1. ԸմԷա Ծօ քըմեժարք ԵԻ-քօ, 7 ԷԸար քօ ԸօրաՆԻ Ըմ Ծօ Էաճըճաճըք α
η-աժըմ. Եօճը-մաճաճ Բըր քօ մաճ աճաճ .1. Էաժմեժար α քօժար
7 α Եօժար .1. ԸԻ ան Է-ար քօ ԸօրաՆԻ. քըմ ԵԻ .1. ան Եօճը-քըմ ԵԻ .1. ան
Եօճարք. Օճըք մարճօրԷα .1. Էաճըք .1. Եօճը. Եօն α Ըա՛ն
Լաճաճմա՛ն .1. ան աճաճըքաժ Ըմ մաճα .1. ԸԻ α քըքար քօ ԸօրաՆԻ. Եօճըաճ
Բըր քօր մմ մմըմաժԵ .1. ան Եօճարք Բըր քօր քըմաճ ոճ քօր քըմաճα .1.
Ըօմաճըքα .1. Էաճըքա ան ԸԻ αժ աճα, քօ ԸօրաՆԻ.

¹ From Eg. 88, 38, b, b, and H. 3, 17, 433.

² H. 3, 17, gives Ըօմաճըք քըմ.

³ From H. 3, 18, 265, a.

[LXXIV.] There are seven branches which serve the HEPTADS.
judicature of the world

I.e. seven branches that serve the brehons of the world; a man who has done them, who has them, with his knowledge and exposition of them, in reference to understanding them, and in reference to his stating them, takes the dignity of a brehon.

The 'cain' law of a son in his right, i.e. knowledge of the *law*-section bearing on sons. The law of monks, i.e. the knowledge of the *disposal* of the 'dibad'-property of monks. The law of chieftain, i.e. the 'cain aigillne,' law of tenant-service. The law of marriage relations, i.e. by itself, as a *separate tract*. The law of family-amity, i.e. the 'corus fine,' *tribe law*. The law of boundary, i.e. the 'Cain Patraic,' St. Patrick's law. The law of 'cairdé'-regulation, i.e. the rule of peace, i.e. judgment about the crimes of a good chieftain, and about the old rust* of crime, and about relatives in Christ, *gossips*, [or, about neighbours in a territory, H. 3, 17].

[LXXV.] There are with the Feine seven knots that are bound, which do not seek to . . .

Seven knots, i.e. there are mentioned in the Brehon law seven bonds which a man binds. Which do not seek, i.e. they do not aim at recovering anything from anybody.

The son of a living father, i.e. his contracts are impugned, i.e. his bad bargain is annulled, *he being one* who is under the yoke of maintenance to his father. A pupil during the term of his instruction, i.e. the son who is learning knowledge during that period, who is nobly entreating for the learning, i.e. offences with reprisal (?) from them, and his contracts are impugned even though he offered compensation for them. A base-monk who is under the yoke of an abbot, i.e. his good and his bad contract are alike annulled, the abbot impugns his contracts. A 'fuidir'-tenant, i.e. the base 'fuidir,' i.e. the exile. And a sea-brought man, i.e. across *the sea*, a slave. A woman in the law of cohabitation, i.e. the adulteress without sons, i.e. her man impugns her contracts. An exile who is in protection, i.e. the exile who is on *one's* land, or under safeguard, or protection, i.e. the person with whom he is *staying*, impugns his contracts.

* This phrase is only once referred to in SM., viz. I. 192, 18; it is glossed however, H. 3, 18, 484, b, cna α αταρ 7 α ren-αταρ iac-ṛaroe; no caé cin iap mbliarann 7 sac ní iṛ ṛaroe inunn; 7 caé cin iua mbliarann poṛṛna conaṛub ṛuigill éle, "the crimes of his father and his grandfather are these; or every crime after a year or more; and even before a year, according to the other 'paths of decision.'"

[LXXVI.] Ατατ περ νομομανο¹ περτα, σε νι αργε-

1. Եւ յօգա թո՛ղ մնալ զօրօ զիւ-րօ զօրիցօր Եւ լաթ թւ. 1. ամառ յար-
 արաք: Իննդաճէր ու թօ զօրօ, զի թօ արիցէար զրէս Ե, ու զի զօր իր-
 ցաթ[օ] յա ին. Այց զաճ քիւ քիւ զօրօ զօրիցօ մնա թօ-ր-
 իօնց 1. ան Ե-օգա իր թւ. Ե քիւ քիւ զօր զօրօ զաճ մնա 1. քիւ
 զաճն զօր Ե մօթար. Երար թւ. Ե քիւ 1. Ե արար 7 Ե մա-
 7 Ե իրարար. Երար թւ. Ե Ե քիւ Ե 1. Ե քար-ցիա 7 Ե քար-լաթաճ,
 Ե արարնոճ 1. Ե լաթ, 7 Ե զօր 1. Ե քար.

Տե՛ժ ն-սր[օ] լսու՛ե . առաջե՛ն ն-օրնօ օղևիցի, թե՛ն օղևիցի օրնօ,
7 օրնօ . և ար'ն քնե օղևից քօւ ու օ՛ն զա՛ն օր' օ՛ն քնե՛մարք . Տե՛ժ
ն[օ] լիւսու՛ե . և ք'յառ քօ նա թե՛ն ն-ստեւ-օւսաւի օւսար'յառ օ քնեմ
7 օ քնեմի . Օ՛ղևաթա՛ . և քօր նա՛ն աւե՛ . և օւսից օ՛ն զ օ օ օ մեմ, 7
ք'յառ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն զ օ՛ն
ապառ՛նա նա նեւի՛ քօր ք'յ, քօր քե, քօր քարնօ . Քօր'քցել՛ օ քարնօւ
. և քարօւն ա օ քօր'քցել՛ քօնառ լար' հե.³ Արա՛ն քօր օգ-նա՛օմաւմ .
օ քնառն քա՛նա ա օ քնամ, քօն[օ] լար' հե . Դաւնի՛ք քօր օգ-
նա՛ն . օ քնառն քնե . Արքս՛ լան-լսաւօ . և ք'լօր' օ՛ն
քարառ, քօնա լան-լօցի օ քա՛նար' օքր օ քնն, քօր քե, քօր քարնն, քն
օ օ օ քնե՛մարք . Լեւս՛ քրեւե՛ . և Լեւս՛ օքր օքր օ քնա մեմքար
քն քնարք օ քնա քննաւ . Աւուր'ւմ . և քն՛ և ն-ա աւուր'ւմ օ քն
քա՛նա էքրնօն օ քնար' էքրնօն քն քն քնաքնա քն օ քնարք .
քն քն քնարք . Կօնքե՛ քն քնաւ՛ . և քնաւ՛ օ քն՛ ա օ
քնարք; 7 ք'ք օր' քնարք քն-քնօ, և քնաւ՛ օ քն՛ և քնն քե և
քն . և ն-ա քնար, 7 օ քնարն օ քնար քն ն-քնաւ⁴ . և օն մեմ ա օ
քնարք քն քն քնարք .

^aFrom H. 3, 18, 516 (older text) and E. 3, 5, p. 11, 2; from the latter, $\alpha\pi\sigma\lambda\alpha\iota\sigma\epsilon$, $\alpha\pi\gamma\alpha\mu\eta$, $\nu\alpha\rho\omicron\mu\alpha\mu$ are taken, as H. 3, 18, gives $\alpha\pi\gamma\alpha\mu\eta$, $\nu\alpha\rho\omicron\mu\alpha\nu$. In E. 3, 5, the text is $\nu\lambda\alpha\nu\tau\epsilon$ $\nu\omicron$ $\lambda\alpha\iota\epsilon\alpha\nu$; from it also the commentary is taken.

²In H. 3, 18, the Comm. thus far runs: if aynaghe na meic seo nif cro
pet, cro sepann. Foin gell .i. fionn olaghe anca ac a foin gell;
no, via foin gell, fionn co nac leo an ni aynant.

⁶H. 8, 18, adds: no antitoxin for gallina; composition for gallina.

[LXXVI.] There are seven bonds that seek *recovery*, ^{HEPTADS.} even though they have not begged

I.e. the woman has her choice as to which of these should recover her due for her, i.e. as a binder; something is sought to be recovered, even though they did not bind it on themselves, or though they have not been really solicited for it. The head of every tribe for the due of a woman's dowry which he recovers, i.e. the head who is over a tribe is *bound* in reference to the due relation of recovering *her dowry* for each woman, i.e. in reference to annulling the contracts of the tribe-members. Three persons of her tribe, i.e. her father and son and brother. Three not of her tribe, i.e. her '*fergnia*'^a (*factor*?), her adviser [V. 308, 25] (her '*erennach*,' of the church), and her fellow, (her husband).

[LXXVII.] There are with the Feine seven separations which shut out every tribe; they are the seven payments which shut out from '*seids*' and possessions *of land*: testimony by witnesses; security upon a good bond; usucaption upon good sureties; validation on full value *given*; allowing a sale without prohibition; acknowledgment with respect to the church; refection to a chief.

Seven separations, i.e. there are seven noble separations, seven separations upon them; and upon them; i.e. on the tribe; these separate from anyone who is in the tribe. Seven payments, i.e. these are the seven great payments which bar them from '*seids*' and from moveable property. Which shut out, i.e. to any other, i.e. a severance from the person who had them, and a conveyance to the person to whom they are given. From possessions, i.e. from lands; these circumstances below equally confirm *contracts*, whether in '*seids*,' *cattle*, or land. Testimony by witnesses, i.e. a witness who testifies that it is his. Security upon a good bond, i.e. of the chieftain grades, proving that it is his. Usucaption upon good sureties, i.e. of the Feine grades. Validation on full value, it is sufficient for its validation, that a consideration of full value should have been given for it, whether '*sed*,' *cattle*, or land, even though there be no '*trebaire*'-security. Allowing a sale, i.e. allowing sale to the members without prohibition by the heads. Acknowledgment, i.e. being in cognizance of its having been undisturbed in the possession of an extern chieftain or extern church during a period of prescription, i.e., *fifty years*. Refection to a chief, i.e., that the chieftain has been living upon it; what is confirmed here is, that the chief consumes the '*seids*' of the tenant during his life, and divides his '*dibad*' property after his death, i.e., if he has been at refection for fifty years.

^a This word is glossed by O'Dav., p. 86, '*fear(n)gnia .i. mugh, 'seif*'; but also as '*in t-aire echta*,' cf. IV. 322, 21, and see IV. 336, 6; 338, 15, '*a man of deeds*.'

HEPTADS.

[LXXVIII.] Ἄταίτ α ρεῖτ conoρνac¹ caé n-iuιταίτ meé la
 Feine : ριαona inηραιce ; ραιé ριωραίτα ; αιλέι anη-
 ρεαιτί ; ρεná ριρ-cuιmne ; ρειη-ρeρuibinn θεoγα ; cuιmna
 ρρi hec.

[LXXIX.] Ἄταίτ α ρεῖτ α ταίτ² α eneciaηη o caé : aop i
 n-a τυργαβαίλ cen epic do ; gu-ρiαonaίρε do ρop neac ;
 gu-τερταρ do ταβαιρe ; αιλλi naoma ; ουλ ταρ αιτιρε ;
 eloé α ρατα ; ρεall ap α ειηeé [i. ρop α comaiρce].

Cain oná³ ono la Feine : on ρρi ηαιρcenn, on ρρi
 ηanaίρcenn.

On ρρi ηαιρcenn cetaμiρ .i. comηi mo ρec uat uiaé inη laei
 aίρcennoi ρo. Ἄicc, menu do ρamlaηo. Naé aίρm in mbiρ
 naom no epocot³ do-c-bo, taneac tρian α λοge uam-ρa co
 mellam ρρi colaino n-aégenai. Iρ de aίβepaiρ i ρeneéur : nι
 uίρ inη aίρ naίρ ρian ταίρεcc.

On ρρi ηanaίρcenn, nι naρccaρ, nι aηηηceρ α aéae, iρ uίeιρ in
 uonoi no-c-beρ. Ἄρ iρ on no uaiρco in η[ο]omoi do uamui ;
 ap iρ de in uomon, ap ρo ηuaro Uiaé uat-ρiα, ρo ηuaro-ρo
 uam-ρai, co no-c-beρa Uia aίρuiam uian uίeap, nι beρa-ρo ; iρ
 go camai in ρo ρcap ρeίlb ρρiρ, iρ ammaim oná accac ; 7
 aίβeίρ in ρeneéur : caé n-on co n-a ταρεc : si quis manu sua
 munus alterius acceperit, manu iterum revertitur.

¹ From Eg. 88, 38, a, 2.

² From Eg. 88, 2, 8 ; 88, 37, a ; H. 3, 17, 442 ; cf. the text in SM. IV. 318, 23.

³ The following items containing three heptads occur among the fragments in
 H. 3, 18, 7, a ; they seem connected, and are therefore placed together here.
 The text is bad, and the translation of much of it uncertain, but I have not
 found any other copy.

[LXXVIII.] There are seven things that demonstrate ^{HEPTADS.} every dissolution* [?] with the Feine: worthy witnesses; surety of prescription; immoveable rocks; an antiquary of long memory; a divine old writing; testament at death.

[LXXIX.] There are seven things that deprive every one of his honour-price: to be satirized for his transgression without *getting* 'eric'; *bearing* false witness against a person; giving a bad character; neglect of a bond; going beyond a hostage; eloping from a surety; betraying his 'enech,' i.e. *one who is* under his protection.

The law of loan among the Feine: loan with limit, loan without limit.

A loan with limit first, viz., "Yield to me[?] my property after this limited day." "Not so, if not as *agreed upon*." [?] "Wherever bond or fasting levies it^b, a third of its value comes[?] to me to be consumed by me[?], along with the body of compensation. Hence is said in the Brehon law, "It is not easy to give back[?] complete restoration."

A loan without limit, its time is not tied, or determined, it is the right of him who takes it. For the world even is a loan of a house[?] to man; for from this is the world: "God gave[?] it to thee, thou gavest it to me; until God shall reckon whose right it is, I shall not take it." And so everything the possession of which has departed from a person, it is under the name of a loan it is. And the Brehon law says: "Every loan is to be restored"; si quis manu sua munus alterius acceperit, manu iterum revertitur.

* The word here rendered 'dissolution,' occurs as a verb, in SM. III. 56, 25 m: mactmāc, 'he does not dissolve (contracts)'; but conoymac does not occur elsewhere in the SM.; I have only seen it in the gloss, at H. 3, 17, 71, 'conosmad .i. collad,' which will not serve here.

^b Curry gives oo't bo 'for thy cow,' which is evidently mere guessing, for the text below has do-t-bo, 370, 15; and do-d-boing, 370, 17; 422, 13.

HEPTADS.

[LXXX.] Առաքելքս ունայ օտարս զոտոցնոցն
 քո արարար : օն մեկս ուրաքս ; օն ծիսիս ծե ծիսի
 ծար¹ ; օն ծո քի քի իս քոքս իսմանն ար քո ծորար ;
 օն ծո econn ծարս քո commanib comanet² ; օն ծո
 սար քի իս քոքս իսմանն ար քո սարիս ; օն ծո քիս
 օտարս քիսար իս ծար քի ու ծիս ; օն ծո քիս
 օտարս, ծե իս քո իսարս քիս քիս, ար ու սարս
 comanib քո քիս ծե.

Հայ արիւնքս, ու սարս քո coccælaro իս քե ք
 իս.

Առ իս արիւնքս արիւնքս քի արիւնքս քի
 հարիւնքս. Հարս քոքս ու ? Ուրս, արիւնքս քի արիւնքս
 քո : մարս քիս ծե իս արիւնքս քի, արիւնքս քո
 քոքս ու արիւնքս, ուքս իս ծարս քիս, ծար քոքս
 քոքս ; իս արիւնքս : քո արիւնքս քո իս արիւնքս.

Արիւնքս քի արիւնքս իսքս, ու արիւնքս քի քոքս,
 ար իս քոքս քոքս, ու արիւնքս. քիս քոքս քի
 քիս քիս իս քիս ; ար քիս քոքս ու քիս : քիս
 արիւնքս քիս ծե ; ut dicitur, proximorum nostrorum munus
 non auferatur,³ sive in debito, sive in omnibus pensis.

[LXXXI.] Առաքելքս ու արիւնքս զոտոցնոցն :
 արիւնքս ծո քիս օտարս քո ուքս քոքս ; արիւնքս
 քիս ծո քիս զոտոցնոցն,—քիս ու քիս օտար

¹ The MS. has *ol dui de dianbas*.

² The MS. has *auferat teris sū indebita*.

[LXXX.] There are seven loans^a lent, which are not restored^b though they were guaranteed [?]: loan in an exemption of death^c: loan to a man [?], who is killed suddenly [?]; loan to a man whom knots cannot reach, because of his wretchedness; loan to a deranged person who is supported on the charity of [?] neighbours; loan to a noble whom no knots can reach because of his noble rank; loan to a man who raises a blush on the cheek^d, who yields not proof or law; loan to a man who has died, upon whom repayment cannot be imposed, for heirs attend only to *their own* [?] verbal contracts.

The law of borrowing is not easily harmonised, *as it runs* with the Feine, and *as it is found in law-books*.

There is in borrowing one with limits,^e and one without limits. What is each of these? Not hard to say: borrowing with limits is this: if it does not come home on the very day of the limit, he shall pay a *fine* without reference to [?] the value of the borrowing; or, it is restored on the double, if it is by fasting it is levied; hence the law says: "every borrowing to full limit."

Borrowing without limit, however, does not incur double for fasting, because it is fasting that recovers it, and not the period of limitation. It is the same in whatever way they lay hands upon him [?]; for the law frequently says, "borrowing deserves to be carefully attended to [?]" ; ut dicitur, proximorum nostrorum munus non auferatur sive in debito sive in omnibus pensis."

[LXXXI.] There are seven borrowings that are not restored: borrowing by a man who dies before the period of 'eric'; borrowing of a stolen article by a man who does not know *it to be stolen*,—he is more

^a Cf. the other 'loan'-Heptad, p. 278; for *odathar*, cf. O'Dav., p. 108, 'odhar, .i. eisci no aonta, ut est, 'crenar odhar airlicther,' SM. IV. 86, 25; cf. SM. V. 262, 3.

^b The word occurs SM. IV. 336, 15, *crogenetar huard*, 'he restores,' cf. *arēgn*; the word following (*ce no*) *arpatar* may possibly be from the root *ar-*, 'to fasten, bind.'

^c Curry renders: "a loan [of a horse] for a fair which dies"; cf. SM. V. 194, 1; Curry's evidently had in view SM. III. 180, 6; but cf. V. 281, note ^a.

^d So Curry, but the guess is not good; perhaps he had in view 'whose cheeks kindled,' but it is evidently incorrect.

^e Cf. SM. III. 492, note ^a, where the distinction made is untenable, even by the text.

HEPTADA. αὐθαίρεται; αἰρῖς τοῖς ἐν τῇ ταύτῃ νέμεσι
 compas 1 n-αἰρῖς; αἰρῖς ἐν ταύτῃ ἀναίρε
 ναὶ ἐρcompas; αἰρῖς τοῦ ὑποταύτῃ οὐ ἐ
 γαυαὶ πόλιν; αἰρῖς τοῦ ἐν αὐτῇ πόλιν;
 αἰρῖς τοῦ ἐκ ἐκείνου, οὐ τοῦ ἐν αὐτῇ ἐκ
 τοῦ αὐτοῦ.

Ὁ αὐτὸς ἐν τῇ αὐτῇ n-αἰρῖς πορῖς παρῇ
 ἐν, αὐτὸς imcomai mas 7 παρῇ καὶ κοῖνῃ; imcomai
 imteccor καὶ n-ἰμῖς, καὶ n-ἰμῖς; imcomai
 pe καὶ n-αἰρῖς: imcomai καὶ n-on αὐτῇ.

[LXXXII.] Ὁ αὐτὸς ἐκ n-αἰρῖς τοῦ-ταῦτ' ἐν
 n-ἐκ, μαρτυροῦν αὐτῇ n-αἰρῖς, διὰ τεταύτῃ
 1 n-αἰρῖς αὐτῇ n-αἰρῖς: αἰρῖς αὐτῇ διὰ τεταύτῃ
 ταύτῃ αὐτῇ ὑποταύτῃ; αἰρῖς ὑποταύτῃ διὰ τεταύτῃ
 ταῦτ' 1 n-αἰρῖς αὐτῇ; αἰρῖς ὑποταύτῃ διὰ τεταύτῃ
 ἐκ ταῦτ', 1 n-αἰρῖς αὐτῇ .i. ὑποταύτῃ ἐκ τοῦ
 ὑποταύτῃ αἰρῖς; αἰρῖς ἐκ τοῦ-ταῦτ' 1 n-αἰρῖς;
 αἰρῖς ἐκ ταῦτ' ἐκ ταῦτ' ὑποταύτῃ ὑποταύτῃ
 1 n-αἰρῖς; αἰρῖς ἐν τῇ (i. ἐν τῇ) καὶ ἐν
 ταῦτ', ὑποταύτῃ ὑποταύτῃ οὐ ὑποταύτῃ 1 n-αἰρῖς
 αὐτῇ; αἰρῖς ἐκ .i. αἰρῖς, τοῦ ἐν διὰ ὑποταύτῃ
 n-αἰρῖς αὐτῇ.

liable to fine than suit; borrowing of property ^{HEPTADS.} where a 'Nemed' person offers opposition to the borrowing; borrowing where another declares that he would not repay* it; borrowing by a 'brewy' farmer whose property does not support him; borrowing by a man who is proclaimed; borrowing by an insane person; or by a king, because of the difficulty of suing the honour of a king.

Therefore no cause of suit can lie against these things; for a son and a security preserve every dowry; [Alike^b is managed (or arranged) all offerings of all devout people; The same with all lendings; The same with every loan, its return.]

[LXXXII.] There are seven borrowings that incur honour-price, if they are not returned at the specified time, should a necessity for them arise *to the lender* at the time they ought to be paid: borrowing of arms, should a necessity arise at the lawful time *for payment*; borrowing of food, should a company come at the time of its repayment; borrowing of malt, should a festival day happen at the time of payment, i.e. a pledge of itself is due at the specified time; borrowing of a riding horse *if wanted* at the time; borrowing of a cleric's cowl *if needed* at a prime synod, or *in attendance on* a king-poet [?] in the time; borrowing of the 'indine' [?] of any man of art, whose chief poem, or prime composition *comes* in the time of payment; borrowing of a pledge from a man, i.e. another, when it is due in the time of repayment.

* Cf. O'Dav., p. 81-82, *escomrad* i. i. *ic fiach*, payment of debts.

^b This is Curry's attempt at a translation: it is mere guess-work, but the absence of a commentary makes speculation on the bad text hopeless.

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breit im fullema zell.

JUDGMENTS ON PLEDGE-INTERESTS.

JUDG-
MENTS ON
PLEDGE-
INTERESTS.

breta im fuillema gell

Cia luigem i fuillemaib gell la feine? Nínra ;
gell foircpen, pobio bíť ponarcc omna iar n-a cúl ;
noť ířřeo gell foircpen la feine bíř il-laím neic berrā
řet co břit no đeporcc.

Qreta im fuillema gell .i. bretteamnar řeo đerap imma
fuillemaib đaderap lařna geallāib, no im na geallāib lař-a đabap im
fuillema iar n-a polluguo. Cía luigem .i. cía geall íř lugu fuillemaib
đo na geallāib? Gell foircpen .i. geall íř a mibicep řiř-đecřam
a laím into aig řiř. Pobio .i. řo'n řat bíť ořon ap a cúl irta đani
im řonāim a neamđabapřa đo .i. atagatāp im geall řin a leao đo 7
atagatāp into đo-đ-đep a đicim řin a řařřuao. Noť ířřeo gell
.i. řeicim no imořařim řuřub a geall íř a mibicep řiř-đecřam ano đa
řeip into řenečapř. Điř il-laím .i. gell bíř i lařmaib neic íř a řeo a.
Co břit .i. im gill uao. No đeporcc .i. řo đoerib-đmā řeic đo
řap a đeann.

JUDGMENTS ON PLEDGE-INTERESTS.

JUDG-
MENTS ON
PLEDGE-
INTERESTS.

Which is the smallest in Pledge-Interests* with the Feine? Answer, 'gell foircsen,' *pledge of eye-witness*^b, because the restraint of fear is behind him; that is, the 'pledge of eye-witness' with the Feine is that which is in the hand of the person whose property it is until *the debt* is returned or *the fine* determined.

Judgments about pledge-interests, i.e. this is judgment which is delivered concerning the interests that are given with the pledges, or concerning the pledges with which the interest is given after their being lost.

Which is the smallest, i.e. what pledge is of smallest interest of all the pledges? Pledge of eye-witness, i.e. a pledge which is plainly seen in the hand of the head of the tribe. Because, i.e. for the reason that fear is behind the person who makes the 'fonaidm'-bond that it will not be given back to him, i.e. the person who gives the pledge is afraid of its not being given back, and he to whom he gives it in charge, is afraid it will not be redeemed. The pledge of eye-witness, i.e. I maintain or insist that it is the pledge which is plainly seen according to the Brehon Law. Which is in the hand, i.e. a pledge which is in the hands of the person whose property it is. Until it is returned, i.e. *until the taking* of the pledge from him. Determined, i.e. until the fines for it are determined.

* Referred to at p. 242, 23, 29; 244, 25.

^b Cf. SM. II. 808, 21, *բոցա և բոցբոյր*, 'warning given by eye-witnesses,' the gloss being the same as here, viz., *բո-թեւոյր*, 810, 6; cf. IV. 48, 12, *բոցթե*.

^c See note, p. 241 4.

JUDG-
MENTS ON
PLEDGE-
INTEREST.

Cia luigem i nduib gell la feine? Nínná; gell
poregar iar tabair[τ] a díre co ro nartar a plan; cío
e don, ní díltear a fuillem la feine, ar ná anna
neó do dítim gill a coimídeo dar a cenn. Ro
fuirígeo for feoit. uí. fcpurail a fuillem, maní deipot;
cia do roé dar, ní tet dar ní fu la aítgín a feoit
do caé.

Cia luigem .i. cia gell ír lúfu díri óu ná gellámb óa íeip mo
fenechar? Gell poregar .i. gell aínítear al-lámb mo aítí (cenn
óo-f-beat for a meamra) íne íar tabairt a díre óon íeíemáin
toídeóa. Co ro nartar .i. noíor íonaitítear in lanró íac óleuáir
dar a íip .i. íe óobeir in íeíem dí-aráile; n-émar in íip do íac
in gell, ír aíné ír bec in fuillem. Óí ná anna .i. ar ná ía
comígaíleá; no, ar ná ro gíatháígeo neac toítim gill a tígeíra dar a
céano. Ro fuirígeo .i. ro íarháígeo for íeo íe íeíebail a
fuillem. Maní deipot .i. maní deapb-tíntea íe ó'n tí ó'a túgáó e.
Cia deipot .i. cia túitíó íe don, .i. cúíraíma in íe íoéatí in tí-áíge
íne eíura 7 in bíoba, 7 in íe íoéatí in tí-áíge íne eíura 7 in íeíem
toídeóa; 7 fuillem do beít do ó íin amach. Ní tet .i. noóo tíeo íe
dar in ní íin, dar íeo íe íeíebail. Óíthgín .i. aítgín a íeoro do
íe caeb íin do caé.

Ír ead begáíge íuillem in gill íea, a beít a lámb ino aítí me;
uarí ír eáíáil léirín íeíemáin toídeóa, ían a tabairt do;
íorba in íee. Maní deapb, maní túit ó'n aítí ino óun
eíemáin toídeóa, 7 táiní in íe íaéatí in tí-áíge íne eíura 7
bíoba, 7 gáíro in íe íaéatí in tí-áíge íne eíura 7 bíoba, ná
in íe íaéatí eíura 7 íeíem, 7 fuíllíum do ó'n íe íaéatí-ar
bíobaíó íac; 7 in ílaít ía éíno ino íe íin íeíe bíobaíó 7 íeíemáin
toídeóa, 7 óa-íaró in íeíem toídeóa íeíe fuílleo cáíro do'n
bíobaíó ino eímaí in éíno; 7 cia óa íoéatí íuín íe túgáó

Which is the smallest of the 'dire'-fines for pledges with the Feine? Answer, a pledge which is found after paying what is due, until his full guarantee is confirmed; but of this the interest is not concealed by the Feine, that no one should accustom himself to the pledge of his lord being forfeited on his account. Its interest has been fixed at a 'sed' of six screpalls, unless it is forfeited; but if it is forfeited, it shall not go beyond this, with compensation of his 'sed' to each person.

Which is the smallest, i.e. what is the pledge which is of smallest 'dire' of the pledges according to the Brehon law? A pledge which is found, i.e. a pledge which is placed in the hand of the head of the tribe (whom they put over the members) after giving its forfeiture to the plaintiff. Is confirmed, i.e. until full guarantee of the fines which are due afterwards, i.e. a time which one of the parties gave to the other in the absence of the man who gave the pledge; this is the reason that the interest is small. That no one should be wont,^a i.e. that no one shall unbind; or lest any become accustomed to allow the forfeiture of the pledge of his lord on his account. Has been fixed, i.e. its interest has been fixed at a 'sed' of six screpalls. Unless it is forfeited, i.e. unless it has surely fallen from the person to whom it was given. If it is forfeited, i.e. though it falls, i.e. the time which the head of the tribe settled between him and the defendant, is the same as the time which the head of the tribe settled between him and the plaintiff; and he shall have interest from that out. It shall not go beyond this, i.e., it does not exceed or go beyond this thing, i.e. beyond a 'sed' of six screpalls. With compensation, i.e. the restitution of his 'sed' besides this to every one.

What makes small the interest of this pledge is its being in the hand of the head of the tribe, for the plaintiff is afraid that it will not be given him at the expiration of the time. Unless it has fallen from the head of the tribe to the plaintiff, and the time fixed by the head of the tribe between him and the defendant has expired, and the time which the head of the tribe has fixed between him and the defendant is shorter than the time which he fixed between him and the plaintiff, he has interest from the time he fixed on the defendant. And it was the chief who determined this time between the defendant and the plaintiff, and the plaintiff himself gave additional respite to the defendant in the absence of the head; and though *the pledge* may have

^a O'Dav., p. 54, *sub* 'anna,' adds another explanation to the words of the commentary, .i. gnathugh no fursunnugh, ut est, cia luigh im (?) [leg. as in text] in dire gell 7rl. .i. ar na gnathugha no ar na comscaileas nech tuitim gill a tigharna tar a cenn, no, ar a fursunnugha; no, ni hanna doibh dire dia n-citait seconna.

JUDG-
MENTS ON
PLEDGE-
INTERESTS.

do'n cinto e, ni topdair nyrin ne tugao do'n brobarð .i. o'n ci
no-n-uc 7 doinat cairde do'n fedemuin i timcell in cinn, 7 vo
noðair for in fedemuin dar a daroao cenn, uair na cairnic
in acu cinteir do'n cinto.

Mani deapao (.i. manar tuit) rian ne paettang in brobu acurru
7 in feidemuin coisera ina'n ne paettang in t-angr fine acurru 7
in brobu, fuillem a gill do-rom; 7 noðo totento a gell uao-rym
gu ci in ne .i. ce darot, ni teir darfani feo .i. com-aoa in ne
paettangreo ar-aen ar in mbrobarð. Mara rian in ne paettang in
t-angr fine ar in brobarð, ina'n ne paettang in feidem tar in
brobarð, totent a gell o'n aige fine 7 noðo tobar fuillem
do-rym no gu ci in ne paettang.

Cio forpo no fuiriged tetta fuillema gill
rnatatce la Feine? Ninnra; dairt dipenar inn-a
fuillema rde; mað dyat-rnat, ir colbtað inn-a
fuillem rde, noð ir comdipe vi ceð peðt, aét ic
mna ata corui di-a tabairt i ngell.

Cio forpo no fuiriged .i. cia ar a ramangea oliged fuillem gill
na rnatatce da nair ino fenechair? Dairt .i. dairt .i. feneball
ir ead eiruitir i n-a fuillem rde .i. na rnatatce caile .i. dairt do ead
mna uile a fuillem a rnatatce cenmota in rnamis; uair mað i-rde, ir
loð n-angr aigre diar vi, a fuillem a rnatatce don, co na beir rin vi
aét irin rnatatce uirungneao a haindenath .i. a rnametir. Noch ir
comdipe .i. neðe fedim goneð comor inni ir vir da gae rde uirne g'a
m[b]i ri. Aét ic mna .i. aétangim conro iao na mna ir cor vi-a
tabairt i ngell.

become forfeited during the time it was given to the head, it was not forfeited during the time it was given to the defendant, i.e. from the person who gave it, and who gave respite to the plaintiff respecting the head; but it was forfeited on the plaintiff for whom the head had given it, because the period fixed by the head had not expired.

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If it has not fallen, the time fixed by the defendant between him and the plaintiff is longer than the time which the head of the tribe fixed between him and the defendant, and he shall have the interest of his pledge; and his pledge does not fall from him until the time expires, i.e. though it should have fallen, it shall not exceed or go beyond this thing, i.e. the time which both of them specified for the defendant was equal. If the time which the head of the tribe specified for the defendant is longer than the time which the plaintiff has fixed for the defendant, his pledge falls from the head of the tribe, and no interest is given to him until the specified time has arrived.

At what have the lawful interest of the pledge of a needle been fixed by the Feine? Answer, a 'dairt'-heifer is paid for its interests; if it be a 'brat-snath,' *embroidering needle*, it is a 'colpthach'-heifer for its interest, and it is the same 'dire' *that is due* of every class, but women are fitter to give it in pledge.

At what, &c., i.e. at what has the lawful interest of the pledge of the needle been fixed according to the Brehon law? A 'dairt'-heifer, i.e. a 'dairt' worth four screpalls is what is paid as its interest, i.e. of the slender needle, i.e. a 'dairt' to every woman as the interest of her needle, except the embroidery needle, for if it be this, it is the value of an ounce of silver she shall have as the interest of her needle; but she shall not have this except for the needle by which she makes her ornament, i.e. her embroidery. And it is the same 'dire', i.e. I insist that equally great is the 'dire' to every kind of person who has it. But it is women, i.e. I stipulate that it is women who have a right to give it in pledge.

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Tetta füllema gill rnaite druinige la Feine :
imdenmaib dirpenar corruicce log n-uinge arsit, air
— 177 mo do torbu do-rl- cach ben ber druinec oll-darte
c10 pigna.

Tetta füllema gill iardage mna rug, ma beic co
n-a totguraib tettaib, no ruiriged porp .ui. retair
accobair-ir-fuillemaib a dirne nec ; man1 bet a totgura
tetta inDe, ni aile ac1 ret ber10 fu in1n aile, i muin
cac ret ber inDe, do neoc ber inmuine.

Tetta füllema gill .i. oligeo füllema gill rnatard na druinige.
Imdenmaib .i. eirunier log uinge arsit o'imdenaib 1i in gac rnatard
uili bir aic; no 17 log uinge arsit 1i 17an rnatard o'a n[1]enano a
imdenam; 7 catruma 1i 7 va gac mnae eile in gac rnatard uili bir aice
o hoin imac. Do torbu .i. do breaclay 7 rrol 7 corpuarab 7
garbac fu uinge uile na imdenma. Tetta füllema .i. oliged
füllema gill iardag mna in rug: maro veire 1ib, ic 1i uinge. Iardage
.i. eac. Ma beic co n-a totguraib .i. maia rab 17 go n-a totguraib
oligedacab .i. caille aen vate 7 mmo 1ir 7 lano 1ir 7 rano arsit .i.
iarac ban na rug 1eo; 7 o beir1 na neic1 17n in1, 17 17u ba i n-a fuilem;
7 mana rabar, 17 viablaro gaca neic bir in1, no1o 1ua na 17u ba; 7 o 1ua
17a, no1o 1eio 1ar17ib. Tettaib .i. caille aen-17nna 7 ronn 7 lann 1ir
7 mmo 1ir. Ma beic inne uile, ic 1eora uinge; maro en 1ib, 17 en uinge;
no, ma 1eic na 17u17 in1, 17 17u ba i n-a fuilem; 7 mana fuilec, 17
viablaro cac neic in1, co 1ua 17u ba, 7 o 17o 17a, no1o 1eic 1ar17u. Ro
17u17iged .i. 17o 17amag1ed porp 17e 17e1aib 17 o acobor ano in 1i 17 17u
i n-a fuilem, 17e 17amair1 ar 17u ba17 mo1a. Man1 bet .i. in 1i
17e17 mana rabar a totgura oligedac1 in1. Inno .i. 17un iardag. Ni
aile .i. nua n-ar17e17iged 17 ac1 17e eile 17[r]1u a, i mbun gaca 17e1a bir
in1 1i .i. a no1ablaro neoc 17 no1o 1e a 1eile .i. viablaro 1i gin a totgura
tetta inne. Cach 17e .i. in cac 17e 17e manec bir in1 a hinne.

The lawful pledge-interests of an embroidery needle with the Feine? For ornamental work, there is paid to the amount of value of an ounce of silver, for every woman who is an embroideress deserves more profit than even queens.

The lawful pledge-interests of the work-bag^a of a king's wife, if it has its lawful contents, have been fixed at six 'seds' such as are desired,^b as the interest of his 'dire'; unless it has its lawful contents, it merits but a 'sed' of equal value, in addition to each 'sed' that is in it of all that is valuable.

The lawful pledge-interests, i.e. the law as to the pledge-interest of a needle of the embroideress. Ornamental work, i.e. the value of an ounce of silver for ornamental work is paid to her on every needle which she has, or the value of an ounce of silver is paid to her for the needle with which she makes her ornamental work; and she has the same as every other woman for every other needle that she has besides this. Of profit, i.e. of 'breac-[g]las', *green-spotted cloth*, and of satin and bordures, and so that all the ornamental work be worth an ounce. The legal interests, i.e. the law as to the pledge-interest of the work-bag of the king's wife; if there are two things of them, it is two ounces. Work-bag, i.e. a 'tiag' [theka], a bag. If it has its lawful contents, i.e. if it contained its lawful property, i.e. a veil of one colour, a diadem of gold, a blade of gold, and a wire of silver, i.e. this is the bag of the wives of the kings; and when these things are contained in it, three cows are its interest; but if they are not contained in it, it is the double of every thing that is contained in it, until it amounts to three cows; and when it has come up to these, it does not go beyond them. Its lawful contents, i.e. a veil of one thread, a wire, a blade of gold and a diadem. If they are contained in it, three ounces are the interest; if only one of them, it is one ounce; or, if all three things are in it, three cows is the interest; and if they are not, it is double of every thing that is in it, until it reaches to three cows, but it does not go beyond that amount. Have been fixed, i.e. it has been determined to be six 'seds' such as are desired, as fitting for its interest, i.e. six heifers for three large cows. Unless it has, i.e. this is the case, unless it contained its lawful wealth. In it, i.e. in the work-bag. It does not merit, i.e. it deserves only another 'sed' of its own value, in addition to every 'sed' that is in it, i.e. the double which her husband thinks probable, i.e. she gets double when the lawful contents are not in it. Every sed, i.e. for every valuable 'sed' which is in it internally.

^a For *iadach*, see O'Dav., p. 98, 99, where it is glossed *tiagá*, a bag.

^b For the phrase *setaib accobair* cf. Cormac, p. 9, *sub* 'clithar-set,' "na seoit accobair asberar bi cain P.," rendered, "the sets required to be given in P.'s law."

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Teotta fuillema gill etais mna caic: cia depeot, ni aile att etac berio fju inn-a muini. Mar bai no eic, no op, no aipeget, no huna, no iapann do pata ifin zell, do intaiter in eair fin. Diam cen atcomarcc dia celiu incoet, m'arodoma in celi, if do dipenar a fuillem, noet ifre fuillem gill tpeniz la faine: da trian a loge doberar inn-a fuillem la aicgin; ni tuilli ni ber mo att po[b] den do patta in zell.

Teotta fuillema .i. in ni if oligeo i fuillem gill etais mna gada uaine. Caic .i. ma gnao faine. Cia depeot .i. cia toiro fe. Ni aile .i. noco n-aipegetno fe att ead eile if [f]iu ifan maem fin .i. diablac. Do pata .i. daberar pte i ngill, impotar in cor fin. Diam cen .i. mar gen iapungro vi-a celi, cen a carmet in can po pite, .i. mar adalpac cen maca. Dia celiu .i. doberar amac e. Incoet .i. inni fin maia pab in celi ina po aroroin .i. cen a aiccin cen a carmet. If do dipenar .i. if pua fuilleth pte comarcc, da trian a fuilletha dia mna. Noet ifre fuillem .i. neot petim gupub e zeall ap ata tpeineguro ap a uillem da pte into enedair. Da trian .i. da trian fuilletha gill a fip a fuilleth gill na mna if na pib feo na mban aubnamar romano. Ni tuilli .i. noco tuilleno fe ni if mo na fin ano, att gupub bean daberar i ngill e.

Teotta fuillema zell doberar den caic aipeet ptebe, po fuiriged por triu pteab accobuir inn-a fuillem neot manir iadae conae ecurtuat do pata, no ni conai petal connduala; mar eo on, ni aile att aicgin, ocur pec inn-a muin cacae berio fju.

The lawful pledge-interests of the dress of the wife of every man: though it be lost, it merits but a dress which is of the same value. If it be cows or horses, or gold, or silver, or copper, or iron, that has been given in pledge, that condition is changed. If without asking her husband; and if the husband is in acknowledgment of it, it is to him its interest is paid; that is, it is a pledge-interest of triple division with the Feini: two-thirds of its price is given as its interest, with compensation. It does not merit anything more, provided that it was a woman that gave the pledge.

The lawful pledge-interests, i.e. the thing which is lawful as the pledge-interest of the raiment of the wife of each man, i.e. if of Feini grade. Though it be lost, i.e. though it should fall. It does not merit, i.e. it deserves only another dress of the same value for that property, i.e. the double. That has been given, i.e. if given in pledge, that condition shall be changed. If without asking, i.e. if without asking her husband, and without his setting it aside when he knows it, i.e. if she be an adulteress without sons. Her husband, i.e. that she should lend it, i.e. this is the case if the husband is in acknowledgement, i.e. when he is cognisant of it without setting it aside. It is to him it is paid, i.e. it is by his interest it is measured, two-thirds of his interest is due to his wife. It is a pledge interest, i.e. I maintain that it is a pledge whose interest has a triple division, according to the Brehon law. Two-thirds, i.e. two-thirds of the pledge-interest of her husband is the pledge-interest of the woman in these instances of the women whom we have mentioned before. It does not merit, i.e. it does not merit more than this, provided that it is a woman who gave it in pledge.

The lawful pledge-interests of the wife of each 'aire-feibe' have been fixed at three 'seds' such as one desires as his interest, unless it was a work-bag which keeps its lawful wealth[?] that was given, or what keeps the ornamented relic; but if it be so, it merits nothing but restitution and a 'sed' in addition to each one that it is worth.

* The quotation in O'Dav., p. 54, *sub* 'athcomarc,' runs on this with preceding clause, "doinntaithe in cor sin d'am gin athcomarc dia céiliu . . . gin aittin."

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Tečta füllema .i. iawad ban na agraw plata ro .i. iawad go n-a
totar tečta. nanno gu caille 7 gu mino oir, 7 bnero pwa; 7 tpi
ramarce : n-a füllema .i. mani uilet pso mci, ip diablad gac neč
uil mci, no gu pua na tpi ramarce; no don, ip ni nač op 7 nač
argeo 7 nač ewad, ip aw acat na tpi ramarce. Cač airač .i.
gnab [f]lata. Rořuiořeo .i. no ramargo tpi tpi pectab ip
o acobay pe neač inno ip oir : n-a füllema; tpi leat wing mciab in
inbat ata go n-a totorab oligēdab mciab. Maair iawad .i.
manap ciaz gan a totor oligēdab .i. caille 7 ponni 7 lann arge.
Ni conai pētal .i. no ni coimeoy eoye wala coin .i. in meirp,
no in bnero pwa, no in panti, uair noco n-uil aw in ni řin; 7 wa
m[et], nabaw tpi ramarce; uair nač fūil, ip diablad gac neč uil mci
no go pua na tpi ramarce, 7 noco tēro tairib.

Tečta füllema gill doberp den cač bnuřaro la
Feine : cipe a řle, ciape a huairle, ni aile ačt pet
inan muin berp řiu l'airgin, ar ip pečtaro wilgeda
den cač bnuřaro.

Tečta füllema .i. ni nač ba 7 nač ead 7 nac argeo 7 nač op
tuz bean in bnuřaro a ngeall; uair wa mar iaw řin, nabaw wa tpiaw
mbiad wa'n bnuřaro in-a uillium wa beič wa mnaw; no go na beč
an wērbir. Cipe a řle .i. in gill .i. bean in bnuřaro cewar.
Ciape a huairle .i. ben in bnuřaro leirig. Deřin řiu .i. diablro.
Ar ip pečtaro .i. uair ip pečirneč wo mna gac bnuřaro aobal-luřar
neč wa čač.

Tečta füllema gill doberp den do-airpēř ocup
occ-airpēř la Feine : ni tairpet řiwe ačt luřar a
cečra; no řuiořeo a ngell řiwe řiu tēora wararib,
corpuicce wi mbo ecta pet.

Ni tairpet .i. nočō tabraw řiwe ačt na ceatřa řuili maray acu,
na warci 7 na warciwa. Corpuicce .i. gu řuige na řeowa aobal-
beačaręer iaw .i. na ba mōra, uair nočō cibreo iaw řiwe .i. ngin füllema
mci; no wa tuzar, biarō wa tpiaw a mbia wa řeaparib woir.

The lawful pledge-interests, i.e. the work-bag of the wives of the chieftain grades, i.e. a work-bag with its lawful contents, the wire of silver with the veil and the gold diadem and the silk cloth; and three heifers for its interest; i.e. unless these are in it, it is the double of everything that is in it until it amounts to the three heifers; or indeed it is something that is not gold,^a and that it is not silver or raiment, it is then the three 'seds' are for it. Each 'aire-feibe,' i.e. the chieftain grade. Was fixed, i.e. it was fixed at three 'seds,' which one desires as due for his interest; three half-ounces for them, when they have their lawful contents. Unless it be, i.e. unless it be a bag without its lawful contents, i.e. a veil, and a wire and a blade of silver.

What keeps the relic^b, i.e. the thing which guards a form 'dala coin' [?] i.e. the standard, or the silk cloth, or the wire, for it does not contain these things; and if it did, it would be three heifers; when it does not, it is the double of every thing that is in it until it amounts to the three heifers, and it does not exceed that amount.

The lawful pledge-interests which the wife of each 'brewy'-farmer gives, with the Feine; whether it be low or high, it merits but a 'sed' in addition to every one it is worth, together with compensation, for the wife of each 'brewy' may lawfully remit.

The lawful pledge-interests, i.e. when it is not cows nor horses, nor silver nor gold, that the wife of the 'brewy' has given in pledge; for if it were, it would be two-thirds of what is due to the 'brewy' as his interest, that would be due to his wife; or, there would be no difference. Whether it be low, i.e. the pledge of the wife of the brewy 'cedach.' Or high, the wife of the brewy 'leitchech.' It is worth, i.e. the double. For it is lawful, i.e. for it is quite right^c for the wife of every 'brewy' to totally remit a thing to all.

The lawful pledge-interests that the wife of a 'bo-aire' or of an 'og-aire' gives, with the Feine; they give but in the produce of their cattle. Their pledge was fixed at three 'dairt'-heifers, until it amounts to two cows 'echta set'.

They give, i.e. these give nothing but the young of the cattle which grow among them, the 'dairt'-heifers and the 'dairt'-heifers. Until it amounts to, i.e. until they amount to the 'seds' which amply feed them, i.e. the large cows, for they shall not give these, i.e. without any interest at all; or if they should give them, they shall have two-thirds of what their husbands would have.

^a O'D. here reads *um a dōp*, which he gives up as hopeless.

^b For *sethal connduala*, see O'Dav., p. 92, where the quotation is unintelligible, "ni nae [*leg. conae*] l. c.; cf. LL. 248, β. 3. *sethal* is rendered 'shrine,' FM. sub ann. 915; 'relic,' FM., p. 1156; *connduala* is apparently used of some kind of ornamentation. The gloss in H. 3. 18, p. 81 gives "*sethal cach cumtach; sethal, j. com[e]das in dall*."

^c The same gloss *neorimec* is given to *paetung* at SM. IV. 18, 4.

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Teſta fuillema gill caſa mna punſar: no a ma
doroc iſ uileſ doruidiu aige fine caic ſar a ndicet cenn
a gell do punnar, co po fuigle ſi-a incuib, tpe
gabla ſet. Imſa ſan teſta fuillema gill caſa ſiſ
punnar, po fuirigeo ic comſipe, oſa tigeſn-barſo co
ſaicece ſurſona, iſ inunn fuillem ſi-a nſellaib.

Caſa mna .i. in ban-barſo. Iſ uileſ .i. iſ uileſ ſon a ſarſa iſin,
in t-oſai biſ ſ'ini in ſarſ ſin, ſar a ſarſar a ſeall ceano ſ'arſar,
man ſarſea ſ'a meamar; no, iſ ſicſ uil aice ann 7 elot ſa-ſeig
in t-inbleogan, 7 im leſ-gabail ſiabalſa inſ elarſ ſa haſarſo in
t-aige fine. Co po fuigle .i. no ſu tuga in t-aigſ ſini ſar ceano a
einig in ni ſa ſa ſeig ſuigill. Tpe gabla .i. leſ uingſ na tpi
ſet ſablaſſe ann. Imſa .i. na ſarſ-barſo. Ro ſarſigeſ .i. po
ſarſigeſ iao im ſarſarſar ſiſ ſiſ in m[b]an-barſo .i. tpi leſt uingſ.
O ſa tigeſn-barſo .i. o ſa in ſi ſ'a m[b]i tigeſnar na ſarſoni
ſarſiſ in ſi iſ tpeſi ſar ſarſarſarſi, 7 iſ ſu ſar amainſiſ na ſarſ-
barſo uil; ſarſa ſarſe ſo ceſſarſe a fuillema gill.

Teſta fuillema gill ſarſo no ſanaiſe, ſia ſa met,
ſia ſa laiſet, po fuirigeſ ſor ſuic ſetaiſ accobuiſ
la aiſgin.

ſarſo .i. in t-olloſ ſileſ. Tanaiſe .i. in t-anſar ſileſ 7 na
ſarſo ſileſ uil. ſia ſa met .i. na nſeall ſin. ſia ſa laiſet .i.
na nſeall ſin. ſor ſuic ſetaiſ .i. ſuic ſarſarſe.

Teſta fuillema gill caſ comſnar ſi ſarſarſ
eclairſe oſa ceſ-ſarſarſ corſuicece ſuimſetſ, po
ſarſigeſ ſor tpiſ ſetaiſ i fuilliuma ſipe la loſ a
comalſa, man ſiſceſſar tpiſcuſ no ſelebrarſ aipe;
noc iſ eo loſ comalſa po ſarſigeſ ſo, ſet ſeipſo ſiſ,
la aiſgin.

The lawful pledge-interests of each woman who satirizes : if it be lost, it is lawful for her to satirize the head of the tribe of the person whom he shelters as to the pledge, until he decides for his honour in 'gabla seds'. So also is the lawful pledge-interest of each man who satirizes ; it has been fixed at equal 'dire,' from the 'tigern-bard' to the 'dris'-poet, so that there is the same interest for their pledges.

Each woman i.e. the female bard. It is lawful, i.e. it is lawful in this instance to satirize the head of the tribe of every one for whom he give a pledge, unless he levies it from his subject ; or it is shelter she has in this place, and the kinsman absconded, and it is for the double half-seizure of the fugitive that the head of the tribe has been satirized. Until he decides, i.e. until the head of the tribe gives in defence of his honour the thing which is awarded according to the decision. In branching-'seds'^a, i.e. half-ounces are the three graduated 'seds.' So also, i.e. the free-bards. It has been fixed, i.e. they have been fixed at equality of 'dire' with the female bard, i.e. three half-ounces. From the 'tigern-bard'^b, i.e. from the person who has the lordship of bardship to the person who is most powerful at lacerating *with satire*, and the free-bards are all 'hounds for acuteness'; each of these has three 'dairt'-heifers as his pledge-interest.

The lawful pledge-interests of a *sui*, 'sage,' or his tanist, whatever be their magnitude or their smallness, have been fixed at five required 'seds' together with compensation.

Of a 'sui,' i.e. of the 'ollam'-poet. Tanist, i.e. the 'anrad'-poet, and all the grades of poets. Whatever be the magnitude, i.e. of those pledges. Whatever the smallness, i.e. of those pledges. At five 'seds,' i.e. five 'samaisc'-heifers.

The lawful pledge-interests of each equal grade of the church grades, from the first grades to the 'cruimther' priest, have been fixed at three 'seds' in dire'-interests, with the price of waste, unless he suffered fasting or celebration for it ; now the price of waste which has been fixed for it, is a 'sed' of the same value, with compensation.

^a The *set gabla* were the 'seds' of lowest value, see Cormac, p. 8.

^b The fourth in rank of the free-bards, see *Irish Metric*, p. 21.

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Ota cet-graib .i. in dorpio no in palm-cetlaro. Crumter
.i. in pargar. Trib petaib .i. tri ramarcab. Füllium .i. tri
leat-uings. Log a tomalta .i. diablaro na roo ar fon atgin
a gnimparo. Trofcaro .i. for na graib plata. No celebraro .i.
in va palm des. Elod vo leguó vo, im a celebraro im a labraro
cullaroi. Set beipio fia .i. diablaro beor.

Tecca füllema gill eprcoip no ruar, no ruiriget 1
comdipiu for .ui. petaib ; perzair al-log di pennair,
la log romalta, ocur atgin ; no epicc la atgin, ocur
log romalta, act ir peicem dogoa, conid de aota, dago
riacac la atgin fo coibne.

Suar .i. ino [f]ir leignu. 1 comdipiu .i. i cutramar oira. Se
petaib .i. re ramarca. Al-log .i. na pet. La log romalta
.i. diablaro iar trofcaro 7 atgin a gnimparo manar trofcaro.
Atgin .i. na roo. Epicc .i. na pena. La atgin .i. atgin na roo 7
diablaro iar trofcaro .i. roo ar fon atgina a gnimparo. Ir
peicem .i. ir rogo ino peiceman ino [f]ir vi-a noleagar,
rocearcar in peannair, no in epaic vobera. Aota dago .i. rogo
o' [f]eiceman. Atgin .i. na roo. Fo coibne .i. in peannaro.

Ni arpu araire in commur Zell la Feine : Zell
raitce, ar ni tecca Zell raitce act ar occ-airercaib ocur
ar bo-airercaib ; no raig Zell raitce coruicce hec in
atgabala ocur epna aratair, ocur epna trebta ocur
mreob tige caic di leirrai, coruicce comur comail.
Epna aratir, cipe dar a ndep-tairer cenn,ailid atgin,
ocur pet clitair gill ainec bo-airer inn-a mun. Ro

From the first grades, i.e. the porter or the psalm-singer. Cruimther,^a i.e., the priest. To three 'seds,' i.e. three 'samaise'-heifers. 'Dire'-interests, i.e. three half-ounces. Price of waste, i.e. the double of the 'seds' for the sake of compensation of the work. Fasting, i.e. for the chieftain grades. Or celebration, i.e. the twelve psalms; i.e. he evaded his celebration, or his wise speaking.^b A 'sed' of the same value, i.e. double also.

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The lawful pledge-interests of a bishop or a sage, *sui*, have been fixed in equal 'dire' at six 'seds;' their price is charged in penance with price of use and compensation; or 'eric' with compensation and the price of use, and it is the suitor who chooses; whence is *the rule*: "choice to the debt or with compensation in proportion."

Of a sage, i.e. the scholar [*for legind*, p. 103, note.] In equal 'dire,' i.e. in equality of 'dire.' Six 'seds,' i.e. six 'samaise'-heifers. Their price, i.e. of the heifers. With price of use, i.e. double after fasting, and the compensation of their work, unless fasting has been performed. Compensation, i.e. of the 'seds.' 'Eric,' i.e. of the penalty. Compensation, i.e. of the 'seds,' and double after fasting, i.e. a sed for the sake of compensation of the work. It is the suitor, i.e. it is optional to the suitor, the man to whom is the due, whether the penance shall be imposed, or whether 'eric' be given. Choice, i.e. choice to the suitor. Compensation, i.e. of the 'seds.' According to proportion, i.e. the penance.

The estimation of pledges is not easier in other things [?] with the Feine; *e. gr.*, the pledge of a green, for it is not lawful to give the pledge in a green but for 'oc-aires' and 'bo-aires'; the pledge of the green is fixed till it amounts to a horse in distraint, and plough-irons, and house-irons, and the household furniture of everybody in vessels until it reaches the requisites for a banquet[?]. The irons of the plough for whomsoever they are given in pledge, must be compensated, and a best 'sed' for the pledge of the honour of the 'bo-aire' in addition. The best honour

^a See the explanation of this word in Cormac, p. 9.

^b This is the usual etymology of *celebrad*, as if *ciallaid-labrad*; cf. V. 178, 23; IV. 210, 23, &c.

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raiz pec clitaiz enec do-aipec coruicce cumal n-uinge,
no boin nu-da-cruar, ar 1 cetna cumal ceta-ra-bai
ro bič.

Ni arpu .i. nota n-ura lim in gne aili ma'n e-emcomprigub ata ar
na gellab bio aig i n-a raete, no na'n e-emcomprigub ata ar na
gellab ioubramair romann. Ar ni tečeta .i. uair nota vligetec lim
in gell bir aig i n-a raete vo tabairt tap' conn neč eile, att tap
conn og-aipec no do-aipec. Ro raiz .i. no ramaisro in gell bir aice
n-a raete coruicce in neč bir aice 17 fia raet moliro atgabalc.
Neč .i. eac va do .i. raet moliro atgabala. Euna arataiz .i. roc
7 colcor 7 bno. Euna tpebta .i. bial 7 poba. In tpeb tige .i.
talčuba 7 eana 7 opomlača. Coruicce .i. su raia inni comamprigter
ag an ol cumaro .i. coru. Comoil .i. in urč ol fene. Arateiz .i.
roc 7 colcor. Set clitaiz .i. clote or na roo, gellar tmeab in
do-aipec maili fur muig .i. in lulgat.

Co ruicce cumal n-uinge .i. cono volig vo roir
mo [f]enečair meifemnačt itir in duine 17 [f]iu cumall 7 in
duine 17 [f]iu uinge, 7 in duine 17 [f]iu pečt cumala, 7 in boin
17 [f]iu uingi 7 in boin 17 [f]iu pečt cumala. Duini raer i n-a
cataro coru ar pečt cumalaib; 7 a n-a micatato, ar čumail.
Duine raer i n-a cataro coru, ar cumail; 7 i n-a micatato, ar
uigi. Do i n-a cataro coru, ar uigi; 7 i n-a himarčarò
catar, ar pečt cumalaib .i. migrač por aef noaer, 7 na ba
i n-a cataro coru; 7 daem raera i n-a cataro coru došner.
Čadcar ar cumail in duine in tan 17 'upail gen čingaire'; no
šo na vilar att uigi amail raer; 7 pečt cumala i n-a marbar.

Cumall n-uinge .i. coruice cumall 17 fia uinge. Boin nu-da-
cruar .i. no in boin verč-connarčer.

'sed' of the 'bo-aire' is fixed until it amounts to a 'cumal' of an ounce, or a cow which it would buy, for that is the first 'cumal' that first came into existence.

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Not easier, i.e. I do not deem easier the other case, the estimation^a which is made of the pledges which he has in his green, than the estimation of the pledges which we have mentioned before. For it is not lawful, i.e. for I do not deem it lawful that he should give the pledge which he has in his green, on behalf of any other person except for the 'og-aire' and the 'bo-aire.' Is fixed, i.e. the pledge which he has in his green was fixed up to the value of the thing which he has, and which is equal to the fine for unlawful distress. A horse, i.e. a horse *of the value of two cows*, i.e. the fine for unlawful distress. Plough irons, i.e. the ploughshare, the coulter, and the goad. House irons, i.e. a hatchet and a wood-axe. Household furniture, cups and mugs and tubs [cf. 94, 9; 104, 5]. Until it reaches, i.e. until it amounts to that which is used [?] at the common drinking, i.e. a drinking-horn. Banquet .i. in the season of Feine-drinking [cf. p. 415, note]. Of the plough, i.e. the share and the coulter. 'Sed clithair,' i.e. the highest of the 'seds,'^b a pledge which is given for the 'bo-aire,' along with him outside, i.e. the milk cow.

Until it amounts to a cumal of an ounce, so that it is hard to estimate according to the Brehon law between the man who is worth a 'cumal,' and the man who is worth an ounce, and the man who is worth seven 'cumals'; and the cow which is worth an ounce, and the cow which is worth seven 'cumals.' A free-man, in his proper dignity, is fixed at seven 'cumals,' and in his indignity [*diminutio capitis*] at one 'cumal'; a bondman, in his proper dignity, is fixed at one 'cumal,' and in his indignity at one ounce. A cow in her proper condition, at one ounce; in her increase of condition, at seven 'cumals,' i.e. a degrading upon bond folk, and the cows *when only* in their proper condition; and free people in their proper dignity always. The person is taken for one 'cumal' when it is "enjoining and not recalling,"^c or he should only pay one ounce like a bondman; and seven 'cumals' for the killing of him.

Cumal of an ounce, i.e. until it amounts to a 'cumal' worth an ounce. Or the cow which it buys, i.e. or the cow which it certainly buys.

^a If the text is to be maintained, we shall probably have to read *ina's t-coimsigud*, "any other case than the co-estimation."

^b Cormac, p. 8, gives three values of 'set,' *set-gabla*, the lowest; *samaisc*, the second; *laulgach*, the highest, or king-set, the *clithar set*; so here also, where *clithar* is analysed as *clethe or*, apparently intended to mean 'highest point.'

^c *Tingaire* means asking back an object lent, cf. SM. I. 146, 6; III. 492, 19, 20; the legal expression here used *urail gen tingaire*, occurs at SM. III. 158, 13, where it is wrongly rendered.

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Meſta Mugdopinn ingen Moga fpu cumail n-uinge,
no boin no-da-cuað; nocon fpuð ap a puiccta ammer
taipre; noð ipi cetna cumail ceta-pa-gaib ðroin inn-a
laum la fpu ðpenn, Mugdopinn ingen Moga. Ni
conðicet meſt moga la feine zell oir no aipgit no
humai, ap ni teçta zell n-oir aæt ap cenn ruz no
eclairre, no uapail aipeçta apaili, aæt ramnia oi oir
la cumail .x. pet inn-a muinn. Ðipenar i teopra
deçmaðað; .x. fpu cet-aiegin; .x. aile fpuia cutpuma;
.x. aile fpu cumail a fuillema; peð ip comðipe doðcpeçe;¹
cia pa met, cia ba laiget i meſtaib, ip amlaio po
fuioigeo i fuillemaib zell.

No-da-cuað .i. ve cennapeſ he. Ni conðicet .i. noca degeo
meſt moga ðaip. Aæt tap cenn ruz .i. vo tabaip tap cenn neid aile
aæt ap cenn ruz. No eclaire .i. in epaie. No uapail aipeçta
.i. fili no bpuçað, no aip fepgill. Apaili .i. diablao oi aip-neimeð.
La cumail .x. pet .i. va teagaro veid (no cuic mba) .i. leat aing.
Ðipenar .i. pe comlaigte 7 biarð aoi iai iapain. X. fpu cet
aiegin .i. in goall pein ap deçmað. Fpuia cutpuma .i. ve op.
Cia pa met .i. cuo bec, cuo moſ o'op doðepa a ngell, cuo ban-op cuo
veapſ-op. Ro fuioigeo .i. fuillem in oir.

Teçta fuillema gill aiccoðe aipgit. Ðipenar
comðipe fpu beſ comailtuip, ap ip ſop ðapaid po
fuioigeo fuillem a ðipe.

Teçta fuillema .i. ip ſo fuillem ip oigæt ſupan aipgeo ip aigoi,
ap n-a tabaip i ngell. Aiccoðe .i. vealg no fail. Ðipenar .i.
epaieſer im cutpumuſ ðipe ſo ba ſip gnae no aibinn in comalcpama;
amail ata ðaipci ipan comailtuip, ip amlaio atait ðaipci i n-a fuillem
ſum. De ſcomailtuip .i. cuic ðaipci deç a ſmaæt ſroe an ap mo
vo aipre ſopgill. Fuillema ðipe .i. o'apuz ſopgill n-a aiccoðe.

¹ The MS. had 'docharech,' altered by a later hand, to dochcrech, rendered
by U'D. 'that is paid'; perhaps we should read *do cach recti*, 'to every class of
person.'

Mugdornn, daughter of Mog, was estimated at a 'cumal' worth an ounce, or at a cow which it would purchase; there was nothing found by which her estimate could be carried beyond it; and she was the first 'cumal' that took a quern in her hand among the men of Ireland, i.e. Mugdorn, the daughter of Mog. The estimation of a slave among the Feine does not extend to a pledge of gold, or silver, or copper; for a pledge of gold is not lawful except for a king or a *dignitary* of the church, or other noble dignitary, but 'ramnia' [?] of gold with a 'cumal' of ten 'seds' in addition. It is paid in three periods of ten days: ten days for the first compensation, ten others for equality, and ten for the 'cumal' of its interest; and it is equal 'dire' to every class [?]; whatever be its magnitude or its smallness in measurements, it was similarly it was fixed in the pledge-interests.

Which it would purchase, i.e. which it would buy. Does not extend, i.e. the estimate of the bondman does not extend to it. Except for a king, i.e. to be given for any one else except for a king. Or the church, i.e. for a bishop. Or other noble dignitary, i.e. poet or 'breyr,' or 'aire forgill.' Other, i.e. double for a high dignitary. With a cumal of ten 'seds,' i.e. which amount to ten (or five) cows, i.e. half an ounce. It is paid, i.e. a period of set-off, and there shall be a term of payment afterwards. Ten for first compensation, i.e. the pledge itself in ten days. For equality, i.e. of gold. Whatever be its size, i.e. whether it be little or much of gold that is given in pledge, whether white gold or red gold. It is fixed, i.e. the interest of the gold.

The lawful pledge-interests of a silver article: equal 'dire' is paid for it as in the custom of fosterage, for the interest of its 'dire' is fixed at 'dairt'-heifers.

The lawful interest, i.e. this is the lawful interest for the silver made into a pin, after it is given in pledge. Article, i.e. a pin or ring. Is paid, i.e. equality of 'dire' is paid for it, according to *desca*, the pleasant or delightful custom of fosterage; as there are 'dairts' in the fosterage, so there are 'dairts' in its interest. Custom of fosterage, i.e. fifteen 'dairts' is the largest 'smacht' fine for the 'aire forgill.' The interest of its 'dire,' i.e. to the 'aire forgill' for his pin.

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Tetta fullema gill aiccde argit cech occ-airec.
Dipenar teora darpib i fullem a dipre cacae dia
.iii. o apailiu la inpaicc n-aicgin.

Aiccide .i. dealg no fail. Teora darpib .i. tri purluall ar gat
n[?]aite dib po uia. Caeae dia .i. ne comlungi mo po .i. dait
a porba caea treiri, dia nomaro carpoat uia. La inpaicc aicgin .i.
la aicgem na n-aigoe.

Tetta fullema gill aicde argit cae bo-airec
por caic darpib dipenar; ota ruid copuicce argit
porngill dipenar .x. darpib la aicgin.

Tetta fullema gill aiccde argit cae airec
porngill do-r-li .ii. daitre dec a fullem la inpaicc
n-aicgin.

Tetta fullema gill aiccde argit rug no ruad po
ruidged por tricar daitre a dipre la aicgin arget
mbraitre. Cipe do-o-rata in gell, dipenar dib trenib
fullema gill aiccde argit la aicgin.

Suab .i. in t-ollam pila. Aigget mbraitre .i. man be 'n-a aigoe
.i. bupri, na bi a n-aic[?]e. Dib trenaid .i. da trian fullema in
n-argio bir 'n-a aigoe ip in argio na bi 'n-a aigoe.

Ma teccmai lit laite no dail no tocompace tuaitre,
man tripe a gell do, no ret beridriu, do-r-li lan log
aenec do cae po miao la epaicc, do neoc do
ruirime rem di rmaictaid ocur aicgenaid.

Lit laite .i. Cairc no Nolaig. Dail .i. oenag. Tocompace .i.
in caingin ru rug no reanad. A gell .i. a dealg 7 do neoc ip aic[?]e
argit ceana. Di rmaictaid .i. na daitre. Aicgenaid .i. na
n-aigoe.

The lawful pledge-interests of the silver article of each 'og-aire:' the interest of its 'dire' is paid in three 'dairts,' each in three days from each other, with integrity of compensation.

Article, a pin or ring. Three 'dairts,' i.e. three screpalls for each 'dairt' of all these. Each in three days, i.e. this is a period of set-off, i.e. a 'dairt' at the end of each three days; on the ninth day they complete the payment [?]. With integrity of compensation, i.e. with the restitution of the pins.

The lawful pledge-interests of a silver pin of each 'bo-aire' are paid in five 'dairts.' The lawful pledge-interests of the silver pin of every 'aire' from him to the 'aire foirgill' are paid in ten 'dairts' with compensation.

The lawful pledge-interests of a silver pin of each 'aire foirgill' merit fifteen 'dairts' as interest with integrity of compensation.

The lawful pledge-interests of a silver pin of a king or sage have been fixed at thirty 'dairts' as its 'dire,' with compensation of the silver in bullion. To whomsoever it is given in pledge, he shall pay two-thirds of the pledge-interest of a silver article, together with compensation.

Of the sage, i.e. the 'ollam' poet. Silver in bullion (melted silver), i.e. unless it is made into a manufactured article, i.e. broken silver, not made up. Two-thirds, i.e. two-thirds of the interest of the silver which is made into a trinket, for the silver which is not a trinket.

If a festival day or meeting or assembly of the country happens, unless he gives him his pledge, or a 'sed' which is of equal value, everyone is entitled to full honour-price, according to his dignity, together with 'eric,' in what we have enumerated of 'smacht'-fines and compensations.

A festival day, i.e. Easter or Christmas. Meeting, i.e. a fair. Assembly, i.e. for *pleading* a cause before a king or synod. His pledge, i.e. his pin, and any other silver trinket whatever. Of 'smacht'-fines, i.e. the 'dairts.' Compensation, i.e. of the trinkets.

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Եւէա Բսլլեմա Զիլլ ետա՛ց բոցնա՛մա Կա՛ն, Ծո մեղա՛ր
Կա՛ն Ծա, Ծիքնա՛ր ԿոմԾիքս Ծո ալքե՛սա՛ն քե՛ծ ; .սիւ.
նԾալքե 1 Բսլլեմ ա Ծիք Լա ետա՛ն Բքի՛Ծ քիւ ին-ա մսւն
Լա ալէ՛ցն.

Ալքե՛սա՛ն քե՛ծ .ս. նա ցնա՛ն փա՛ն սիւ ; իք ալքս քե՛ծ ցա՛ն ալքս
օ Ծո-ալքս ցա քիւ. Լա ալէ՛ցն .ս. յա՛Լաւո.

Եւէա Բսլլեմա Զիլլ ետա՛ն Լի՛ Լալէ, Ծիքնա՛ր
ԿոմԾիքս Ծա ալքե՛սա՛ն քե՛ծ. Ալլո ետա՛ն ին-ա մսւն
Բքի՛Ծ քիւ ; Ծիքնա՛ր 1 Եօրալ՛ն Երքի՛ր օճա քիւ՛ծ ;
Ծա Եեքմա՛յ Ծսնա՛Ծ ո՛ Ծալ նա Եօքոմքա՛ք Եսալէ ո՛
քոլլա՛մոն ին-ա՛Ծրա՛ն, Ծօ-լ-Լի Լա՛ն Լօց քօր քօր Ծարքա՛ն
նԾալէ Կենն. Ծիքնա՛ր Ծա Ծեքմա՛Ծ Լա՛ր ին-ա ինԾի՛Ծ
Ծա՛նա.

Լի՛ Լալէ .ս. Կաք ո՛ Լոլլա՛ն ո՛ Լալէ ալքալէ. Ծիքնա՛ր .ս.
ա Բսլլեմ ա Ծիք Լա Եեա՛ն Բքա քիւ ին-ա մսւն. ԿոմԾիքս .ս. յա՛Լաւո
Ծա նա ցնա՛ն փա՛ն. Ծօ ալքե՛սա՛ն քե՛ծ .ս. Ծօ ալքե՛սա՛ն 7 Ծօ
ցնա՛ն փա՛ն ցօ քիւ. Լն-ա մսւն .ս. յա՛Լաւո. Երքի՛ր .ս. քօ
Կոմլօցէ. Ծա Եեքմա՛յ .ս. Ծիքս նա քիւ ո՛ քօնա՛ն. Զոլլա՛մոն
.ս. Կաք ո՛ Լոլլօց. Աճրա՛ն .ս. ո՛ճօ Ծա ալքա՛ն ալլ ո՛ ալ. Ծալէ
.ս. Ծաքա ին[ժ]էրէս Կենո .ս. Ծաքա Եսլէնօ Կենո. Լա՛ր ին-ա ինԾի՛Ծ
Ծա՛նա .ս. սի՛ճի Լա ինօ քօ.

Եւէա Բսլլեմա Զիլլ ետա՛ն բոցնա՛մա Կա՛ն քիւ Ծօ-
մեղա՛ր Կա՛ն Ծա ; Ծիքնա՛ր ԿոմԾիքս քիւ ետա՛ն Լի՛-Լալէ
նա ին-ալքե՛ քե՛ծ.

Եւէա Բսլլեմա Զիլլ ետա՛ն Լի՛-Լալէ քիւ ; ալլօ քօն
Լա՛ր ին-Ծալ՛Ծ Ծլլլլէ՛Ծ Երք-Ելէ ինն-ա մսւն. քօքալք
քօն 1 Եօրա Ծեքմա՛Ծալ՛ն Լա՛ր ին-Ծալ՛Ծ Ծլլլլէ՛Ծա ; օճա

The lawful pledge-interests of the working dress of each person, which is worn every day, are paid in equal 'dire' to 'aire-feibes.' Seven 'dairts' is the 'dire' interest, with a dress of equal value in addition, and with compensation.

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'Aire-feibes,' i.e. all the chieftain grades; every 'aire' from the 'bo-aire' to the king is an 'aire-feibe.' With compensation, i.e., double.

The lawful pledge-interests of a festival day dress: equal 'dire' is paid to 'aire-feibes.' They are entitled to a dress of the same value in addition to them; it is paid in thrice three days, from that forth; if a 'dunad,' a meeting or an assembly of the country, or a festival of worship should take place, he is entitled to full price from the man for whom he went security. It is paid in ten days after the period of 'dithim'-delay.

Festival day, i.e. Easter or Christmas or a fair day. Is paid, i.e. the interest of its 'dire,' with a dress of equal value in addition. Equal 'dire,' i.e. double to the chieftain grades. To 'aire-feibes,' i.e. to 'aires' and to the chieftain grades up to a king. In addition, i.e. double. Three days, i.e. a time of set-off. A *dunād*, i.e. to attend on a king or synod. A festival, i.e. Easter or Christmas. Of worship, i.e. there will be no fair there, or with them. For whom he went security, i.e. for whom he goes security.* After the period of 'dithim'-delay, i.e. this is a term of payment.

The lawful pledge-interests of the working clothes of each king which are worn every day. Equal 'dire' is paid for it as for the holiday clothes of the 'aire-feibes.'

The lawful pledge-interests of the holiday clothes of a king, merit after the lawful periods three dresses in addition to them. These are given in thrice ten days, after the lawful periods;

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— fuidiu, ma tecmai liē-laite; no tocompace tuaite,
do-rlī lan log enec for fer lapan ndichat a ngell,
dapi a ditat cenn; dipenar dia dectmaide iap
cuimleccai b fene.

1ap inbaioib .i. iapran [o]eacmarō. Tpedolē .i. tpi heoatē.
Dipenar .i. pe comlaigti ino-geo 7 nodor cunnecō urō iā; 7 da
cunnecō, da berōir ap-aen do; deatmarō iap n-a cinnecō do dpetacamar
ra, no .x. iap n-a go tairē.

Tecta füllema gill etac fognuma occ-aipēc no
bo-aipēc domelap caē dia: dipenar teora dairtib
hī füllem a dipē, la etac berō fū in-a muin
apale.

Tecta füllema gill etac liē-laite bo-aipēc no
occ-aipēc, aileō etac in-a muin berō fū; ota fuidiu,
ma tecmai liē-laite no tocompace tuaite do-rlī lē-
log doib, a totāccai b in da tecmai. Fepcari dia
cuicte iap n-inbaioib dligēca.

Berō fū .i. bera fū. Totāccai b .i. fon totur capla aco.
1ap inbaioib .i. pe comlaigti in geo beor.

Onrom i füllemai b Zell la fene dai dpuarō, na
aipemad nec aēt nec potapocētar dag-aipülliuō,
aülliuō a cet-ditīm. Do dpuarō cumal n-ois n-innoib
inn-a muin, noc īr for cumail deic fet conamar in
cumal rin la fene; lē-cumal im-muin in tanaipe,
teora bae i muin na tpiiri bo, bo i muin caēa bo ota
fuidiu, cia pa lin, cia da n-uaitē. Fepcari colainn

after this, if a festival day or a meeting of the country should take place, it involves full honour-price from the man for whom he went security; it is paid for after ten days according to the arrangements* of the Feine.

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Lawful periods, i.e. after the ten days. Three suits, i.e. three dresses. Is paid, i.e. this is the time of set-off, and the period for payment was not asked; but if he should ask, he would get them both. This is ten days after the decision by a brehon, or ten days after the first choice [?].

The lawful pledge-interests of the working clothes of an 'og-aire,' or 'bo-aire,' which are worn every day: three 'dairts' are paid as the interest of their 'dire,' with a dress of the same value in addition.

The lawful pledge-interests of the holiday clothes of a 'bo-aire' or 'og-aire,' merit a dress of the same value; after this, if a festival day or an assembly of the country takes place, they are entitled to half price out of the property which they happen to have. *The price* is paid after five days, after the lawful periods.

Of the same value, i.e. which it is worth. Out of the property, i.e. according to the property which they happen to have. After the lawful periods, i.e. this also is a time of set-off.

The most difficult in pledge-interests with the Feine, are the cows of a 'brewy,' which no one can estimate except one who has attained to great merit, the merit of first payment [?]. The cow of a 'brewy' is entitled to a full 'cumal' in addition; and that 'cumal' was estimated^b by the Feini as a 'cumal' of ten 'seds;' half a 'cumal' in addition to the second cow; three cows in addition to the third cow; a cow in addition to each cow from that out, whether many or few. The body of compensation of each is

* The word 'cuimlechtsaib,' which is not here glossed, occurs in SM. I. 182, 21, glossed completely, and translated 'exceptions'; but cf. SM. IV. 62, 13; ML. 21 d; 86 b³⁰, 'accommodata.'

^b For the word *conamas*, cf. SM. I. 40, 19; 144, 20; 150, 14; 208, 1; III. 44, 18 [?]; IV. 386, 6.

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αιῖγενα καῖαε δια τριρε co boin inn-a muin ; περῖταιρ
α cet-διρε δια .x. δε ; περῖταιρ α μεδοναῖ δια μιρ,
περῖταιρ an δεδιναῖ δια τριρε φορ μιρ.

Να αιρεμασ .i. ταρ α cenro atc neṭ oca mbi α dag-apullaro i
n-aepeicill. Cumal n-oig .i. ipin cet-boin, veic mba ipin cet-boin, 7
cuc ba ipan tanairi. Let-cumal .i. ipin boin tanairi. Teopa ba
.i. i tref boin in brugaro. Ciapa lin .i. diablad caḥa bo oḥa rin
amat. Περῖταιρ colainn .i. colano i n-aepect. Caḥa .i. pe
comlaite ann-pea. Co boin .i. diablaro. Περῖταιρ .i. na veic mba.
Acet-διρε .i. pe comlaite pea. Περῖταιρ .i. na cuc ba .i. in let-
cumal. Deḥinaῖ .i. na tri ba.

Teṭta fuillema gill bo aireṭ foirgill, dipenar dib
treenib fuillema gill bo brugaro, noḥ ip inuno inbaio
po fuiriged fpu-a cairrecc ocur α διρε.

Διb treenib .i. va trian in fuillema gil vo'n brugaro .i. pe
lulac 7 bo innlaes ipan cetna boin, teopa ba 7 colpat oḥa fereapall
ipan mboin tanairi; teopa ba ipan trefar mboin. Inuno inbaio
.i. na pee po fairofemar romanno tuar vo'n brugaro. Fpu-a
cairrecc .i. anaeḡena. Ac διρε .i. in fuillema.

Teṭta fuillema gill bo aireṭ febe oḥa apuz etir
va apuz coruicce apu-apuz : ceteopa doae i muin na
cet-bo, .iii. bai i muin na tanairre, δι bai i muin na
τριρι bo, bo i muin caḥa bo oḥa fuirde, cia ba lin, ci
pa n-uice. Περῖταιρ α cet-διρε δια .x. ; περῖταιρ α
μεδοναῖ δια cuicte ; περῖταιρ an dedenaῖ δια
τριρε.

Ac αριγ .i. co n-atgabail in apuzaro. Περῖταιρ .i. na
cetri ba. Δια θεαamairo .i. pe comlaite. Ac μεδοναῖ .i. na
tri ba. Δια cuicte .i. pe comlaite, no pe peata fuillema.
Περῖταιρ an dedenaῖ .i. in va ba, pe comlaite.

Teṭta fuillema gill bo caḥ do-aireṭ ocur caḥ
occ-aireṭ : .iii. baē i cet-dicim α mbo rirde, δι ba ipin
tanairre, bo i muin na τριρε, bo ag let-loige, bo i muin

paid after three days, with a cow in addition. Its first 'dire' is paid in ten days; the middle 'dire' is paid after a month; the last in three days and a month.

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Can estimate, i.e. on their behalf, except one who has good merit in store. A full 'cumal,' i.e. for the first cow; ten cows for the first cow, and five cows for the second. Half a 'cumal,' i.e. for the second cow. Three cows, i.e. for the third cow of the 'brewy.' Whether many or few, i.e. the double of each cow from that out. Is paid, i.e. the body all together. Of each after three days, i.e. this is a time of set-off. With a cow, i.e. the double. Is paid, i.e. the ten cows. The first 'dire,' i.e. this is a time of set-off. The middle 'dire' is paid, i.e. the five cows; i.e. the half-'cumal.' The last, i.e. the three cows.

The lawful pledge-interests of the cow of an 'aire foirgill': two-thirds of the pledge-interests of the cow of a 'brewy' are paid for it, and it is the same time that has been fixed for their restoration and their 'dire.'

Two-thirds, i.e. two-thirds of the interest which is due to the 'brewy,' i.e. six milch cows, and an incalf cow for the first cow; three cows and a 'colpach' of eight screpalls for the second cow; three cows for the third cow. It is the same time, i.e. the time which we have before mentioned above for the 'brewy.' For restoration, i.e. of their compensation. 'Dire,' i.e. the interest.

The lawful pledge-interests of a cow of an 'aire-febe' from the 'aire between two aires' to the 'aire-ard': four cows in addition to the first cow, three cows in addition to the second, two cows in addition to the third, one cow in addition to every cow from that out, whether many or few. The first-'dire' is paid in ten days; the middle one is paid in five days; the last in three days.

'Aire-ard,' i.e. inclusive of the 'aire-ard.' Are paid, i.e. the four cows. In ten days, i.e. time of set-off. The middle one, i.e. the three cows. Five days, time of set-off, or the time of the running of interest. The last is paid, i.e. the two cows, time of set-off.

The lawful pledge-interests of the cow of each 'bo-aire' and of each 'og-aire': three cows is the first payment of their cows, two cows the second, one cow in addition to the third; a calf is half price of a cow; a cow in addition to each cow from that

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cača bo oča ruidiu cia lin ci pa n-uarte. Ferțair a
ccet-dipe dia .ii.; ferțair a tanairpe dia .iii.;
ferțair an dedenac dia. Eșuod daria apale
cobdaila epce.

Let loige .i. ramair la cae mbom. Ferțair a ccet-dipe
.i. na tpi ba .i. ne comlogte. Tanairpe .i. in va ba. Dia .iii.
.i. ne comlogte .i. in ba. Ferțair .i. ne comlogte. Cobdaila
epce .i. imalle rpa nripe.

Tecca füllema gill cairneć caie po ruidiged i
comdiuio do ceć peć rpa cetrai olcena, ać at
cairig do tiasat in muin na aile. Inunn induid po
ruidiged rpa-a tairrec ocur a-nripe.

Ro ruidiged .i. rpa rpe na ceatpa eile olcena rai nro 7 epac.
Olcena .i. rai nro 7 epac. Ro ruidiged rpa-a tairrec
.i. in mbaro pil rpa tairrec bo cetpa cača gnaro, ico pil rpa tairrec a
caerac. Dipe .i. 7 na ba.

Iř di ecmaćtaib gell la Feine mucca, ar ni tuillet
rpe ać muic i muin apale .i. cae muic la aiegin
corruicce teopa mucca; oča ruidiu, iř aiegin namma
do-ř-liat, cia ba lin, ci ba n-uarte; ar ni muine getar
mucca ce a mbar no al-log, ar ni lugu do roglaib
porecat olltar di eorbu dogmat co n-aupluno
a nrićma.

Ać muic .i. diablao co rpa tpi muca. No al-log .i. a pec
Ditopba .i. va řilao. Ditma .i. vortma.

An indle eć ocur rrec[ř]labra, cia do notrat la
neć, ni tuillet ać pec in-a muin la aiegin.

Indle .i. cullař 7 řeupais lapa. Cia do notrat .i. tpi
cenn neć. Ać pec .i. diablao.

out, whether many or few. The first 'dire' is paid in five days; the second is paid in three days; the last is paid in one [?] day. If any have been injured in being bulled, the 'eric' is divided.

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A calf is half the price, i.e. a 'samaisc'-heifer with each cow. The first 'dire' is paid, i.e. the three cows. In five days, i.e. time of set-off. The second, i.e. the two cows. In three days, i.e. time of set-off, i.e. the cow. The 'eric' is divided, i.e. together with their 'dire.'

The lawful pledge-interests of the sheep of each person were fixed for every person at equal 'dire' with cattle in general; but it is sheep that are given in addition to any other. The same time was fixed for their restoration and 'dire.'

Was fixed, i.e. as the 'dire' of all other cattle in general in respect of both period and 'eric.' In general, i.e. both period and 'eric.' For restoration, i.e. the time which is settled for the restoration of the cow-cattle of each grade is the same which is allowed for restoring his sheep. And 'dire,' i.e. and the cows.

One of the difficulties of pledges with the Feini are pigs, for they are entitled to nothing but one pig in addition to another, i.e. every pig with compensation as far as three pigs; from that out, they are entitled to compensation only, whether they be many or few; for pigs are not added to [?], whether for killing or for price, for they commit not less of trespass than they yield of profit until the end of their 'dithim'-period.

But one pig, i.e. double as far as three pigs. Price, the selling of them. Of profit, i.e. of their breeding. Of their 'dithim'-period, i.e. dotma [?].

The entire-horses and barren mares, when they gave them with anyone, are entitled to only one 'sed' in addition with compensation.

Entire horses, i.e. entires and the fillies or male colts. When they gave them (were forfeited?), i.e. in pledge for any one. But one 'sed,' i.e. the double.

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Ետէս Բսլլեմա Յիլլ Կարսիլ Կարիս օԿսր հերս ոս
Բսլլոցե՞՞՞ 1 Կոմոլիս Ծո Կա՛ Բե՛տ ; Կալո Էրի՛ Է՛ ին-
մսն լա Կա՛ցն Կ Կոլլնա. Բեր՛Կար Կա՛Կա Ծա Կսլ՛Է
օ Կրսիս.

Ծա Կսլ՛Է .i. Զօ Կարճե՛ Կ Կոլլ Կսլ Լա ոսԷ.

Ետէս Բսլլեմա Յիլլ Է՛ Կա՛ց Իր Կոմոլիս Ծո Կա՛ Բե՛տ
ու Կալ Կ՛Է Է՛ Է՛ Էրի՛ Բսլլ ին-Կ Կսլն, ման ԷԷԷԷԷ Լս-
Լարնո ոս Լա Կարճոմարս ԿսլԷ ; մա ԷԷԷԷԷ Բոն,
Ծօ-Լ Լան Լօց ԷնԷ. Ման Կարս Է՛ Էրի՛ Բսլլ
օլճեր Կ մանս Լա ԾաԷսլ ո-Կա՛ցնա.

ԼսԼարնո .i. Լս-Լարնո .i. ԿոնԷ Լօց. Կարճոմարս .i.
Բսլլ Կոնցն Կոն.

Կո Բօր-օ ոս Բսլլոցե՞՞՞ Էտէս Բսլլեմա Յիլլ Բօր
ԿԷԷԷ Ծո Կա՛ ԲօլԼա ԷԷԷԷ ? Կա ԾարօԷր Ծար Կոն
նե՛՛, ու Կալ Կ՛Է ԲԷ իմ-մսն Կա՛Կա Էրի՛ Բսլլ ; Կարս
Կր Էրիս, Կմալ Բա Զա՛ Լանս օԿսր Լալլնե, Կրմե՞
օԿսր Բա՛Է, Լօրա՛ օԿսր Էրա՛Էր, մա՛ր օԿսր Կսա՛, Զալմե
օԿսր ԷրԷԷԷԷ, օԿսր Բո-ԼԷրԷր Բօցնա օլճնա.

Լան .i. ին ԶրօԷ. Լալլնե .i. ին Բսլլ. Բո-ԼԷրԷր .i. Կա՛
ԼԷրԷր ԿարսցԷր Բսլլ օլ Կր, Կար Կրօն 7 Կսա՛.

Կա Կոնոմ ԷրԷ-Ծիս Լա Բեմե, Ծի՛ Կոմարն ԲԷ,
նա-Ծա-ԶալԷ Կր ԷրԷԷ օԿսր Կ ո-ԿալԷր ? Կոն Զոն
օԿսր Կսլլն Կա՛ Կրօմա՛ նԷ 1 ճԷլլ, Կ՛ Բսլլա ոս
ԷրԷօր ոս ԲԷր Կօ Բա՛ Ծօ. ԼԷ Կոմոլիս Ծո Կա՛
ԲԷԷ՛ ոս-Ծ-Է Ծի ԲօլԷ Կ ԲԷ. Կոն Զոն օԿսր Կսլլն
օԿսր Կալն Կա՛ ԿրԷց օԿսր Կա՛ ԼԷրԷր ԲօլԼա. Կոն
Զոն օԿսր Կսլլն Կալ Կր Էտէս Բսլլմե Յիլլ, .i. Կալ

The lawful pledge-interests of a car-horse or horse of burden have been fixed at equal 'dire' for every person; each is entitled to three horses in addition with compensation of its body. Each is paid in five days in succession.

In five days, i.e. so that they effect [cf. p. 396, 6] the payment in fifteen days.

The lawful pledge-interests of a race(?) -horse are of equal 'dire' to every one; it is entitled but to a horse of the same value in addition, unless Lammas-day or a meeting of the territory should take place; if such should happen, it is entitled to full honour-price. Unless a horse of the same value has been given, he shall give its value [?] with double compensation.

Lammas-day, i.e. Lug nasad, i.e. the fair of Lug [August 1st]. A meeting, i.e. for law-cases in general.

To what have the lawful pledge-interests of a household 'sed' been fixed for every description of dwelling? Though they have fallen as a pledge for any one, they merit but a 'sed' in addition to each, which is of its value; and it shall be forthcoming in three days, such as a 'lann,' *griddle*, a 'lainnene,' *beetle*, scale and bucket, kneading-trough and sieve, dish and wooden cup, hide and pillow, and wooden vessels of service in general.

'Lann,' i.e. griddle. 'Lainnene,' i.e. beetle. Wooden vessels, i.e. every vessel which is used for drinking out of, whether 'ard-an,' 'tall vessel,' or cup.

Which is the most difficult of the house-'dires' with the Feini [p. 163, z], of the wonderful 'seds' which they receive for profit and in pilgrimage? Beautiful nuts [p. 220, 22, note^c] and *buffalo*-horns, which no one could accept in pledge, except kings or bishops or a man with the grace of God. They are of equal 'dire' to every person who is unqualified to have them [?]. Beautiful nuts and horns and the beautiful of every goblet and every description of vessel, are entitled to lawful pledge-interests, i.e. five 'seds' of

^c Cf. O'Dav., p. 52 'an .i. sithal, soithech,' 'pail or vessel.'

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ƿeotu beƿiƿ ƿiu, ma ƿoƿoƿƿat ƿap. cenn neic, iƿ ecceƿ
a n-aegin ƿo coibne ƿƿa collna ƿet, no ƿet aƿgo ƿeƿem
ƿap a n-efƿe; cono cecƿapƿa i n-oen cuiceƿ inƿ
aieg in ƿib-ƿeom. ƿeƿƿap cacae ƿia ƿeƿmaƿe
huapailiu. Alimino cae aieƿige ocuƿ cae leƿƿap
ƿoƿla, ƿiƿenaiceƿ comƿiƿe a ƿuillemaib gill; ailio
.iii. ƿeotu beƿ ƿa ƿiu inn-a ƿuillem; cecƿamaƿ aieg in
a collna.

Cia annƿom .i. caƿo in ni iƿ inƿa no iƿ annƿa i caƿap ƿiƿe beƿ
g neoc i n-a ƿeib, ƿo ƿeƿ in ƿeneƿap. ƿi' aƿaƿƿaib .i. ƿo na
ƿeƿaib aƿa moƿa. Na-ƿa-gaibeƿ .i. gaƿap inƿicib ƿo'n coƿba
aieƿicneigeƿ aca. Al n-aieƿe .i. caƿ muƿ. Cnoe gnoe .i.
cno moƿa aieƿioe; 7 ni eieƿib eaƿap in caƿicƿal, aet iƿ ƿib. Riƿa
.i. ƿaieƿta a ƿagbala ƿoib. ƿeƿ co ƿat ƿe .i. aieƿicneieƿ no
ƿeƿaƿ ƿe. ƿo cae ƿeaet .i. ƿoƿeƿa a ngeall iat. ƿiƿoƿla .i.
ƿ[ƿ]olao ƿuio ecceƿain a m[b]eit aie. Alibinn .i. ƿeƿa glannoe 7
aieƿe. leƿƿap ƿoƿla .i. coƿana 7 ballana 7 milana una. Cno
gone .i. ƿeƿa ƿil iƿ in ƿomon caƿ 7 cna aƿap aie; ƿaƿeƿap lan
coo ƿib; monao, gu n[ƿ]enano ceap ƿib aie; conao iao ƿin blea
comapƿaieƿ ƿe coƿnaib buaball. Cuic ƿeotu .i. a cecƿa caƿma
i n-a ƿuillem 7 in aieg in cuiceo. Al n-aieg in .i. ƿib ƿeƿ. No
ƿeƿ aƿgo ƿeƿeƿ .i. maine ƿagbaieƿ ƿib ƿeƿ a n-aieg in. ƿeƿ-
maie .i. ƿe comloieƿe ƿe Alimino .i. in ae aieƿio aƿ a n-eaƿap
na huapal-ƿeocia .i. na ƿeƿa glannoe 7 aieƿe. Cae leƿƿap .i.
na ballana 7 ƿil. ƿiƿenaiceƿ .i. gonmoa eaƿgna 7 aieƿio. ƿi
ƿeotu .i. a ƿe caƿma. Al collna .i. in cecƿama.

equal value, if they have been given in pledge, it is compulsory to give compensation proportionate to the original articles, or a 'sed' which the plaintiff selects in the absence of them, so that the compensation for them is fourfold in one period of five days. Each is paid in ten days after the other. The beautiful of each goblet and of every kind of vessel are paid for in equal 'dires' in pledge-interests. They are entitled to three 'seds' each, of equal value, as their interest; the fourth is the compensation of the original article.

Which is the most difficult, i.e. according to the Brehon law, what thing is hardest or most difficult, for which is given 'dire' that one has in his dwelling? Of the wonderful articles, i.e. of the 'seds' which are splendid. Which they take, i.e. which are received for them according to the profit that is merited with them. In pilgrimage, i.e. across the sea. Beautiful nuts, i.e. great beautiful nuts,* and it is not out of them the poem is drunk, but from them. Kings, i.e. it being thought that they *alone* could get them. With the grace of God, i.e. the hermit or pilgrim; to give them in pledge. Unqualified, i.e. it is unlawful for him to have them in his possession. The beautiful, i.e. stoups of glass and silver. Every description of vessel, cups and 'ballan' vessel and 'milans' of brass. Cnoe gnae, i.e. there is a tree in the Eastern world on which nuts grow, of which a cup^c full is placed in a bog, till it makes a stock [?] out of them there; and these are the vessels which are equated in value with buffalo horns. Five 'seds,' i.e. four times the amount, as interest; and the fifth as compensation. Compensation, i.e. of themselves [of similar things?]. An article which the plaintiff selects, i.e. unless compensation of *similar* objects can be got. In ten days, i.e. this is a time of set-off. The beautiful, i.e. the beautiful things out of which the noble drinks are drunk, i.e. the stoups of glass and silver. Every kind of vessel, i.e. the 'ballans' &c. Are paid for, i.e. except 'escra,' brass vessels, and 'cingid,'^d goblets. To three 'seds,' i.e. three times as much as they themselves are worth. Of the body, i.e. the fourth.

* Cf. O'Dav., p. 70, sub 'cno gnae,' where also this gloss is given, about the poem [poetic inspiration?] being drunk out of them. The last word *craud* gives a wrong notion; see *infra*. O'D. reads here *cno mopaib inroe*, and renders, 'great nuts in the [construction of] them'!

^b For *ballan*, see Cormac, p. 7, sub 'boge,' and v. Keating, TBgB. p. 315; for *milan*, cf. LL. 54 a 34; SM. I. 134, 4.

^c *Cup*-ful, 'lan *coid*,' but this seems unmeaning; perhaps *cuid*; *ceap* means 'stock, block, *cippus*'; does it mean that the cocoa-nut shells were buried till they became bog-wood?

^d See Cormac, sub 'cingit,' p. 10.

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Teçta füllema gill epcra la feine do-r-lı .u. reotu
tphenib cobpolaile di Zell; tpuan di retaiib paitçe,
tpuan di retaiib tige, tpuan di colaino padeipin, la
aitgin a collnna i comdipe a epcra do cet peçt oça
aipiz icir da aipiz coruicce piz puipeç.

Tpi reotu i ndipe n-epcra do-airpeç ocur occ-airpeç
.i. ret paitçe ocur ret tpebe ocur ret dia colain
podeipin beipio piu, la aitgin a collnna.

Di retaiib paitçe .i. ba Di retaiib tige .i. leçpna.
Di colaino padeipin .i. di comçinoil .i. di aha. Tpi peca .i.
a tpi loç no a tpi pamaipce. Set paitçe .i. vartce 7 vartce. Set
tpebe .i. leçpna. Dia colain .i. dia comaçinta buoen.

Teçta cingite, ip comdipe do caç peçt, dipenari tpi
retaiib, luçar ret paitçe, luçar ret tpeibe, luçar ret
dia colainn padeipin beipio piu la aitgin a collna.

Tpi retaiib .i. tpe viablao. Luçar ret .i. a luac arı vo
retaiib paitçi .i. bac 7 nama. Luçar ret tpeibe .i. a luac arı,
vo na retaiib bit ağı i n-a tıg .i. leçpna. Luçar ret dia colainn
.i. a loç vo na retaiib o na clannaiçeo he buoen .i. di umu no pıçp
luib dia mbe.

Teçta füllema gill aine tpheneg la feine, dipenari
tphib retaiib, tphenib cobpolaile; ret na dipenari an la
feine açt huma no arçat no op, la ret beipio piu in-a
muin la aitgin a collna; [r]eçir comdipe do caç
peçt po-da-bıi di poluo anet, inge maç la piz no

The lawful pledge-interests of an 'escra,' *brass vessel*, with the Feine: it merits five "seds" in three divisions for its pledge: one-third in 'seds' of the field, one-third in 'seds' of the house, and one-third in its own body, with compensation of its body, as equal 'dire' for his 'escra' to every person from the 'aire between two aires' to the 'ri-ruirech' [p. 50, 9].

Three 'seds' is the 'dire' of the 'escra' of a 'bo-aire' and an 'og-aire,' i.e. a 'sed' of the field, and a 'sed' of the house, and a 'sed' of its own body of equal value, together with compensation of the body.

'Seds' of the green, i.e. cows. 'Seds' of the house, i.e. vessels. Its own body, i.e. of its own kind, i.e. of brass. Three 'seds,' i.e. three times its price or three 'samalsc'-heifers. A 'sed' of the field, i.e. 'dairt'-heifers and 'dartads.' Of its own body, i.e. of a thing of its own nature.

The lawful pledge-interests of a 'cingit': it is of equal 'dire' to every one; it is paid in three 'seds'; its value in a 'sed' of the field, its value in a 'sed' of the house, its value in a 'sed' of its own body, with compensation of the body.

Three 'seds,' i.e. through double. Its value, i.e. its value in a 'sed' of the field, i.e. bill-hook and spade.^a A 'sed' of the house, i.e. its value on it of the 'seds' which he has in his house, i.e. vessels. A 'sed' of itself, i.e. its value on it of the 'seds' of which itself was formed, i.e. of brass or whatever material^b it is formed of.

The lawful interests of a cup 'trenege' with the Feini: it is paid in three 'seds' in three divisions; a 'sed' for which a cup is not paid by the Feine, except brass or silver or gold, with a 'sed' of the same value in addition, with compensation of the body; that is, it is of equal 'dire' to every one who is unqualified to get them, unless they belong to a

^a O'D. renders 'oar'; but 'rama' certainly means 'spade or shovel'; cf. SM. III., 204, 5; IV. 834, 18; LL. 198 a, 36, *bacc is tuag is trom-rama*.

^b For this use of 'luib,' 'material,' cf. *Hom. Pass.*, 2854, gloss., p. 788a.

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eprcop; mar la ruidiu, ic comdipe fpu gell euaié nuz
no eprcop, noé ip deic petuib dirpenaiter p'oe
comaccobruu pec la aitgin.

Alie tpenego .i. p'ela tpe-beannag .i. p'elal uma pea 7 p'elal
cpaino tuar; no van, van ceano [f]ini tuar, 7 van ainb[f]ini fano.
Trib petuib .i. bepa fpu caé pec. Aét huma .i. ata aét lum
ann, co na harbul-oiruider fin, aét a p'elal uma no aigze. Roobaii
vifoluo .i. ata petaiter eteéain na polao fin. Zell euaié nuz
.i. i fuillem a p'ela 7 a fuillem a euaié. Deic peta .i. leto uinge.
Comaccobruu .i. pamapci p'eo. Aitgin .i. penn.

Let-fuillem* gill euaié caé nuz do euuic caé aipeé
oéa ruidiu corpuicce aipuz icir va aipuz. Trian
fuillem gill euaié nuz do euuic caé occ-aipéé ocur ceé
bo-aipéé; let-fuillem gill euaié caé eprcop do euuic
caé cruimtir; trian fuillem gill [euaié caé] eprcop
do caé caé decorn.

Fop comdipe no ruidiged fuillem gill euaié caé
comgnaro o-ruidiu di gnardaib eclaire olcena.

Let fuillem .i. va ungi go let. Trian fuillem .i. ungi 7
pe p'rubail dec. Let fuillem .i. va ungi go let. Cruimtir
.i. in t[pl]acana. Trian fuillem .i. uinge 7 pe p'rubail dec.
Comdipe no ruidiged .i. uinge 7 pe p'rubail dec.

Ni arpu apailiu i fuillemuib gell la faine, allmaipe
pec, longa caipe, p'nein oir no aigze; ar teéta
fuillem gill longe caipe caé aipeé pebe no ruidiged
fop .x. petuib la aitgin; mar long caipe nuz, no
ruidiged fop p'icir pec la aitgin. Mar long-caipe
occ-aipéé no bo-aipéé, no ruidiged fop .u. petuib la
aitgin.

Allmaipe pec .i. na peta olla moroa tap mair. Longa caipe
.i. uma a iécur 7 iapno a uácur. Ar teéta .i. apal-oligo.
Caé aipeé pebe .i. na gnaro flanta ula. Fop .x. petuib .i.
leto ungi. Fop p'icir pec .i. leto ungi. Fop euaié petuib .i.
va ungi go let.

* In the margin at the side is the following paragraph:—Ip iat-po na neici
ar a p'ail comaurpains Aeda 7 Zilli na naem a p'icir aipcir 7 a p'icir
aignera 7 a aili dec. 7 ara buaraib cnereac va tecmar a p'agbail, 7

king or bishop ; if they belong to these, they are of equal 'dire' with the pledge of the goblet of a king or bishop, viz., it is ten equally desirable 'seds' that are paid with compensation.

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Of a cup 'treneg' [?], i.e. buckets that are three-horned [?], i.e. this is a brass bucket, and a wooden bucket is [referred to] above ; or else it was given for a tribesman above and for an extern here. In three 'seds,' i.e. each of which is worth it. Except brass, i.e. I make an exception that this is not fully paid but for a bucket of brass or silver. Who is unqualified, i.e. who cannot lawfully have these valuables. The pledge of the goblet of a king, i.e. the interest of his bucket and the interest of his goblet. Ten 'seds,' i.e. of half an ounce. Equally desirable 'seds,' i.e. these are heifers. With compensation, i.e. *the object itself*.

Half the interest of the pledge of the cup of each king is for the cup of every 'aire' from him down to the 'aire between two aires.' The third of the pledge-interest of the cup of each king for the cup of each 'og-aire' and each 'bo-aire' ; half the pledge-interest of the cup of each bishop for the cup of each priest ; one-third of the pledge-interest of the cup of each bishop for the cup of each deacon.

The pledge-interest of the cup of every other grade of inferior church-grades was fixed at equal 'dire.'

Half the interest, i.e. two ounces and a half. One-third of the interest, i.e. one ounce and sixteen screpalls. Equal 'dire,' i.e. an ounce and sixteen screpalls.

Harder than anything else [p. 390, 20] in pledge-interests with the Feine are those of the foreign 'seds,' 'longa caire,' bridles of gold or silver ; for the lawful pledge-interests of the 'long caire' of every 'aire-febe' have been fixed at ten 'seds' with compensation. If it be the 'long caire' of a king, it has been fixed at twenty seds with compensation. If the 'long caire' of an 'og-aire' or 'bo-aire,' it has been fixed at five 'seds' with compensation.

Foreign 'seds,' i.e. the great splendid articles from over the sea. 'Longa caire,' i.e. its lower part is brass, and its upper part is iron. The lawful, i.e. the noble law. Every 'aire-febe,' i.e. all the chieftain grades. Ten 'seds,' i.e. of half an ounce. Twenty 'seds,' i.e. of half an ounce each. Five 'seds,' i.e. two ounces and a half.

* Cf. the gloss, O'Dav., p. 54, aine, .i. bi doigh is ainm do taithil, ut eat, aine tre innighi, .i. sithla tre beannaigh ; uma so, 7 sithal crainn tuas.

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Ro fuirdiged for .u. petaid fuillem cača let-oile, cip
pett lairín da tecmai; ir for atgabail .u. ata indaid
a loinge cairne do cač. Petair a n-aitegin dia mir;
petair a ndipe dia mir aile; air ir inan, munid pet
no fuirdigte corpuice ammer fpu torda, ammeraid
fognoia.

For cuic petaid .i. leite ang. let-oile .i. let-oil fein, no ol
patraic, fepirar do laeaid no da pet doc do clairid. Lairín .i.
let-ol, na longa. Ir for atgabail .i. ir for ino atgabail ar aua
anad cuice no ramanged no no horvanged indaid a boirí longan do cač;
nemnerum fin, 7 fneagha da uicim; 7 ir ar fin ir pollor fuid o pe
anta 7 uicma imad ita peata fuillema. Petair .i. pe comloigte
na lang. Dia mir .i. pe comloigte ino fuillema. Air ir inan
.i. ar nemnerum .i. ar in cairne toll. Ammer .i. a mbait 'n-a nerum
Ammeraid fognoia .i. iar n-a n[onum, uair nočó ba he fin
anad biar opit.

Ni aru araid hi fuillemaid Zell la Feine, fpuan
oir no aigite ceča aipeč; no fuirdiged 1 comdipe im
comur Zell dipenaiter ačt 1 petaid.

Ailid fpuan cača occ-aipet ocuf ceč bo-aipet et
cumal etča, inn-a fuillem la aitegin fpein.

Spuan cač aipeč peide ailid ríde heč cumal .x. pet
inn-a fuillem la aitegin fpein.

Ailid fpuan cač puč et cumal tričat pet inn-a
fuillem la aitegin ačt ni condailet il-gnoia.

For cuicte no fuirdiged aitegin fpein cač; for .x.
no fuirdiged a dipe.

The interest of a half-'ol,' whatever person happens to have it, has been fixed at five 'seds.' The time of his 'long caire' is fixed at distraint of five days for every one. The compensation for these is paid in a month, their 'dire' is paid in another month, for they are the same, unless it is a 'sed' that is not settled until it reaches its estimation by profit in estimations of service.

To five 'seds,' i.e. of half an ounce. Half-'ol,' i.e. half 'ol-feine' or 'ol-Patraic,' i.e. six laymen, or twelve clerics. Happens to have it, i.e. the half 'ol' of the 'long caire.' Distraint, i.e. to distraint for it is a stay of five days that was settled or ordained as the time of his 'long caire' for every one. This is an unnecessary article, and it answers to 'dithim,' *delay in pound*; and from the above it is evident that it is from the time of stay and 'dithim'-delay out, the addition to the interest accrues. Is paid, i.e. the period of set-off of the 'long caire.' In another month, i.e. the period of set-off of the interest. For they are the same, i.e. as to non-necessity, i.e. for the 'caire toll.' Its estimation, i.e. their being necessary articles. In estimations of service, i.e. after performing such, for this is not the stay that will be on them.

It is not easy either in pledge-interests with the Feine to fix those of the bridle of gold or silver of every 'aire.' It was not fixed at equal 'dire' in the estimation of pledges, but is paid in horses.

The bridle of every 'og-aire' and of every 'bo-aire' is entitled to a horse worth a 'cumal-echta' as its interest, with compensation of the bridle.

The bridle of every 'aire feibe' is entitled to a horse worth ten 'seds' as its interest, with compensation of the bridle.

The bridle of every king is entitled to a horse worth thirty 'seds' as its interest, with compensation, but it is not entitled to the various works.

The compensation of the bridle of every one was fixed at five days; the 'dire' at ten days.

a. A gloss in H. 4, 22, p. 70, gives: "Inand in t-ol Patraic aco'n tsær 7 in t-ol medach aco'n cerd." Cf. SM. II. 254, 4, *lan uaine tpu n-ol*, where the gloss adds *.a. peine*, "a pan of three drinks of the Feini;" see also SM. III. 334, a, and the quotation in O'Dav., p. 82, sub 'errbu.'

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Eé cumal ééta .i. gó n-a uama. Deic pet .i. fe mba. Triéat
pet .i. dá tecaio oé ba oeg 7 ip ipin eé ip mo los inoeipet lebaip.
Aitgin .i. m oé. Aét n1 conoaiéet .i. im a tabairt ear cono
pódaio no il-gnima; oia tabra, iocpaio cat aon oib lan-riat fup.
Cuicé .i. fe comlaigé. For .x. .i. fe comlaigé feo ap in
fuillem.

In-gille cneppa cat occ-airéé ocur cat bo-airéé;
ailio pet inn-a muin la aitgin.

In-gille cneppa cat airéé feibe do-r-l1 tpi feotu
inn-a fuillem la aitgin.

In-gille cneppa cat ruz do-r-l1 .u. feotu la aitgin.

Lan-gille cneppa cat occ-airéé ocur cat bo-airéé
do-r-l1 tpi pet la aitgin.

Lan-gille cneppa cat aruz feibe do-r-l1 .u. feotu la
aitgin.

Lan-gille cneppa cat ru do-r-l1 .x. feotu la aitgin.

In-gille ota let n-un[ge] corpuicce unge; lan-gille
ota fuioe.

In-gille .i. in gell a hinu let n-unge. Ailio pet .i. let unge.
Tpi feotu .i. leti unge a ru. Cuic feotu .i. leti unge.
Lan-gille .i. unge ip e lanro gellta vobepa fe cpi cat oc-airéé
7 cat bo-airéé iap n-a tabairt1 ngill. Cuic feotu .i. cuic let unge.
Deic feotu .i. leite unge. In-gille .i. ni tobairta. ron a ngill.
gn nib lan-gille. Ota fuioe .i. o pa fia unge, no o paéur earpu.

A horse worth a 'cumal echta,' i.e. with its man [attendant?]. Ten seds, i.e. of six cows. Thirty 'seds,' i.e. which come to eighteen cows, and this is the horse of most value that any book mentions. Compensation, i.e. of the horse. But it is not entitled, i.e. so as to give him in pledge for many persons, or various works. If he is so given, each of them shall pay full debt for him.*

Five days, i.e. time of set-off. Ten days, i.e. this is the time of set-off for the interest.

The part-pledge of the girdle of every 'oc-aire' and every 'bo-aire' deserves a 'sed' in addition, with compensation.

The part-pledge of the girdle of every 'aire-feibe' is entitled to three 'seds' as its interest with compensation.

The part-pledge of the girdle of every king is entitled to five 'seds' with compensation.

The full-pledge of the girdle of every 'og-aire' and every 'bo-aire' is entitled to three 'seds' with compensation.

The full pledge of the girdle of every 'aire-feibe' is entitled to five 'seds' with compensation.

The full pledge of the girdle of each king is entitled to ten 'seds' with compensation.

The 'ingille,' *part-pledge*, [extends] from half an ounce to an ounce; the 'lan gille,' *full pledge*, from that out.

Part-pledge, i.e. a pledge of the intrinsic value of half an ounce. It deserves a 'sed,' i.e. of half an ounce. Three seds, i.e. [each] worth half an ounce. Five seds, i.e. of the value of half an ounce.

Full-pledge, i.e. an ounce is the full pledge that is given for the girdle of each 'og-aire' and 'bo-aire' after it is given in pledge. Five 'seds,' i.e. of half an ounce each. Ten 'seds,' i.e. of half an ounce. 'In-gille,' i.e. this is a thing given in pledge, without its being a full pledge. From that out, i.e. when it reaches an ounce or goes beyond it.

* O'D. has here the following note:—"When a king lent his bridle, he was entitled to get a horse worth eighteen cows as a pledge for its return, but if he worked the horse during this time to the utmost extent he should pay for the work."

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Inbuid cneffa caé occ-airneé ocur caé bo-airneé eoir
aitegin ocur dipe for cuicte, ocur for treirri do
airneáib feibe, eoir aitegin ocur dipe. Forum inbuid
cneffa caé ruz eoir aitegin ocur dipe trenib cobardaile
ret; dipepar in fullem reo trian do etuá, trian do
retair accobair, trian di' adbur dia mbi, la aitegin.

For cuicte .i. ne comloigte ino-reo fir. Forum inbuid .i.
ne comloigte. Ocur dipe .i. in ni ir dipe leo a fullem. Cob-
ardaile ret .i. treiniugá ar na retair coiboeilgter d'eirneo; n-a
fullem. Do retair .i. d'or no d'airget, no dairte 7 dairda.
Trian di' adbur .i. di-a mbit na cneffa. La aitegin .i. in cneffa.

Tecta fullema gill airn la feine, dipepar lan dipe
do pennio ocur caicéir cuic; dairte caé cumlainn do
caé fir imzona roi, do caé dilla a gneffa do caé ruz;
noé ir eo an lan-dipe ret caéa tripe corruicce teora
tripe. Ni aile ber mo a cumleáib feine, oá
ruiriu. Ma folloigetar, do-r-lí lan log-eneé caic po
miad, la aitegin fullema.

Fullema gill airn .i. o fine ino eneclann, co tectair in comlainn
do'n pennio 7 do'n caicéir cuic, 7 o airpine tuar i rna deáib; 7 noéon
airneró fullem leo o fine, maine tectma in comlainn. Eneclann rano
do'n u[f]enro 7 do'n caicéir, gu teagmar in comloino; 7 man tapla, ni
mair naé ni; eneclann gaé comloino do rala tuar i rna deáib; dair
ceano fine rano, 7 dair ceano aindine tuar. Dairte caé cumlainn
.i. duine naé caicé 7 naé pennio, gu teagmar in comloino; 7 man
tapla, ni mair naé ni. Noé ir eo .i. ir eo lanat fullema doberar
do caé ruz, maine tectma in comloino. Lan dipe .i. na dairte reo.
Dee caéa tripe .i. ni tapla in comloino ino-rin, inn dair tair
na tri reo; 7 da tectma. no bar eneclann. Corruicce teora

The time of the girdle of every 'og-aire' and every 'bo-aire,' for compensation and 'dire,' is *fixed* at five days; and at three days for 'aire-feibes,' for compensation and 'dire.' The progressive time of the girdle of every king, for compensation and 'dire,' is paid in three divisions of 'seds'; as to this interest, one-third is paid in raiment, one-third in 'seds' such as are desired, one-third in the material of which it is made, with compensation.

At five days, i.e. this is a time of set-off. Progressive time, time of set-off. And 'dire,' i.e. what is meet to be given with them as interest. In three divisions of 'seds,' i.e. a triple division on the 'seds' which are appointed to be paid as interest. One third in 'seds,' i.e. of gold or silver, or 'dairt'-heifers or 'dairtads.' One third in the material, i.e. of which the girdles are made. With compensation, i.e. of the girdle.

The lawful pledge-interests of a weapon with the Feine: full 'dire' is paid to the champion and combatant of the territory; a 'dairt'-heifer for every battle by every man who fights in the field, to every man who avenges attacks on him, to each king; and the full 'dire' is a 'sed' for every three days as far as thrice three days. It is not entitled to more, in the arrangements of the Feine, from this out. If it be lost, it involves full honour-price of each man according to dignity, with compensation of interest.

The lawful interests of a weapon, i.e. from the tribe the honour-price is *due*, when the combat has taken place by the champion, and by the combatant of the territory [p. 245, 19], and by an extern above in the Heptads; and no interest is mentioned as *being given* with the weapons unless the combat has taken place. Honour-price is here *paid* to the champion and to the fighter, when the combat has taken place, but unless it has taken place nothing is mentioned as *paid*. Honour-price is *paid* for every combat that took place above, in the Heptads; for a tribesman here, but for an extern above. A 'dairt' for every combat, i.e. a man who is not a border-combatant or a champion, when the combat takes place; but unless it has taken place, nothing is mentioned as *paid*. Full 'dire,' i.e. the full interest is given to every king unless the combat has taken place. 'Full dire,' i.e. the 'dairts.' A 'sed' for every three days, i.e. the battle has not taken place when the three 'seds' are *payable*; but if it were to take place, it would be honour-price.

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Երկրք .i. րո րեաժա քալեմա, .i. տօրա տարք, 7 իր Եար շոն քոն
տօբերաք քանն, 7 Եար շոնն անքոն Եար. Ա Եսիմեժէժաւ .i. մանե
Եեմա ին Եոմանո ղո՛ն քիչ. Օժա քալու .i. Եո Եեմաքին ին Եո-
մանո. Լան Լոց Եեժ .i. քո քա Եաւի, քո քա Եիքոն. Լա
ալէցին քալեմա .i. ին անք .i. ին Եեժլանն Եո Եոմանո; ո՛ր նա
տարք, քին Եոմանո.

Աժաւ Երաք 1 Եաւի ղաժ անլէ քալեմ ա ղ-անք 1
մբերաւ քիլ Լա քեմ: իմա Եիք քալ ան ղօթ, Եա
րօ Երաժաք, աժ անլէ; Երաք, քիլ, օքք քա
ղօ-անքալ Ե Եի-Երժալիւ; Եր քալիւ Եի-քալիւ ա
քոբօլ-Լոքքա օլլօժա ա ղ-անք; Եր ղօ-Լիաժ քիլ
Եր քօք ինն-ա քալեմ.

Ա անք .i. րօ ղ-անք. 1 մբերաւ քիլ .i. Եր ղ-ա Եալաք 1
քիլ. Եթօժ .i. Եար ա Եօթօ Եո. Եա րօ Երաժաք .i. Եա
Երոնքալ ա Եօլիմ. Ա Եի-Երժալիւ .i. ալ-Լան քալոնքալ Եի-
քալիւ .i. քիլ 1 ղ-անք. Օլլօժա ա ղ-անք .i. Եո նա
Երաժալ 7 Եո նա քիլօն. Եօ-Լիաժ քիլ .i. նա քալ-Լոքքա
.i. Եր քալալ, ո՛ր Եր տարք.

Ուժ Եոն Եո քալա ան քիլ, մաժ Եի Եոման¹ քաժ
քաժոնալ, իր Եիլք Եո քիլ Եի-ա Եալալ նեք, մա Եիթօ, Եոն
Եալալալ ալ-Լոք, Եր իր Եի քալիլ քեմ.

Ուժ Եոն .i. Եար Եոն ուժ անլէ տօբեր ին քալ րօ ա քիլ, 7 քո
Եիթօ, ու քիլ ու օ՛ն քին Եի-ա Եալալ, քիլօն իմօրօն օ՛ն քին Եար ա Ել
Եոն. Իր Եիլք .i. օ՛ն Եի Եար ա ք[է]քաժ Եո. Եոն Եալալ-
Եար .i. 7 իր Եր-քին իր քոլլալ ինք քեքալ նեժ Եի Եալալ Եո
նեժ անլէ, Եո Եո Եաժ ա Լոք Եո, իր Եիլք ա քօթ քեմ քաժ.

Իր Եր-քո իր [է]քոլլալ ին քօ քա քեքաժ Եոն, 7 ու քալալ Եո
ին Եարա քա քալաժ Եի Եոն, ա քօթ քեմ Եար Եո, ման քիլ
1 քիլ ին Եոնաժ անքալ իր Եիլք քե քեժեմալ Եօթօն ինաժ ա
քօթ քեմ. Մա քա քեք ին Եի քալ ա քեքալ իա քե նեժ Ել, մալ
ա քաժոնալ ին քեժեմալ Եօթօն, իր Երաժալ Եր; Եր իր Ելալ
քեքա քեմ քեքալ, 7 իր Եո քիլ Եալալ քան, 7 ման Եի-
քաժոնալ, քալա ա Եիլք.

¹ In H. 8, 17, 514, and H. 8, 18, 268, this is glossed, մանա Եոմանալ, ու
մանա Եոման .i. ման անք Եոման քա ման [cumta mana, J²]. O'D. tr.,
"if it were injured before witnesses," (*dichomain*), probably following the *dikh-*
maid of the gloss.

As far as thrice three days, i.e. time of running of interest, i.e. three 'dairts,' and it was for a tribesman it was fought here, and for an extern above. In the arrangements, i.e. if the battle has not taken place by the king. From this out, i.e. when the battle has taken place. Full honour-price, i.e. whether he be a king of a territory or a king of Ireland. With compensation of interest, i.e. of the weapon, i.e. honour-price when the battle has taken place; or the 'dairts,' when it has not.

There are three persons in a territory who are not entitled to interest for their weapon in the Pledge-customs with the Feine; so, for whomsoever it fell in pledge, though it be injured, compensation only *shall be paid*; a 'brewy,' a poet, and a man whom his perpetual injunction has forbidden it; for their 'supporting staves' are more valuable to them than their weapons, for they are entitled to three 'seds' as their interest.

For their weapons, i.e. for their arms. In the Pledge-customs, i.e. after they are given in pledge. It fell, i.e. for whom it was given in pledge. Injured, i.e. when it is worn. His perpetual injunction, i.e. old heroes, who renounce their sins, i.e. to go on a pilgrimage. Than their arms, i.e. to the 'brewys' and to the poets. They are entitled, i.e. the walking sticks, i.e. three 'samaisc'-heifers or three 'dairts.'

When any man has given a pledge, if it be for a fair consideration before witnesses, it belongs to the man to whom one has given it, if it has fallen, though its price has not been paid, for it is one of the 'absolute possessions' of the Feine.

Every man, i.e. on behalf of another this man gives his pledge, and though it be lost, nothing is due from the man to whom it is given; but something is due from the man for whom it was given. It belongs, i.e. is forfeited by the person for whom it was given. Though its price has not been paid, i.e. hence it is evident that when one sells a thing to give it to another, although the price of it has not come to him, his own 'seds' are forfeited by him.

From this it is evident that when a man has sold an article and the 'arra' that was pledged for it has not been given to him, his own 'seds' have to be returned to him, unless the defendant has in his possession other property ['an-arra'] which the plaintiff likes better than his own 'seds.' If the person to whom the goods had been sold, has sold them to another, and in the presence of the plaintiff, the sale is valid, for it is a case of "allowing a sale without prohibition" [p. 366, 26], and that is the case here; but if it were not in his presence, it is not lawful.

* For *fristongat*, cf. the use in *ma fristossam de-ar pectlib*, 'if we had renounced our sins,' v. Zimmer's Gloss. Hib., p. 214, b, 19; v. glossary, sub *freitech*.

JUNE-
MENTS ON
PLEDGE-
INTERESTS

Nac dune do rata a zell, ocur pocoirle iapum i
cain no cairtode, dipenar amal bit ret in na bet
cuit do.

Iapum .i. iap n-a toirtim i ngill; no fuaitead furo e, 7 a ic iap
fuaite 7 uipe, 7 eneclann, 7 atgin.

Nac dune do-m-bera a zell ocur pocoirle na bi i
cain no cairtode, dipenar lan log-enee ind [f]ir ar
a poxlaiter la taircecc in gill innad on in cetna.

No cairtode .i. att i n-arradur. La taircecc .i. 7 nup tuit
in geall furo i n-a inat cetna.

Nac dune dobera a zell i n-dilmaine ocur danc
atrigre de, rux tigre, ocur fo-d-coirle nat bi gill na
atgabail do-d-boing, alio ret in-a muin berio riu la
taircecc in gill innad on in cetna.

Ir for-rann no fuidiged imcomur gell¹ la feine.

Nac dune .i. nac dilmainiger a geall do tabairt tap ceano neic.
Ria tigre .i. ruxin no comloigte no cinoret atarpu 7 in ti tap a
tapato ceano; 7 doirdear do'n fir o'a o[c]ugao, 7 ir ruxin no no
cinoret atarpu a tuxur. Nao bi gill .i. matu gill no atgabail
toibigier de, ir neetar na da riac fo tuxur icar. Do-d-boing .i. for
cula. Alio ret .i. no tuit in gill furo 7 rogabar e fein ano; 7
deo-upe leir, 7 ni rogabar romano, in bail ata lan-upe leir.

¹ A note at the foot of col. 514, in H. 8. 17, says: doirdear tuxur in gell 7
an atgabail: an atgabail, in feidern toirdear fein gabur; fo aigne cinetis
no imbleogain: in gell imorpu, in brobaro fein toirdearur eiruin, 7 ni
uile ar cetaro doirdear ne co tuxurter im a uile nu in a fuaileat.

When any man has given a pledge, and it was afterwards taken away in 'cain'-law or 'cairde'-regulation, it shall be paid for as if it were a 'sed' in which he has no share.

JUDG-
MENTS ON
PLEDGE-
INTERESTS.

Afterwards, i.e. after it was forfeited as a pledge; it was carried away in this instance, and it is paid for by 'smacht'-fine and 'dire,' honour-price and compensation.

When any man has given a pledge and it was taken away by one who is not in 'cain'-law or 'cairde'-regulation, the full honour-price of the man from whom it has been taken away shall be paid, with restoration of the pledge to the same place.

Or 'cairde,' i.e. but in 'Urradus'-law. With restoration, i.e. and the pledge has not been forfeited here into its same place.

When any man has given a pledge in perpetuity and repents of it before three days, and he takes it away, so that there is neither pledge nor distraint which he could seize, he is entitled to a 'sed' of the same value for it, with restitution of the pledge to the same place.

Thus, the estimation of pledges has been fixed by the Feine.

When any man, i.e. every man that makes full grant of his pledge, to give it on behalf of another. Before three days, i.e. before the time of 'adjustment' which was fixed between him and the person for whom he gave the pledge; and it is forfeited to the man to whom it was given, and a different time was fixed between the three. So that there is neither pledge, i.e. if it be pledge or distraint that is levied, it is one or other of the two fines above he shall pay. Could seize, i.e. back. He is entitled to a 'sed,' i.e. the pledge was forfeited here, and itself is obtained in the case, and a live 'dire' along with it, and these are not obtained in the case before, where full 'dire' is obtained along with it.

TO PASTOR CIRCLES OLIGO ANN-80.

OF THE
CONFIRMATION OF RIGHT AND LAW.

OF THE
CONFIR-
MATION OF
RIGHT
AND LAW.

‘‘Ο πασταδ οαρ οουσ ολιγιο.

Ατατ επι επιε λα φεινε, αδα οιλριυ, οιν νι ταρ-
οαιδτερι α λοζ, αρ ινδεαλλ α νοιρι, οονοατ ε επι
οεομαινγε ιν οομαιν α ο[τ]ινοουο : επι αα α μβι
φλαιτ οο οιλρι ; επι αα α μβι εαολαιφ οο οιλρι ; επι
οο α μβι οονν φινε οο οιλρι.

Ατατ επι επιε .ι. ατατ επι επιε αλι ο’α η-οηοηοονν ιν φονοαφ,
7 ιφ οιλρι ιατ αμαλλ ινοιουρι α νοιρι, οον οο οαοαρι λοζ οαρ α οονο.
Οονοατ ε επι οεομα .ι. οονοατ ιατ επι οειδι ιφ ινγαντα οο οειρι
ολιγιο α οινουο, μαοια νοοριναρι, 7 νοοο οονταρι ιοιρι. Επι αα α
μβι φλαιτ .ι. οωρι να μεμορι α φιαοηαιρι να οονν, 7 φιφ οιαοαριτα.
Επι αα α μβι οελαιφ .ι. οαδ οαινε φο οο οοιζ οο οανοετ φαι φο οαι
αα α οιλριγιο.

OF THE CONFIRMATION OF RIGHT AND LAW.

OF THE
CONFIR-
MATION OF
RIGHT
AND LAW.

There are* with the Feine three lands which are alienated, although their value has not been given on the arrangement for their alienation, so that the three difficulties of the world are *met with in* setting these aside: land which has a chief at its alienation; land which has a church at its alienation; land which has a tribe head at its alienation.

There are three lands, i.e. there are three [other?] lands mentioned in the brehon law, which are alienated as soon as their alienation is arranged, although value has not been given for them. Three difficulties, i.e. so that they are three things which are wondrous to set aside according to law, if *any such thing* were attempted, but it is not done at all. Land which has a chief, i.e. the contracts of the subjects in the presence of the heads, [who, if it had existed, would be likely to have] knowledge of fraud. Land which has a church, i.e. every person who would be likely to oppose it, was *present* at the alienation of the land.

* This treatise begins in the MS. [E. 3. 5, p. 11, col. 2.] with a heptad (*ur/wide*), which is printed on p. 366, 10. Fragments occur also in H. 3. 18, p. 516, and H. 3. 17, col. 328. The former sums up the above commentary, as follows: *oia mbia in fine 7 in saclap 7 in plant na geilfine, n1 fuil nee fuarap o pin amac, acc 1p oiaup iat.* "if the tribe of the church and the 'geilfine' chief be *present*, there is no other person who impugns it thereafter, but the lands are alienated."

[The paragraph seems to contain an adaptation of the Civil Law, '*simul atque de pretio convenerit, quamvis nondum pretium numeratum sit*', (Inst. III., 23), which is very nearly what the gl. says, 7, 'ameil indilitir a ndils, cen co tuctar log dar a cand.']

OF THE
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RIGHT
AND LAW.

Ἄστατ τῆς τῆς αἰεὶ ναῦτα ὑπὸ τοῦ φάρταο να
βρεῖταμναῖς ὁ τῆς τῆς : τῆς δι-α-η-αἰρῆταρ φάρτα,
για τοῦ φάρταο κομαρῆα ὁ, μὴν πο Ὀλιγτέαρ α ταιρεα
κο τρεαβαῖρ ; τῆς τοβερῆαρ ὁ εαῖταρ ἀν ἀνμῆιν, να
φαῖταῖς εαῖταν α εἰταῖς, ἀῖτα μαῖο ἰαῖταῖν ἰα κομαρῆα ;
τῆς δι-α τοῖρεγτέαρ ἀν τοῖραταρ 1 η-α λογ ὁ τῆς τῆς,
να ὀνταρ.

Ἄστατ τῆς τῆς αἰεὶ .1. ἀστατ τῆς φάρταο αἰεὶ ὁ-α η-αἰρῆταρ
ἰν φονταρ, 7 ποκο η-αἰρ ὁ να φῆταῖς να ὁ να βρεῖταμναῖς α η-αἰρ,
ναῖο να φάρταο ἀνταρῆταρ πομῆταῖς ὁ-α φάρταο. Τῆς δι-α η-αἰρ-
βιαταρ φάρτα .1. τῆς δι-α η-αἰρ-βιαταρ ἰν φάρτα .1. ἀν φάρτα μῆταῖς
κο ἰαῖταῖς τρεαβαῖρ, κο ταῖταρ φάρτα τῆς τῆς κο τῆς τῆς εα να
φάρτα. Για τοῦ φάρταο κομαρῆα ὁ .1. αἰα τῆς τῆς κομαρῆα α
τῆς τῆς, ἰν αἰμῆταρ. Μὴν πο Ὀλιγτέαρ .1. μαῖο τῆς τῆς ἰν
βιαταρ πο ἰν φονταρ, αἰρ αἰρῆταρ ἰν φάρτα ἀνταρῆταρ. Τῆς τοβερῆαρ ὁ
εαῖταρ .1. ἀν γαῖταῖς η-αἰρῆταρ. Ναῖο φαῖταῖς εαῖταν α εἰταῖς
.1. ποκο η-αἰρῆταρ εαῖταν ; εἰταῖς ἰν τῆς τοβερῆαρ, αἰρ ἰν ὁ-α τῆς τοβερῆαρ,
.1. ἰν οἰε ἰαῖταρ τῆς τοβερῆαρ, εἰο οἰε ἰα κομαρῆα. Ἄστατ μαῖο ἰαῖταῖν
.1. ἀστατ μαῖο εἰταν ἰαῖταῖν ἰαῖταῖς κομαρῆαῖς α ταῖταρ ἀνταρ ; 7 εἰο
εἰταν ἰα, ἰν αἰμῆταρ α τῆς τῆς, αἰρ ἰν οἰε ἰα ἰα ο αἰρ γαῖτα να
εἰταῖς ἀνταρ, πο κομαρῆα ο αἰρ α ταῖταρ. Τῆς δι-α τοῖρεγτέαρ ἀν
τοῖραταρ .1. οἰταρ αἰεὶ ἀνταρῆταρ, 7 ἀστατ ἰν φάρτα ἀνταρ ἀστατ α
οἰταρ, 7 ἀστατ ἰν φάρτα, " ταῖταρ πο φάρτα τῆς τῆς, ἰα μαῖο ; 7
μαῖο μαῖο, ταῖταρ α ταῖταρ ὁ φάρτα αἰεὶ ;" 7 μαῖο ταῖταρ, ἰν
φάρτα ; ἰαῖταρ ἰαῖταρ ἀνταρ .1. ὁ-α εἰο ἀνταρ .1. ἀνταρ ἀνταρ ἀνταρ, 7
ποκο η-αἰρ α ταῖταρ ὁ-α τῆς τῆς.

ἰν εἰο ἀστατ τῆς τῆς, φάρτα πο φάρτα ἀνταρ 7 ἀστατ α αἰμῆταρ
οἰταρ, 7 ταῖταρ α φάρτα πο α φάρτα τῆς τῆς, 7 ἰν φάρτα
αἰμῆταρ οἰταρ, ἰν οἰε ἰα ἰα φάρτα ὁ-α τῆς τῆς.

Τῆς φάρταρ ἀνταρ ἀστατ λογ, δι-α τοῖρεγτέαρ ἀνταρ ἰν λογ ἀστατ,
αἰα ἀστατ οἰταρ, ἰν ποῖς ταρ. Αῖα ἀνταρ τῆς τῆς, δι-α ταῖταρ,
ἰν ποῖς οἰταρ.

There are three other lands which it is no easier for Feine or brehons to give back: land by which a chief is supported, though the heirs should attempt it, unless there is due the restoration as per security; land which is given to a church for *one's* soul, which leaves no discomfort of heart, unless in the heir afterwards; land for which the thing which was given for it as its price, is offered *in order* to set it aside, but which is not done.

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There are three other lands, i.e. there are three other lands, mentioned in the brehon law, which it is not easier for the Feine or the brehons to return to their owners after sale, than it is to confirm the sale of the lands which we have mentioned before. Land by which a chief is supported, i.e. land on which the chief is really fed, i.e., for seven refectations, with taking of security, to give back the returnable 'seds' on the occurrence of the death of the chief. Though the heirs should attempt it, i.e. though the successors should try to secure its reversion, they cannot succeed. Unless it is lawful, i.e. unless the refectation is supplied or the service done, for the stock is to be returned in that case. Land which is given to a church, i.e. for chanting a requiem. Which leaves no discomfort of heart, i.e. it leaves no disease in the heart of the person who gives it, for it is of his own accord he gives it, i.e. it is not deemed evil by the person who gives it, though it is deemed evil by his heir. Afterwards, i.e. unless it be afterwards grievous to the heirs that it had been given away; and even though it be, they cannot get it back, for the land is alienated from the time of chanting the requiem; or from the time of the giving of it. Land for which is offered what was given for it, i.e. this is all fraud here,* and the man outside is suing against the fraud committed on him, and the other man says, "give me back my own cattle, if they are living; and if they are not living, give me their equivalent in other cattle"; and if they are not given, it is with respect to the man outside a bar to their being given back therefor, i.e. out back again; and the bargain cannot be dissolved against the man within, the purchaser.

The case that is here treated of, is where one has sold land and is suing for fraud; his own property or land is offered him, but he does not take it, but sues for the fraud,—the land is the lawful property of the man who has it in his possession.

As to land which is obtained for a small price, if it be offered back for the same price, even though there should be fraud, it does not amount to (fraud?). Every bargain is similar; if *return of the price paid* is offered, it does not amount to fraud.

* In this case A sells land to B for a payment of cattle, which however prove to be diseased; B offers to take back the cattle, and rescind the contract, [the *redhibitio* of the Digest (XXI. I. 60)]; A will not or cannot give back the cattle; the land remains B's.

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[illegible]

Ասա՛ւք էրի շիբե ասե . յ. էրի քարաճառ ասե, 7 ո՞րո՞ւսն ա՛յլ ա՛նշուցիցս
 օ՛րհարարս յ[ա]ւուտին յա՛րարսո՞ւ աստիւքստար յօճաճո՞ւս օ՞ր շա՛նթեմ.
 Շիա յօ յա՛նշուցար . յ. եք քօնաշիւղէք քօր մա՛ս յա՛րարս օ՞ր ճիւղա՛ն
 քա՛ն, 7 յա՛ն՝ քա՛նայար . օ՞ր ճիւղա՛ն քե՛ն, ա՛նշուցիցս. ի՜նչ օ՞ր օ՞ր
 քօլե՛ա . յ. ո՞րո՞ւսն յօճաճո՞ւս յօ քօլա՛ր յի՛ քօր յի յիւր յի եւե՛ քօնար
 օ՞ր; 7 յի՛ օ՞ր յա՛նշուցար քօրաքա՛նէք քօնարս յի տօճա՛ն ա՛ն ա՛ն ա՛ն.
 Ասա՛ քօրեք քրի յիւճարէ . յ. զօն իմքօ՛ւրսն յի-քօրէք. Շիք օ՞-
 ռ-ի-տօճի՛ց քա՛նէ . օ՞րն քօլե՛ . յ. քարսո՞ւ շիւղա՛ք ին քա՛ն 7 էար՛ ա
 զօնն-քիւ, ո՞րո՞ւսն տա՛նար ին է-քա՛ն-իւս. Օ՞ր յա՛նշուցար . յ. օ՛րն
 քօլե՛. Շիք՛ ա՛ր ա՛ն-իճա՛նէար . յ. քարսո՞ւ քր՛ ա՛ր ճիւղա՛ն օ՞ր ճիւղա՛ն,
 7 ո՞րո՞ւսն քօրնօ՞ւ տա՛նար էար՛ ա՛ն զօնն.

Peapann do neac neac sunn, 7 in t-anna ro geallta d-a
 dno nī pasabap iad, 7 nī fuil 'n-a feilb in bīobbu anapna iŕ
 feapnī nē peiceamain toiceba anas a feapann fein; 7 a bail ita
 tall, agapbaŕ polaro .i. do [f]rūt na ŕet ro geallat tap ceann in
 feapann ann-rībe.

[illegible]

There are three other lands the alienation of which it is difficult to confirm, though it is fastened on sons and sureties : land which is given for *one's* soul to a church which does not perform the duties that are due for an offering ; land which a chief gives, and for which he is not *duly* paid in food ; land for which price is promised, but not paid.

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There are three other lands, i.e. there are three other lands, and it is not easier to confirm their alienation after acknowledgment than to dissolve the contracts respecting the lands we have mentioned before. Though it is fastened, i.e. though their alienation is fastened upon a son as binder in the case of the chieftain grades, and on a surety as security in the case of Feine grades. Which does not perform the duties, i.e. she does not fulfil the duties which it is right for her to do to the person who gave her an offering ; and this is one of the disqualifications which abrogate the offerings of the world.* Due for an offering, i.e. so as not to abrogate gifts. Land which a chief gave, i.e. to the tenant ; land that the chief gives, and for that very purpose, but [the tenant] does not furnish the noble food. Land for which price is promised, i.e. land for which its real price was promised, but there has not been paid what was to be given for it ; [see p. 421, foot].

This is land which a man has sold, and the consideration which was promised for it is not obtained,^b and there is not in the possession of the defendant any other valuable which the plaintiff likes better than to have back his own land : *the vendor should get back his land*. But where it is *said* elsewhere before, "let the property be sued," i.e. the 'seds' which were promised for the land were forthcoming in that case.

There are three red morsels which it is not easy to put into the mouth of any church, for the truth of nature and of scripture forbids her : to make a forceable seizure upon property which is not a purchase or a grant ; to *seize* the property of a monk who is removed from any other church in the world ; to seize the property of the dead without submitting to law at the time of seizing it.

* So the Code (VIII. 56, 10) declares certain *donationes* to be revocable, where the donees had failed to fulfil the conditions of the gift, &c.

^b Cf. the *lex commissoria*, by which a vendor could demand back the thing sold if the price was not paid within a certain day, *si intra certum tempus pretium solutum non sit*, D. XVIII., III. 5.

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Ատաւ էրի յօրդ-միթանօս .i. աւաւ էրի օ-միթանօս, էրի միթանօս
օրի մոլիցեճ, սար յօրդ զաճ ո-օր, զաճ ո-մոլիցեճ; 7 իր մոլիցեճ զօ'ն
եւայր ա զհաւիլ զուճ օ եւաւի. Ար զօ բօւար բիր ո-աւցնաւօ .i.
սար զօ բարօքնաճ իմրի զօ յար աւարո նա բար բար 7 բարօքնա յարմօ
ն բիր լօյնո, զաւ ա զհաւիլ. Երօն-լիցօ .i. լաջօ զօ էրի բար բարմօ
յձարո ին մանաճ. Ու զօ բարօ .i. ուո յար զօ յար զօ
Ու զօ հաւաւր .i. ու զարո ա ո-սոքար յար յար, ու աւաւ յօրդ-միթ ու յար.
Լոտար մանաւց .i. ու ինոք մարճա յար ա զ մանաճ յար աւա-սար-
արօ օ եւայր յարմօ յարմօ 1 ո-ա եւարօ. Մանաճ եւայր աւա, զարմօ
ար յարմօ յարմօ աւա-րի, 7 մարմ աւա-րի յար, 7 աւա յար ա յարմօ ա յարմօ
աւա, 7 աւաւ յօրդ-միթ ու յար. Զաւաւ օք մարմ-բարօ .i. զաւաւ յար
նա յար յար մարմ, 7 ին-յար յար մարմն յար յար ա յարմօ
աւա յար յար ո-աւն սար. Մանաճ եւայր աւա, իր մարմ ա յարմօ աւա-
րի, 7 աւա յար ա յարմօ ա յարմօ աւա, 1 յար նա յարմօ աւա յար յար
յար յարմօ 7 յար յար-լիցօ; 7 աւաւ յօրդ-միթ ու յար.

Ատաւ էրի յօրդ-միթանօս յարմօ սար ա մեւաւի
զաւա յարմօ, ու յարմօ յարմօ ու յարմօ յարմօ յարմօ :
զօ յար ո-ա յարմօ յարմօ յարմօ ո-աւնաւց; զաւաւ
աւաւն յար յարմօ; լաւ երի յար, ու յար ո-
ն-արմօ օ յարմօ, աւ սար յարմօ յարմօ յարմօ յարմօ
յարմօ :—նա յար-լի յարմօ յարմօ, յարմօ աւ յարմօ;
նա յար-լի յարմօ յարմօ յարմօ, յարմօ յարմօ աւ յարմօ
յարմօ; ու յար-լի յարմօ յարմօ, յարմօ յարմօ աւ յարմօ;
նա յար-լի յարմօ, յարմօ աւ յարմօ; մար ու յար յար,
նա յարմօ յարմօ յարմօ յարմօ.

There are three red morsels, i.e. there are three raw bits, i.e. three raw unlawful morsels, for 'red' signifies everything 'raw,' everything 'unlawful'; and it is unlawful for the church to take them unto her in her mouth. For the truth of nature forbids, i.e. for it is prohibited to her according to the nature of the righteous men and to the holy scripture of the 'fer leiginn' (*vir legendi*) to take them. Forcible seizure, i.e. her entering by force upon the land bequeathed by the monk. Which is not a purchase, i.e. it was not a sale that was sold to her. Or grant, i.e. it was not given to her in offering: it is to her as a 'raw morsel.' The property of a monk, i.e. the fair substance which her monk had who was removed^a from his own original church in his lifetime. This was a monk of another church, who came upon a journey to her, and died with her, and she is contesting all his legacy; but it is as a 'raw morsel' unto her. To seize the property of the dead, i.e. her seizing the property of a dead man; and respecting this she (regularly) submits to law after its coming into her possession for a period of one hour. This was a monk of another church who had died on her land, and she is claiming^b all his legacy, while she is entitled to nothing but burial-clothes and seven cakes and death-feast; and it is a 'raw morsel' unto her.

There are three red morsels which it is not easy to put into the mouth of any chieftain, which the books of the Feine cannot confirm: a cow with its accompaniment as additional tribute at a fair; taking of acknowledgment beyond good-will; full 'eric' for the tenant, and full food from heirs; for it is to this effect it was laid down by the Feine: -- "in what deserves seven 'cumals,' one 'cumal' is due out of it to the chief; of that which deserves seven half-cumals, one half-cumal out of it goes to the chief; of that which deserves three cumals, three 'seds' go to the chief; of that which deserves one cumal, one 'sed' goes to the chief; if it be anything less, it is divided according to the regulations of the Feine."

^a Cf. the Canon, xviii. 7: 'quicumque discesserit de sua ecclesia, et in alia ecclesia sepultus fuerit.'

^b Cf. Wasserschleben's *Ir. Kan.-Samml.*, xviii. 6, si postea exierit ad alterum abbatem,cujus erunt haec omnia? Prioris utique abbatis omnia sua....., novissimo vero abbati relinquetur et corpus ejus, et vestimentum et equus et vacca; cf. also § 7.

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Árrogaire pádraic inna hinora-ro, ar nacon riabao
la firu éirinn i plait in ruz laegaire mac Neill do
caé plait ocur do each eclair, ar iot anpoltair
ano-ro uile.

Átaic tpi oirg-mirina .i. átaic tpi o-mirina, tpi mirina
oma inoligeda, uair oirg caé n-om, caé n-inoliged, 7 noco n-ara do'n
plait a gabail éiric o belaid i n-aitir mirinna na heclairi aonabramair
romaino. Do co n-a timtaé .i. ip imtaé .i. in bo curan tim-
paigter le do diaoib aile ne castim a romaine, ne ne n-aenag do
firu do ar caé n-aenag oca rin amad; 7 amail oirg-mir he. Gabail
aitirina .i. gabail do ar aicimugao brio ceilrine in ti ooboir vestract
do, amail no gab brio dunain, no in caer Muiro Raighe. Tar
vustract .i. do co cet. Lan epic .i. lanao n-epic olisro in plait
ar beo-corpore in ceile .i. in can do firu do ar a marb-corpore,
i bail na olisro aet rectmar. Oé n-airbrio .i. comliantep in uaral-
bri do firu do na cometaio, ar bec re ac aera inoligro oirio; ip
amail oirg-mir do he.

.1. In ceile no marbato rann, 7 do noet ceile ar mir do; 7
ata in plait i cuingro tpi a marb-corpore, 7 ni olisroann aet
rectmar, cia do ro cin* co tora ceili ar mir do; no dona, ma do
noet ceile do ar mir, ni olis aet rectmar, 7 muna corpore
ceili ar mir, comao tpiam do'n plait, cio beo-corpore, cio
marb-corpore.

Ar up do-ruiro conamear .i. ar ip do ni aia ipn po can-
amirget no po coramirget do reir in poineair. Ni do-r-éi rect
cumala .i. inni cuiller no aipulnigep rect cumala .i. corpore in
upnaro. Cumal ar do plait .i. ar rectmar a marb-corpore do
plait vaser-[r]ant .i. rectmar collann eirce do i n-a vaser-ceilib
oigep.

Ni do-r-éi rect leat-cumala .i. inni a cuiller no n-aipul-
nroep rect leat-cumala ril; co na gabar co cept rann, aet a n-aen
mar amain, comair meic i n-aer a ica leat-vine, ar amur in cuille;
ar ip ano-rann no roich co cept tpi cumala do leat ano, iar mbar;
comgnim ruirop in leat aile vo. Ni do-r-éi tpi cumala .i. ar
rectmar .i. o fellac leat-racac upnaro no o fellac lan-racac voonaro
con cuibep, no o fellac lan-racac upnaro co cuibep .i. va ramairci

* O'D. translates "although it was settled that a vassal should be procured for
him," reading "cia do ro-cin," but it is plain that the text should be "cia do-ro
cin co tora."

For Patrick forebad these difficult things, to every chief and every church that they should not exist among the men of Ireland, in the reign of the King Laegaire, son of Niall; for all these are disqualified.

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There are three red morsels, i.e. there are three raw bits, i.e. three raw unlawful morsels, for 'red' means everything 'raw' and everything 'unlawful,' and it is not easier for the chief to take them to him in his mouth, than in the case of the morsels of the church which we have mentioned before. A cow with its accompaniment, i.e. which he sues, i.e. the cow with what is collected along with it of other foods to be consumed, as 'somaine' profit, during the time of one fair, *should not* be sued for by him for any other fair from that out; it is as a 'red morsel.' Taking acknowledgment, i.e. the taking by him beyond the acknowledged food of tenancy from the person who gives him good will, such as was Bid Bunain, or the berry of Mag Raigne.^a Beyond good-will, i.e. to him *to be brought* to his house. Full eric, i.e. the full eric which the chief is entitled to as the live body-fine of the tenant, i.e. when he sues for this, for his dead body-fine, whereas he is entitled only to one-seventh. Full food, i.e. to sue the fulness of the noble food from the heirs (of the tenant), for it is an unlawful demand upon them; it is as a 'red morsel' to him.

That is, the tenant was killed in this case, and another tenant arrived at the end of a month; and the chief is demanding the one-third of his dead body-'dire,' while he is entitled to only one-seventh, whether a tenant should, or should not, be procured for him in a month; or indeed, if a tenant has been got for him within a month, he is entitled but to one-seventh, but unless a tenant has been got in a month, the chief is entitled to one-third, either of live body-'dire,' or dead body-'dire.'

For this is what is estimated, i.e. for it is in these cases it was rated or estimated according to the brehon law. That which deserves seven cumals, i.e. the thing which deserves or merits seven cumals, i.e. the body-'dire' of the 'urrad'-yeoman. A cumal out of it for the chief, i.e. for the seventh of the dead body-'dire' to the chieftain of 'daer'-stock, i.e. he has always one-seventh of the body of 'eric' in the case of his 'daer'-tenants.

That which deserves seven half-cumals, i.e. the thing for which seven half-cumals are deserved or merited, &c.; this cannot be justly obtained but in one instance only, i.e. in the wilful act of a son at the age of paying half-'dire,' *who rushes* against a stake; it is in this case that the fine for him amounts properly to three cumals and a half after his death; it is co-operation that takes away the other half of the fine. That which deserves three cumals, i.e. as the seventh for the chief, i.e. from a looker-on who is an 'urrad'-yeoman liable to half fine, or from a looker-on who is a 'deoraid'-stranger liable to full fine without participation, or from a looker-on who is an 'urrad'-yeoman liable to

^a I do not know to what these refer; for the latter, cf. perhaps the *fire-ball* of the druid Mog Ruith, who pursued Cormac's druids to Mag Raigne; O'C., *Man. and Cust.*, II. 214. For the kind of exactions, cf. the account given in *Inc. GCoart*, introd., xx., by O'D.

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7 colpac fe fepapall 7 da pingno co leit 7 fectmað leit-pingnois :
n-inveibne corbais no daer no oruð no mac : n-aer a ica aetgena.
Ni do-r-li camal .i. inveibne corbais in uirais, no comraici in
dair. Mað ni ber luga .i. inveibne corbais in dair no in oruð
7rl. Deis fepapall 7 epore 7 fectmað eporeis. Ber luga .i. let
aetgin no trian aetgena. Conroglaisgear .i. ip can-rooeliger he
amail ip riap do na feinib .i. in fectmað do plant.

Arrogarit Paorais .i. no urghairtar Paorais na aynais feo
ip inora no ip annra .i. na tri veis-miennna co ba vi. 1 flait in
ris laegair .i. ip ann-ro urghairtar iat. Do cað flait .i. ip
uib no urghair. Ar iot anroelais .i. ar ip oruð-folcað na
hainais feo uile.

Cir lir tairgryn cacha fine ? Conn ar-do-labhairt-
tar, eclair foruigairter, flait for-do-tuigairtear.

Cir lir .i. cia ler no cia lin taircit no taemairtar caða fine
no tar caða tuat ? Conn ar-do-labhairter .i. in coonac bir ac
urabha tar a cenr .i. in bretem. Eclair foruigairter .i.
in eclair no-r-foraigenn. iat in baer 7 in comna. Flait for-do-
tuigairtear .i. in flait doni forcað imdenma orro, no in flait
fir-tuiger iat do nat 7 do fetaib curclaire .i. do can 7 canre, no-o
forcað forro no 'n-a n[ó]egair.

Atait tri cuir cinntai mac beo-athar in a athair,
nach airmeað liubair na feine do ar in gair a
cinntog : forgo fet ar tualing gill de fpu dar
do rannad ; a grian techta do rannad ; ni roð imbi
di beo-dil ocur marb-dil do rannad, con nach bi ni
fpu' nderna a bechu.

full fine with participation, i.e. two 'samaise'-heifers and a 'colpach'-heifer worth six screpalls and two pence half-penny and the seventh part of a half-penny for an unnecessary profitable worker, or a bondman, or a fool, or a son at the age of paying compensation. That which deserves one cumal, i.e. the unnecessary profitable work of the 'urrad'-yeoman or the intentional act of the 'daer'-bondman. Anything less, i.e. the unnecessary profitable work of the 'daer'-bondman, or fool, &c. Ten screpalls and a 'crossoc' and the seventh of a 'crossoc'.^a Less, i.e. half compensation or one-third of compensation. Is divided, i.e. it is fairly divided according to the will of the Feine, i.e. regarding the seventh for the chief.

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For Patrick prohibited, i.e. Patrick forbade these kinds of *exactions* which are hard or difficult, i.e. the three 'raw bits' in two *sets*. In the reign of king Laegaire, i.e. it was then he prohibited them. To every chief, i.e. it was to them they were prohibited. For they are disqualified, i.e. for all these kinds of *exactions* are ill-justified.

How many are the guards^b of each tribe? A judge who speaks for them; a church which sustains them; a chief who protects them.

How many, i.e. how many or what is the number of those who guard,^c or surround on behalf of each tribe or each territory? A judge who speaks, i.e. the sensible adult who is speaking on their behalf, i.e. the brehon. A church which sustains, i.e. the church which sustains them as to baptism and communion. A chief who protects^d them, i.e. the chief who makes oath of proof upon them, or the chief who truly shelters them in stock and returnable 'seda,' i.e. in 'cain'-law and 'cairde'-regulations; *giving* oath upon them or after them.

There are three contracts which are dissolved by the son of a living father against his father, which the books of the Feine do not mention as dissoluble by him, [but which are so] on the score of maintenance: to give away from him a choice property which would be a sufficient pledge to liberate him from death; to alienate from him his lawful land; to give away from him his live chattels and dead chattels, so as to leave him nothing to support him.

^a The 'crossoc' is apparently made to be $2\frac{1}{2}d$. in the R. I. A. fragment of Book of Aicill [SM. III., 376, 21], 23, Q. 6, p. 39, a, bottom. It does not occur in any part of the published SM., and I have not met with it elsewhere.

^b The word here used *tairgain*, is in constant application in the phrase, *t. dligid*, 'offer of law, &c.' cf. SM. I. 112, 29; II. 28, 18; 36, 21; III. 288, 23 480, 1; V. 16, 14; 78, 17; 178, 14; 256, 18; 258, 22; but cf. O'Dav., p. 119.

^c For the two words in the gloss, cf. SM. I., 82, 21 *tarcas no tucmaingeas tar*, rendered, 'which excels and overtops.'

^d The comment gives an option of *for-tong*, 'swear on,' or *for-twig*, 'cover over,' as the root; the context seems to demand the latter, cf. p. 462, 8.

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Ucraic tpi cuip tinnat mac beo-atap .i. impay mac in atap bi im a atap .i. cumar ap na haille doctur acare fco, co na tachtigonn in mac faor-leicte act po nama, tachtigonn in mac fco doctur uile; sic donno in t-atap fupin mac. Mac beo-atap .i. faor-leicte. Mac aipmeas liubair .i. imleiginn .i. liubair in fimeat, comar amail in fupine do'n mac a n-impoo. Forgo fco ar tuatling gill de fpi bar .i. in fco ip fpi cogaroe do na fcoab ip cuimgat gallat de co na na barangter he .i. in fail oip no in t-ec bpectat do comfcalat war .i. in fco ip fpi-cogaroe bup aco, vella aipite, no [f]ail oip gill. A gpiat ec eta .i. a fopunn vliget do comfcalat war. Ni fopim bi oi beo-vil .i. inni fpi-bup aco do beo-vil 7 do marb-vil do comfcalat war .i. a fco uile .i. fcaile a fco ap in lop, 7 bit o[c] cuimga a fupine co a clanno iap-fm. Co na b bi ni .i. co na b aice ni, d'a noenano a betamnap.

Cipne tpi biat na tuilleat leapt na hapta, cid-be po caite? Biat polloman; de fechtmaine; ni cionaic deopad De.

Cipne tpi biat .i. cariat na tpi biat carter ne 7 noco tuilleat. Leapt .i. ap let. Hapta .i. ap tpiat. Ro caite .i. carter iat. Biat polloman .i. Cipe no Noelac, ap a cionait. De fechtmaine .i. i noe fechtmaine ap a cionait.

Ni techta aipine vich ap fine, ap up cach mochtea tuillean a feibe fearap in caipne feibe.

Na fearap in tellach mbo-aipeach ach tpi haroche bede copu la thuait ocur cenat co n-a n-uplaino techta. Tuirech cachu fine ap-a-nithead feib ocur berena.

Ni ec eta aipine .i. ni ecann aipant vit neit ap laipin flat vliget, noco ec eta in aipine flat fupine no fup na tuait. Vit ap tpi .i. na fpiat fime inni vichap ap in fime. Up up cae

There are three contracts, i.e. which the son of a living father overturns against his father, i.e. these are among the bad contracts, and the emancipated son does not dissolve but this alone; but the 'mac gor' [*filius pius*] dissolves every bad contract; so also the father in reference to his son. The son of a living father, i.e. the emancipated son. Which books do not mention, i.e. 'imleiginn,' i.e. the books of the brehon law, i.e. to overturn them is like [supplying means of] maintenance to the son. A choice property sufficient to liberate him from death, i.e. the choicest of the chattels, which is a sufficient pledge from him to save him from being put to death, i.e. to deprive him of the gold ring or the British steel (p. 221), i.e. the choicest property which he has, a silver brooch or a gold ring, &c. To alienate from him his lawful land, i.e. to deprive him of his lawful land. To give away from him his live chattels, i.e. to give away from him what he really possesses of live chattels and dead chattels, i.e. all his property, i.e. to deprive him of his cattle for their produce, and the father is asking maintenance from his progeny afterwards. So as to leave him nothing to support him, i.e. so that [the son] has nothing by which he maintains [his father].

What are the three foods which do not demand beds or 'apad'-notices, whosoever consumes them? Festival food; week-day food; that which is given by a pilgrim.

What are the foods, i.e. what are the three foods that one consumes, and which do not deserve, &c. Beds, i.e. as the half. Notices, i.e. as the third. Consumes, i.e. who consumes them. Festival food, i.e. of Easter or Christmas, from their universality. Week day, i.e. from its universality.

It is not lawful for an extern to encroach on the tribe, for according to the rights of dignity every higher person obtains what his dignity deserves.

Nothing is sought of the hearth of the 'bo-aire,' but the three nights which are proper for the country and the septs with their lawful retinue at the election of a chief. The chief of every tribe is the man whom his dignity and moral life ('besena') support*.

It is not lawful for an extern, i.e. it is not lawful for a usurper to destroy any thing which belongs to the lawful chief, i.e. an extern may not lawfully seize on the chieftainship of the 'geillfine'-tribe or the kingship of the territory. Encroach on the tribe, i.e. the Feine grades, whatever is lost to the hurt of the tribe. For every higher person obtains,

* For this word, *ar-a-niðeas*, cf. *ML* 46d¹⁴, *ar-ut-neithius-sa*, 'sustinui te,' 46b²⁰; 50b³, *lae ar-ro-neith*, 'sustinendo': 55a², *ar-an-nethe*, 'ut sustineas'; also 89d²³, *ar-neithet*, 'expectant', [cf. *irnaide*], and note that the gloss here gives *irnaide* (440, 11), and *airgither*, of which the latter is given as a gloss by O'Dav. to *ar-a-niastar*, p. 54, for which again cf. *ML* 50b³, *ar-ru-neastar*.

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mocta tuilleán a feibe .i. an irreo ip ne caé mougeat in ni tuilleap
a feib tocura do .i. plantep geilpíne, no ruge ná tuaité, no comaro iac
na cunnatuirpíne .i. la mac ná píné no ná plata rmacé cana. Im
caipé feibe .i. im caipé ná plata .i. tairpíut im coraé mti ac ata feib
tocura, ná cunnatuirpíne. Ná feagap im tellac .i. noco mtorpígter
im tellac in bo-airé acé ná tpi haróé ip coip laipín tuaité ná mtorpíuati
7 cenel ná geilpíne; 7 bo-airé ap bpiugaro pin. Acé tpi haróé .i.
do denam comairle im gabail ruge. Co ná n-uirlaino teéta .i. co
ná n-uapal linat oligio .i. caé gíat da daím coip map-aen rir.
Tuipé caéa píné .i. ip do ip coip tairpíuacé caéa píné do'n tpi ip feapín
tocur rpi hupíaróe a mbíata, no ac a ná-airpígter ná tpi cunnatuirpíne.
Feib ocuf beipca .i. ba rir gíat no arbino, can gíat inntóéipíne 7
gan gíat tpi.

In plant no diburapíun ríun; 7 ma ta bpiugaro ip tpi 7 com-
arbuir iníosa, dul do luét ná tuaité uile co teé in bpiugaro, co
ná lan-daím la caé ríun; 7 a beé tpi la 7 teopa haróé ann
ac denam comairle, cia gabuic ipín plantíur; 7 gíat eo
gabait in tpi o'ana ducharó in plantíuníur, 7 gíat mac plata,
7 gíat na aráile, 7 go rabat ná tpi connatuirpíne aige, 7
gíat inntóéipíne, gíat gíat cen gíat.

Díche dúinó damais 1 tpiun díne; ní techta on
ná harapíge, ap-a-geil ríuníurpíne; inntóngaró uill
clachta; olegaró cinó cuiníoracé; díablaró ríapí
rípíurpíne íoge; ip tpiun cumthur achí ríapíurpíne
ríainíoracé, a tpiun ríapí rípíurpíne.

Díche dúinó damais 1 maíosa ná-arbú-eclatíurpíne ní o'na uapal
uile ap in damíurpíne, 1 tpiun a eneclatíuní ríun ata in ríge ná ríun in tíge
ann, 7 ríun in tíge ná tóilíge eneclatíuní do'n ríge ipín cétíamato ríun tpi
gabail maíosa; 7 aen tpiun do'n ríge 7 a da tpiun o'fíur in tíge; no ip tpiun

i.e. for what every higher person owns is what his dignity of wealth deserves, i.e. the chieftainship of the 'geillíne' tribe or the kingship of the territory; or it may be the chief residences, i.e. to the son of the tribe or of the chief *belongs* the 'smacht' fine of 'cain' law.* Rights of dignity, i.e. the rights of the chief, i.e. these rest upon the rights of the person who has the dignity of wealth, i.e. [who holds] the chief residences. Nothing is sought from the hearth of the *bo-aire*, i.e. nothing is sought of the hearth of the 'bo-aire' but the three nights which the people of the great territory and the tribe of the 'geillíne' deem proper; and here the 'brewy'-farmer is *styled* a 'bo-aire.' Except three nights, i.e. but three nights, i.e. to hold a council concerning the selection of a chief. With their lawful retinue, i.e. with their lawful noble number, i.e. every grade with its proper retinue along with it. The chief of every tribe, i.e. he to whom the chieftainship in each tribe is due is he who has best wealth to furnish their food, or to whom are attached the three chief residences. His dignity and 'besenna,' i.e. 'ba sígne,' i.e. 'pleasant knowledge,' i.e. *who is guilty of* no unnecessary wound nor of any theft at all.

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The chief died without issue in this instance; if there be a 'brewy' in the territory, and many competitors *for the chieftainship*, the people of the whole territory are to repair to the 'brewy's' house, each man having his full retinue, and to remain there for three days and three nights, holding a council, as to whom they should place in the chieftainship; *they are bound to see* that the person they select is he to whom the chieftainship is due, *viz.* that he is the son of a chief, and the grandson of another, that he has the three chief residences, and that he is pure, without *stain of* stealth or wounding.

Stealing the property of a chief^b at a banquet deserves one-third 'dire'; the disgrace of the stealth cannot be legal; the fair noble of the tribe is responsible; the nobles swear their dependents; the chiefs are bound to rectify; double refection is given [on] petition; wise is the compact, but where 'feamur saer' is said, the third of refection is given.

Stealing the property of a chief at a banquet, i.e. if anything of importance is pilfered from the noble who is at a banquet, the king sues the one-third of his own honour-price from the master of the house, and the master of the house is to levy honour-price for the king in the fourth territory beyond an arm of the sea; and one-third of it is for the king, and two-thirds for the master of the

* For 'smacht cana,' see SM. I. 52, 14, and cf. quotation, *ibid.*

^b Cf. the comm. at SM. II. 228, 4, where *duinn* is explained as *gair*, 'theft,' (l. 8), [cf. SM. III. 240, 22]; IV. 270, 26; 304, 7; as *flaithemnus*, 'chieftainship,' (l. 10) and as *corma*, 'ale,' (l. 11), just as O'Dav., pp. 76 and 77, explains *donn*.

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a eneclannu fein ata fep in tise iurru ius, 7 in ius no coibis eneclann
o'pín in tise iurru ce'namato epú tar gabail mara; 7 a da epuan do'n ius
7 aen epuan o'pín in tise no dono éna. . . . [. . .]. Ní teéta on
na harairis .i. noco teéatno flait éé'namto ní ip on i n-ineáb
pmaéa cana nama, ní ip uaral fepacá leip, eipac captoe. Ar-a-geil
fínep'p'at fine .i. argeilto na neic' fín p'at eaitnemát na fine,
flait geilpíne. Imcongaro uilil .i. ip eim-coingit na uaral fep
in lúct oitnóit .i. a cele. 'Olégato cino cuin'p'acá .i. olégat
na cino can-oip'gto na memup da p'ep corbat com'p'gto. Dia blao
fáep .i. dia blao a bío p'écá f'ail do flait éé'namto iap lecon elote .i.
dia blao a bío do do coip'gto. Ip epín cum'ep .i. ip epín in cum'at
uap f'ail eap'p' 7 flait éé'namto, acé im itgi ap im'p'oi; 7 ip e aip'et do
fap'p'et; i nem'p'p'etiu f'ap'p' aip'p'etiu p'ano' co p'acá a epuan; epuan ap
im'p'oi cino'p' fín, cío i epú cío a p'écá epú, acé muna n'olúigro a
tabairp do; in can im'p'p'io olúigep in fep 7 ní tibe'p'ea da, muna beít
in im'p'oi, ip cu'it'p' tobaró uap ap; ma ta ap eap'p'gápe do hé, cío ap
im'p'oi eucac, co na beít ní itip uap. Ac epuan f'ap'p' fep'p'at .i.
p'lan'p'et p'aim'p' f'ap'p'at .i. epuan neic' no p'ep'p'at do.

Fallach cach fine p'p' a mbai mí-copa, ma'da
p'callap'ap' f'ap'p' fap'p'g'e; ní p'ann'p'at ní p'eacha fine
o beacab co m'p'ap' co p'uige abao fine, co n-ap'p'p'at
doib fo lin p'adon, acht allm'p'p'e p'eth p'achá ocur
p'op'comat chip' p'achá i can aicillne, no thop'e n-eoc-
p'ap'p'e, no boin gabala no m'olt cop'p'p'a fine. Ar ur
do p'o-oilep fine, p'p' na ngab'p'et achgabail natái
na g'iall'na, acht toip'p'eat a n-aich'g'ena t'p'ep'e. Cío-
be im'p'oi oib'p'e o'p'p'p'fine, ip do an'p'p'iglib aip'p'p'ea
p'uigeall impu.

¹ Cf. O'Dav., p. 91, *sub* 'faer' and 'faer,' in both cases glossed = 'food'; cf. also *ibid.*, *sub* 'fearthar,' which is glossed 'ernithar,' 'is paid.'

² This gloss is evidently the same as that given by O'Dav., p. 91, *sub* 'fermor' .i. foirithin, "acht femmor saor sluinnter" .i. acht nemforithin saor aisneiter sona imin itgi, lit. "but free non-help (which) is mentioned here about the petition," which seems to hint at a mitigation based on the length of time the supply was left unfurnished.

hones; or it is one-third of his own honour-price that the master of the house sues from the king, and the king levied honour-price for the master of the house in the fourth territory beyond an arm of the sea; and two-thirds are for the king, and one-third for the master of the house; or else indeed The disgrace of the stealth, i.e. an extern chief cannot legalize a thing which is a stain on the honour of the 'smacht'-fine of 'cain'-law alone, a thing which is nobly dear to him, the 'eric'-fine of 'cairde'-regulation. The fair noble of the tribe, i.e. the delightful noble of the tribe is responsible for these things, i.e. the chief of the 'geillfine.' The nobles swear, i.e. in truth, the nobles swear for those whom they protect, i.e. their tenants. The chiefs are bound to rectify, i.e. the heads are bound to set right the subjects, that they may be equally upright. Double refection, i.e. double his food on a hospitable visitation is due to an extern chief, after the *tenant* has absconded from his duty, i.e. double his food to him to relieve him. Wise is the compact, i.e. wise is the noble compact between him and an extern chief, but *only* on 'itgi,' that is, on 'petition'; and the time that it is left non-supplied, the free non-help mentioned here, reaches one-third; one-third for a definite petition, whether within the territory or outside the territory, unless it is due to give it to him; but when the 'sed' is due to him, and it would not have been given to him, if there had not been the petition, 'levying share' is due from it in consequence; if it was on a *basis* of promise to him, though it was given *only* on petition, there is nothing due from it. The third of refection is given, i.e. great relief is mentioned, i.e. the third of the thing which he prepared for him.

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Every tribe is guilty of neglect with whom a bad contract has been made, if a noble looking on has neglected to correct it; nothing is taken away to the prejudice of the tribe from small to large, until it comes to 'tribe notice,' until it shall have been shown before a number of witnesses, except the 'allmuire feth' of the chief, and the security of the chief's rent in the 'cain'-law of tenancy, or the wild boar, or the fat cow, or the wether of tribe regulation. For it is one of the inherent rights of the tribe, that no distress be taken *at an unseasonable time*, viz., in *Spring*, for tribute of vassalage, but they may obtain compensation in three days. Whatever animals perform work for the 'innfine,' to pass judgment for distraining them is among the false judgments of a *law-court*.

* The word here used, *urgeilid*, does not occur elsewhere in the SM., but it probably belongs to the set of ideas connected with *tairgille*, cf. the speculation in SM. IV. 118, 27, *ni airgillad tar innraic*, &c.; here there is evidently a play on *geil-fine*. *Finn-cruth*, 'fair chief,' is only once found, SM., IV. 10, (with the same gloss as here).

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Fallac cad fine .i. if fall og do'n fine bit a n-a awon na
nohod-cun po fir can a fuaroneb .i. if fall do'n cno na fine bit oc
fnepcun na mi-cun cen a fuaroneb. Ma o a feallafwan .i. ma o a
fabat na fo-fir a fall ac a fir-decun can a fuaroneb. Ni fanntar
.i. noco comfaufter ni de fet in fine oia noirte ler fem. O becaib
.i. na fet, no na fine. Co monaib .i. na fet, no na fine. Co nuige
abao fine .i. co nuice in upocunio bir do'n fine, ifeo olegar a
fianfaro de. Co nar farfar doib .i. ni no necura he co eap-
bentari doib he pa imao fionaire na fine, no co eapbentari in t-imac
fin do'n fine i fionaire fionan. Po lin fionan .i. na no fonat.
Aet allmuire¹ .i. aet na hi olla-morua atarfigter ac in flait .i.
cno gnae 7 cun 7 eich, uair if [f]otun iat-feic, 7 ni tecor fae; 7
octor romano. Fet flata .i. dober flait ar tuirtoet. For-
comal eir flata i cain .i. in ni bir ac fir-acomal a cira do'n
flait i fuagail uca togaroetia na ceilfine, nat ceilib No torc
n-eocraibe .i. in torc cuna eoeraib aibi, cuna fiaclamb bir-ati .i.
mac copura fine .i. amail eoera ante a fiacla. No boin gabala .i.
bo mara beirer in per geilfine ifin eirnat. No molt copura fine
.i. in molt met .i. in molt gabair ifin fine a fir coir .i. in molt copura
fine. Ar up do no-oilef .i. ar if do neicib if no-oilef do neir in
feineair, 7 nu-feic noco gabar atgabail ne ne in eirnat. Nat a .i.
fuigell .i. na hai cet na oligro do gabail umpu neir ne fin. Na
gialla .i. in a tocbaib .i. do gabail nu neir in ne fin. Aet
toirfoat a n-aitega .i. aet co toirfoat a n-aitega a forba
treir, 7 fet acu a fail laet na gnimrat he ano. Ciohe imoir
oibre .i. no oaimre .i. cibe no beirer iat do'n fine. If do anfuiglib
if o a noh-fuiglib aineeta fuigell fneemnar a atgabala do gabail
umpu neir ne fin.

.1. Slan do fir fine in bo met 7 in molt 7 in torc 7 cad
comailur doib co treir 7 cairgille leo o treir amac coruci
lan oiru; plan do dono in lulga 7 in dam 7 in ead, 7 in
gnimrat co cuici, 7 aitegin mbleeta 7 gnimrat o cuici co

This appears as follows in a gloss, H. 3. 18, p. 889, Aet allmuire reib
.i. armuir .i. corunn, delz n-airgro zil .i. ni pantar ni fet fine. Aet
co doberat muir na fine na foctu fin oar a cento a fine fu-a lerfaro
cin fir doib, if comatup do'n flait forcomol eira ano-fin.

Every tribe is guilty of neglect, i.e. it is complete neglect for the tribe to be cognizant of the following bad contracts without impeaching them, i.e. it is neglect on the part of the head of the tribe to be looking on at the bad contracts without impugning them. If he has neglected, i.e. if the noble-men are looking on them without impugning them. Nothing is taken away, i.e. nothing is removed against the will of the tribe, if they themselves stand in need of it. From small, i.e. of the property, or the tribe. To large, i.e. of the property, or the tribe. Until the tribe notice, i.e. until the warning that *should be given* to the tribe, it is necessary to enquire of him [*the chief*]. Till it is shown to them, i.e. it is not sold until it is shown to them before many witnesses of the tribe, or until that amount is shown to the tribe in the presence of witnesses. Before a number of witnesses, i.e. that they deny it not. 'Allmuire feth,' i.e. except the great valuable things^a sued by the chief, beautiful nuts, and *buffalo*-horns, and horses; for these are a good contract, and are not opposed, but what we have mentioned before was a bad contract. Feth flatha, i.e. which the chief gives for the chieftainship. The security of the chief's rent in the 'cain'-law of tenancy i.e. that which truly secures his rent to the chief in the rule of choice of tenancy, i.e. the stock *given* to tenants. The wild boar, i.e. the boar with the sharp tusks, i.e. with the spiky teeth, i.e. the hog of 'tribelaw,' i.e. his teeth are like sharp pins. Or the fat cow, i.e. the beef-cow which the man of the 'geilfine'-division brings as *tribute* in the spring. Or the wether of 'tribelaw,' i.e. the fat wether, i.e. the wether which is got in the tribe from true knowledge. For it is one of the inherent rights, i.e. for these are among the things which are inherent rights according to the brehon law, and for these no distraint can be made during the season of the spring. Nathai, i.e. sentence, i.e. to bring charges of right or law with respect to them, during that time. Nor vassalage, i.e. about seizing them, i.e. to take them during that time. But they obtain compensation, i.e. but they get compensation at the end of three days, and this is when they have cattle which give milk or perform work. Whatever perform work, i.e. the great oxen, i.e. whoever takes them from the tribe. Among the false judgments, i.e. it is among the false judgments of a court to pass sentence in a decision *permitting* distraint to be made of them during that time.

Safe to a man of the tribe is a delay extending to not more than three days in the furnishing of the fat cow and the wether and the boar and everything like them, when they are due; and there is 'tairgille' with them from three days onwards to full 'dire': safe to him also are the milch cow and the ox and the horse, and their work till the end of five days; and compensation for the milk and the work from five days till ten, and 'tairgille'-fine from

^a O'D. reads strangely here: *ait na ollam opora a tairgitear ac in plant 7 teic*, and renders, "but the *golden ollam* which is sued, &c." The MS. has *na hi olla morda*, and the other items (omitted by O'D.) show of course what is referred to, cf. *supra*, p. 221, 28. The quotation in opposite page is thus rendered by Curry: "Except the great marks of dignity, i.e. honour, i.e. cup, brooch of silver, &c., they are not divided among [!] the family; but should the chief of the family pledge these jewels on account of the family to benefit them without their knowledge, additional rent is natural for the Flaith then." Here it is clear that the *feid* of H. 3, 18 is the same as the *feth* of our text; see the glossary.

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deſmaro, 7 tairgille o deſmaro coruice lan-óipe ; 7 dia mbe tim
ſaíne, 7 ní fil tincirín oligró focetoir, íf tairgille leo focetoir ;
dia mbe tpoſcat focetoir, íf diablao n-aítgena ino ; ma ta tpoſ-
cat 7 ní po toéaiter ne in tairgille uile, íf diablao n-aítgena iní
po toéait do tairgille, íf e a etpocairne ; a tpoairne imoſpno, íf
diablao n-aítgena namnia, 7 íf comiut do'n meclainn fpu tair-
gille ífna gneib-ſea uile .i. tpuan n-eneclainní ar la co n-ardé,
no aile dec eneclainní ; no íarí toéaitemí ne íeíteſ ino eneclainn
po cutpama. Maſo anſpne imoſpno no-om-beſa oi-a bponnato, 7
po bponnouſtarí, íf lan-óipe 7 lan-eneclainn 7 lan-ſmaét ; munaſ
bponnouſtarí, íf diablao n-aítgena namnia 7 eneclainn 7 ſmaét.
Maſoia po imſpime, íf ſiaé po imſpime co cenn ſeét laíte íarí cam,
no deí laíte íarí n-uſpauſar, muna be timſaíne íf aítgín
ngnompauſo ; 7 dia mbe timſaíne, íf diablao ngnompauſo 7 ſiaé
po imſpime ; dia mbe tpoſcat, íf diablao ugnompauſo 7 lan-óipe
7 lan-eneclainn 7 lan-ſmaét.

[Plait cetſgiallúa 7 plait ſoipſgiallúa bite ſunn ſopí ōampauſó
i tíg a ceile, 7 ſataíſ ſet a ceile in aroí ſín, loſ n-ameé do
cetſaíſe in ōa plait, 7 tpuan ſmaéta 7 óipe na ōula do plait
cetſgiallúa ; a tpuan-ſaíſe aſuóirí do plait ſoipſgiallúa, uairí
do ſala in aroí ſín. No íf plait ōeopao o ngatarí ſunn, in tan
do-ō-ſala ſopí ōampauſo comlan plait in tſipe, tpuan uao ar
tobaé ; tpuan do aſo-plait 7 tpuan do plait na tſaíte 7 tpuan
do'n ſpí íf a ſet ; a tpuan-ſaíſe do plait bíſ acu ſopí ōampauſo.
Maſ í plait bíſ ſopí ōampauſo in ſet, íf tpuan a tpuí beſaíſ uao
arí tobaé, muna be cam no caíſe ; no ce beíſ, muna caemſac
tobaé. Maſo cetſgiallúa 7 ſoipſgiallúa beſ ſopí ōampauſo, íf
tpuan óipe do cetſgiallúa 7 a tpuan-ſaíſe do ſoipſgiallúa.]

ten days till it amounts to full 'dire'; and if there be 'recalling,' and that the law is not responded to at once, there shall be 'tairgille'-fine with them at once; if the fasting takes place at once, it is double compensation; if fasting takes place, while the whole period of the 'tairgille'-fine has not been spent, it is double compensation together with (?) what has been spent of 'tair-gille'-fine that is the severity of it, but the double of compensation merely is the leniency of it, and the honour-price and the 'tairgille'-fine run equally together in all these cases; i.e. one-third of honour-price for a day and a night, or the one-twelfth of honour-price; or after the expiration of the time of the 'tairgille,' the honour-price runs proportionately. But if it be an extern that takes them to injure them, and he has injured them, it is full 'dire' and full honour-price and full 'smacht'-fine; if he has not injured them, it is double compensation only, and honour-price and 'smacht'-fine. If he has over-worked them, it is fine for over-work to the end of seven days according to 'cain'-law, or ten days according to 'urradus'; if there be not recalling, it is compensation of work; if there be recalling, it is double of the work and fine for over-work; if there be fasting, it is double of work, and full 'dire' and full honour-price and full 'smacht'-fine.

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[A chief* of first pledge and a chief of second pledge are in this case on a feasting visit at the house of their tenant, and the 'sed' of the tenant is stolen on that night; *here* honour-price is due to both the chiefs, and one third of 'smacht'-fine and the 'dire' of the beast *are due* to the chief of first pledge; the third of that again to a chief of second pledge, for he happened to be *there* on that night. Or, it is a 'deoraid'-chief from whom the property is stolen in this case, when the chief of the land happened to be on a full visit; *here* a third is due from him for levying, one-third to a high chief, and one-third to the chief of the sept, and one-third to the owner of the 'sed'; a third of that to a chief who is with them on a feasting visit. If the 'sed' belongs to a chief who is on a visit, it is a third of the third that is due from him for levying, if there be no 'cain' law or 'cairdé'-regulation; or even if there be, unless they had power of levying. If a chief of first or of second pledge be present on a visit, there is one-third of 'dire' to a chief of first pledge, and the third of that to a chief of second pledge.]

* This is placed here by O'D. (from the lower margin of the page in the MS.), but it evidently belongs to p. 441, 28, 'stealing the property,' &c.

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Féob aindir be carinna doḡanidair pectaid orge, dia
rubla, fo fuiristair,¹ acht ro pennead a n-ilpeacta,
ciarob iar n-ilair comleachta.

Féob .i. in ben if féob if aindir inora for a carinaisic firi cor-
tairta .i. teit co triair i can 7 co cuicir a n-erriour .i. comraicir
firi triair no cetrair i n-den lo, no i n-aen arodi. Doḡanidair .i.
eirrigter pectid di anora ar comet i nglaine. Dia rubla .i. maia
n-argiter co cairnmei hi 7 co maic. Fo fuiristair .i. dia
n-argitair. Acht ro pennead .i. aet co n-erriour pennair .i. do firi
anncair, i nra pectaid ilair do iune curtairta, if ann ata einclann
di. Ciarob iar n-ilair .i. dia ro comleigter i nra inolisio do
donam cortairta .i. a curru do fochair.

.1. Ocus if ar-ro ar follur, ge bogne neac eiririrucur, o ro
pintreac 7 o ro eirreac, 7 o ro innreac in gnac, co fuil
einclann in gnac i n-inreuchann do.

Ni mear na mdear mu-doḡannaib; ni teid mech
bid tar cumail; ni teid aithgin tar diablac.

Ni mear .i. noco n-amail meirremnaet for airoib no for perrannaib,
muna bar meirremnaicir he o doḡannaib moḡa no o doḡannaib mopa.
Ni teid me .i. noco teit imact meia bro plaia cetrallia tar
cumail pectid fect, d'a tectat d'et mba. Ni teit aithgin .i. noco teit in
diablac tar curruar na haitena.

Ni fuille rath for ullair; daba a cin la chintach,
mar iar pot-polach eadib ulla cach techta.

Ni fuille .i. noco polactann eiric ne tadb aithena in rata for
comairtib in di ata po'n uile if uille na iat in ulair cumoacta. Daba
a cin .i. d'ibai no eiric a cin mar-aen firi cinac, cen ni if mo na
aithgin o comairtib in inbair ro bar; fuil gnil. Ma o iar pot polach
.i. mar iar n-a polac po'n pot na huille do firi cat olisio; 7 ec oponn
ei-foic.

.1. Ro fear in galair runo, 7 i fuil ro bai in fectem coideac
ann can aithia comairtib in inbair; 7 ni d'egair aet ceit-aithgin,
cen lof cen far gen inoibair do na comairtib.

¹It is difficult to define exactly what the text was in this; but the words
suggest a verse ending in trisyllables, of which two of the lines would be,
dia rubla fo fuiristair
ciarob iar n-ilair comleachta.

So in l. 16, we have plainly lines of verse, and in 17 and 28.

A widow is a penitent woman of adultery who is paid in 'seds' of chastity; if she abides firm, provided she has done penance for her various sins, even though it be after many prostitutions.

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A widow, i.e. the woman who is called 'fedb', widow, is now chaste, but up to this men had cohabited with her, i.e. it extends to three in 'cain'-law and to five in 'urradus'-law, i.e. one who has intercourse with three or four people in one day or in one night. Who is paid, i.e. 'seds' are paid to her now for keeping in purity. If she is firm, i.e. if she is found steadfast and good. She abides, i.e. if she remain firm. Provided she has done penance, i.e. provided she do penance, i.e. according to the directions of a confessor, for the many sins which she has up to this committed; on this condition she has honour-price. Even though it be after many, i.e. even though she has been guilty up to this of various unlawful acts, i.e. has prostituted her body to many.

And from this it is evident, that although any man act unworthily, if he do penance and pay 'eric', though his grade be changed, he has the honour-price of the grade into which he changes.

It is no measure that is not meted by great hands^a; no failure of food goes beyond a 'cumal'; no compensation goes beyond double.

No measure, i.e. it is not like a *due* measurement upon works or on lands, unless it is meted by fists of slaves, or by large hands. No failure of food, i.e. the 'smacht'-fine for the failure of food to a chief of first pledge does not exceed a 'cumal' worth twenty 'seds,' which are equal to ten cows. No compensation goes beyond double, i.e. the double does not exceed the proportion of the compensation.

Stock does not increase on a tomb^b; his crime dies with the criminal, if he has been lawfully buried *after* death under the sod of any lawful tomb.

No additional, i.e. 'eric' does not accrue together with compensation of the stock upon the heirs of the person who is under the burden that is greater than the land of the ornamented *family*-tomb. His crime dies, i.e. his crime dies or departs with the criminal, so that nothing more than compensation lies against his heirs, when he was guilty of neglect, &c. If he has been lawfully buried, i.e. if it be after being covered under the sod of the grave according to every law; and this was a *case* of sudden death.

The disease was known here, and the plaintiff neglected in this instance to sue the heirs of the defendant; so nothing is due of the heirs but exact compensation, without produce, without growth, without increase.

^{a b} The connexion with the preceding text is lost: the text in both these cases was metrical:

ni teid meth bid tar cumail
ni faille rath for ulaid.

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Cirne tri leaca robaio, nato fuarlai ci 'Oligeo na fuigeall, na farach, na fir n-aienig? Eibire nemda, forp a n-ada comfribheann deoda; chif comdibhean fua triar; fua-'Oligeo forpfaide fine fen-cuimne; co boirpice in beatha, adruitear fairs a tarpar.

'Oligeo .i. coirtemann. Robaio .i. ro-buana. Farad .i. forpato no dicitat .i. aip buoin. Fir n-aienig .i. na for piron. Eibire nemda .i. trian oibato i tri ghl. Sen-'Oligeo .i. cuairto eplama no 'Oligeo plata. Sine fen-cuimne .i. in da cuimne cat rin. Co boirpice in beatha .i. co bhuirpice no co bairp oirp .i. oirp, uirp, co tiactain uirp tarpin mbir.

Cirne tri haimepa i n-adapail a torad ar cach plait, co mbe dithle ich ocur blucht ocur meaf: taitmeach n-uburpa; faerao fuirp; fuarluga do dechmao; fuarluga do moguib.

Cirne tri haimepa .i. comaircimi caoiat na teopa ne putanne maot eipitned a torad ar cin cat ip plait. Co mbe dithle .i. co n-ubul-eclaidenn uao. Ich .i. arbur. Dithle .i. lat. Meaf .i. na cailla. Taitmeach n-uburpa .i. taitmeach uait amaé aip, na hwarpa tuca do'n eclair vo taitmeach uao. Saerao fuirp .i. fuirp epai 7 fuirp gabra ghl .i. saer-fuirp do faerao tarp oim bar etar leir, be cop nuz uga do denam. Fuarluga do dechmao .i. na dechmao tuca do'n eclair o'uatpuga uait. Fuarluga do moguib .i. saer, noco olegar.

Ait teopa tedmanna ada anorpm tecaid in bir; nuna do tiachtain; ar cinuul do éur; duineba dia tiachtain.

Ada anorpm .i. ip uoilp tecait ipin mbir. Nuna do tiactain .i. gorta do tiact i n-a plaitennar. Ar cinuul do éur .i. ar vo éur ar a ceinel .i. cat do maotm fair ne n-a comlin a ne oligei. Duineba dia tiactain .i. bar eipitcin do tiact forp na uainib, in buio Conail no in marparlaic paratlain.

What are the three durable rocks, which neither law nor judgment nor precedent nor law of nature can set aside? A heavenly gift which is encircled by holy writing; rent acknowledged during *the lives of* three persons; an old right of remission^a, older than the memory of the old;—until the immersion of the world, these shall be held free wherever they are found (?).

Law, i.e. testimony. Durable, i.e. most lasting. Precedent, i.e. commentary or recital, i.e. in its own *form*. Law of nature, i.e. of righteous men. Heavenly gift, i.e. the third of the legacy in land, &c. Old law, i.e. the visitation of a patron saint or the law of a chief. The memory of the old, i.e. the memory of each old man. To the immersion of the world, i.e. to its crushing or water over-topping, until the coming of water over the world.

Which are the three times in which his produce is destroyed (*as penalty*) on every chief, so that there is destruction of corn, milk and fruit? Revoking grants; freeing of 'fuidir'-tenants; abolishing of tithes; freeing of bondmen^b.

Which are the three times, i.e. I ask what are the three settled periods at which his fruit is lost for the crime of every chief? So that there is destruction, i.e. that it takes away from him. Corn, i.e. grain. Fruit, i.e. of the wood. Revoking of grants, i.e. to take away from her again the gifts which had been given to the church. Freeing of 'fuidir'-tenants, i.e. the 'fuidir-crai' and the 'fuidir gabla' &c., i.e. to free the serf 'fuidir'-tenant, *so as to raise him* beyond the degree which is possible for him, even were it for the election of a king. Abolishing of tithes, i.e. to take away from the church the tithes which were given to her. Freeing of bondmen, i.e. a serf is not entitled to *freedom*.

There are three plagues that are the most difficult that happen in the world: the coming of famine; the slaughter of a tribe; the coming of a plague.

That are most difficult, i.e. the most difficult that come into the world. Famine, i.e. scarcity to come in a *chief's* reign. The slaughter of a tribe, i.e. slaughter to be made of his tribe, i.e. a battle to be gained over him by an equal number in a legitimate battle-field. A plague, i.e. a pestilence to come upon the people, *like* the Buide Conaill, or Partholan's mortality, [SM., I. 50, 9, *seq.*].

^a The word 'fórsaide' occurs in the glossary II. 8, 18, p. 625, *i. sgailéid*, 'with the aged is the preservation of the 'sénchas,' and its *boosing* upon each one.'

^b The three 'times' are referred to apparently in the three nouns, *revoking*, *freeing*, and *abolishing*, but the last 'freeing,' must be an apposition, perhaps with the second; in any case, it has a different government, for it is followed by *do mogaib*.

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Ατατ τεορα φριθερ no-δα-ικαο : πορcomeo do
bpeitheamnaib, ap na ruγad gu-bpeach; almpaα
o cach vi cach topao; nempoirgeall guα no gu
pιαonaire i tuaitc.

Ατατ τεορα φριθερ .i. ατατ επι αρηαλε icur fein, ιφ venca
do neos fir-apre ruu im a noenam, na capuipic na neici aoubnamar
romano .i. επι fir-toputne no επι φριtailme. Πορcomeo do
bpeitheamnaib .i. a fir-[f]orcomeo fein do na bpeitheamnaib, ap na
bepac bpeca guα. Αlmpaα .i. almpaα do cabapc do cae do'r
eclap, do cae topao dobera Dia voib. Nempoirgeall .i. gen guα
o'porgeall. Gu-pιαonaire .i. can pιαonaire guα do venam. 1 tuaitc
.i. i moip-tuait .i. cenel .i. aige fine.

Cain-bepao¹ meipopecha a lanamnur i muine; do
ciallathap loγ n-eineach in celao bain-pepa; ni taigi
capip-fine topanna mbruige; ni raig opba la feine
mac doirce; ιφ bpecht ce poithne, mac muine, ap
paim cach n'doirche cach i n-a compogail; ni
ma n-upcoilleao lanamnur; in celao ruca cacha
baipraige a taige la fine mathap; mac baipride do
poigle i mδpeathaid aicnig ocur cuibre ocur ppebepa,
ocur la fine mathap mac baipraide.

Cain-bepao meipopeca .i. ιφ taicnemaδ bepac na mna ιφ
meipopec in ni donitap ruu i lanamnur ιφna muinib anano, ac do
tucac fir 7 poic paepma loip .i. a alcpam do venam vi. O bap
aitia compac ac in fir, ιφ le imvenam aip, o ruα geba luet a ppa .i.
apbul vicleitip iac cen eneclainn voib, o vicleit a ppep mbanva .i. in
lanamnur tapoi. In celao .i. via vicleit ppep leo. Ni taigi
capip-fine .i. noco n-uppanntap na ppanna in fine donitap pe
capip, i capuip. Ni raig opba .i. noco n-uppaigtep ιφn ppann do
ppep in ppebepa in mac donitap i noopcaibetu, cia tip no aicci, cen fir

¹ In the margin there is a note at this place, topac bepca ponn, "here is a
beginning of Bescna."

There are three remedies which cure them: OF THE
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brehons to be on guard, that they pass not false judgment; alms to be given by all of every fruit; not to testify falsehood, or bear false witness in a territory.

There are three remedies, i.e. there are three things which cure these, which are to be done as antidotes^a against them, that these things which we have mentioned may not be permanent; i.e. three true-reliefs or three remedies. Brehons to be on guard, i.e. a true restraint upon themselves by the brehons, that they pass not false judgments. Alms, i.e. all to give alms to the church of every fruit which God shall give them. Not to testify falsehood, i.e. not to give lying evidence. False witness, i.e. not to bear false witness. In a territory, i.e. the tribe, the head of the tribe.

Harlots fairly bring their offspring begotten in the brake *into the tribe*; honour-price is diminished according to the concealment of connexion; the concealed offspring shall not get a share of land; land is not sued, according to the Feine, by a son of darkness; the son of the brake is doubtful even though acknowledged, for she consents to receive, on every night, all into her embraces; she rejects not connexion; the stealthy conception of each harlot belongs to the mother's tribe; the son of a harlot, by judgments of nature and conscience and scripture, belongs to the tribe of the mother.

Harlots fairly bring, i.e. it is handsomely the women who are harlots bring the thing that is begotten on them through intercourse in the brakes, into *possession of land*, provided that they bring *proof of truth* and 'seds' of protection with him, i.e. she is to nurse *the child*. As the man has to acknowledge the connexion, proof against him lies with her, when she can procure persons to prove it; i.e. *the men* are disqualified from having honour-price, if they deny their connexion with women, i.e. their secret intercourse. The concealment, i.e. if they deny having had connexion with them. Shall not get a share of land, i.e. the tribe-man who is begotten stealthily shall not share in the lands. Land is not sued, i.e. the son who is begotten in darkness, whether land or night, shall not be brought into the land, without witnesses

^a Cf. 'frither,' in O'Dav., p. 61, where it is glossed *aire fris*, as here *aire rin*.

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7 can fet farcaw leip. 1 f bre ē ē .i. if cunnatabarac a o'p cinnorcar
ipin muine, if ime na olegar a gabail can fir cen fetu farcaw. Ar-
faim each no oirche .i. fir-[f]aemaro if ipin aroci torpa caē aen i
n-a comlebaro. Ni ma n-urcoilleao .i. noco n-urcuilleann fi
net uati ar a lanamnur, caparo in clam ar a fetu. In celao ruca
.i. uilro in ci dobeir ruici n-imdeirga uirru can a gabail uati, aē a
cin 7 a alcpam uirru, noca tuca fir 7 fetu farcaw. Caē a bai-
raige .i. if eo if leipin mnai mbait in lanam donitē ruai caiciur.
La fine matar .i. ifeo if le fine matar in mac donitē ruir
mnai if baet, no co cennaitē uib he .i. icir alcpam 7 anaro. Do
roigle .i. do rapo ueligeō fain do ruir breitēmnar. Cicnig .i.
na fer firann. Cuib re .i. na creirēn. Screebera .i. naimē in
fir leigro. La fine matar .i. co cennaitē uib he.

.i. Maro bean inoruc, 7 aom in fer comrac fua, 7 if fir
terpa uate do breit a mic a n-orba; 7 arpa cuir, o mnai
eirinnuc. Maro mac cunnatabarac icir uir a n-aimfir
comperca, 7 aomaiter comrac fua, if anao firu, no co tuca
fine-gut 7 fine-cruē 7 fine-beir; 7 muna be airoiu comrac, 7
atait na terpa harinaile reo, if fir 'De do denam uib.

Maro da arnail uib fil, 7 if bean na bai icir uir, 7 aomaiter
comrac fua, let-fir terpa o mnai inoruc, 7 let-arpa o
mnai eirinnuc.

Muna be airoie comrac fua, 7 if derbe uib fil anō, if fir 'De
da imdenam uib.

Maro en eirnaile uib fil anō, ni tormaig luioe forfir fer icir.
Caē uair uirtoingear in fer a meamar, if lair imdenam, aē
maro cairgearo in bean fir 'De, 7 ni cairgeann rom; dia cair-
gearo rom, if lair no-m-beir dono caē bean fir huroat mbair
fia fiaonab innruab.

Maro marb a matar, 7 airoie comrac fua, dobeir reēt
cumala ar airtain, 7 geibaro greim fua in cumal; dia mbe
aairoie comrac fua, do-m-beir fu reēt nelgarb; 7 in ban-deorab
to'n cetha.

and without 'seds' of protection with him. Is doubtful, i.e. it is doubtful by whom he is engendered in the brake; hence it is not lawful to receive him without witnesses, without 'seds' of protection. She consents to receive, i.e. she truly consents to receive in the dark night every one into her bed. She rejects not, i.e. she repels not anyone from her intercourse; she loves the leper for his 'seds.' The concealed birth, i.e. the person, who brings the blush of shame upon her, declines to receive the child from her, but its crime and its fosterage shall be upon her, until she brings witnesses and 'seds' of protection. Of each harlot, i.e. to the lewd woman belongs the child which is stealthily begotten on her. The mother's tribe, i.e. to the tribe of the mother belongs the son begotten on a woman who is lewd, until he is purchased from them, i.e. both fosterage and crime. As determined, i.e. that has been determined according to judgment. Of nature, i.e. of the upright men. Of conscience, i.e. of the religious. Scripture, i.e. the holy scripture of the 'fer leiginn.' The mother's tribe, i.e. until he is purchased from them.

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If she be a worthy woman, and the man acknowledges connexion with her, what she needs is, testimony to bring her son into *possession of land*; but if an unworthy woman, she requires 'arra cuir.'^a If it be a doubtful son between two men, at the time of conception, and connexion with her is acknowledged, delay is to be made until the child exhibits the tribe voice, and the tribe form, and the tribe habits; if connexion be not acknowledged, and these three characteristics exist, then they must have recourse to the truth of God, [casting lots].

If two of these characteristics exist, and it is a woman who has not been between two men, and connexion with her is acknowledged, half witness^a is required from a worthy woman, and half 'arra' from an unworthy woman.

If there be not acknowledgment of connexion with her, and two of the characteristics exist, the truth of God is to decide the case.

If it be one characteristic of them that exists, an oath does not at all increase *the evidence* against the man. Every time that the man swears by his member, the proof is with him, unless the woman offers the test of God, and he does not; if he does, every woman abides by that, to bequest of death, before worthy witnesses.

If the mother dies, and there is acknowledgment of connexion with her, *the son* gives seven 'cumals' for reception, and the 'cual' has the effect of proof; if there be acknowledgment of connexion with her, one abides by *the test of seven relics*; and the woman-stranger [II. 390, 26] in like manner.

^a The two expressions occur together, SM. II. 92, 8. The phrase 'arra cuir' here (l. 18), is glossed in H. 3. 18, p. 192, a, as 'coic fir dec,' 'fifteen men.'

Cíne tŕi mic na gairbeard urteçta platha la feine ?
Mac cumaili ; mac mucraíde ; mac bŕiŕde.

Cíð fodeŕa ŕon ? Áŕ iŕ inŕa mac cumaili 1
ŕlaithiur, aŕ ið cuctuma a doailçe ŕŕi a mathaiŕ ;
aŕ uŕ coŕa mac mucraíde ŕo chŕi ; ní huŕa beŕach
bŕiaçŕaç 1 ŕlaithiur.

Ó iŕne .i. comaircim caŕiaç na tŕi mic, 7 noco gabad uŕaŕ-ólígíð
ŕlaithemnaiŕ do ŕeŕ in ŕeimeçaiŕ. Mac cumaili .i. caŕia. Mac
mucraíde .i. ingeŕ uaeŕ-ŕuŕoŕe a mathaiŕ, no mac ingeŕ in ŕen-
çleite. Mac bŕiŕde .i. ban-caŕite. Cíð fodeŕa ŕon .i. can in
ŕeŕan uaiŕ, iŕe ŕeo ní fodeŕa. Áŕ iŕ inŕa mac cumaili .i. aŕ
iŕ do na neitib iŕ inŕa no iŕ annŕa aŕo mac na cumailç caŕiaç do uel
iŕin ŕlaithemnaiŕ. Áŕ ið cuctuma .i. uaeŕ iŕ cuctuma a oŕoç-ailei
ŕŕia mathaiŕ in ŕoinn inŕin açaiŕ. Mac mucraíde .i. iŕ coŕa liŕm
mac ingeŕ in ŕen-çleite do biŕ ŕo ciŕ uaeŕ-aiçillneçta na ŕeŕaŕo do
eadaŕe do. Ní huŕa beŕaç .i. noca n-uŕa liŕm mac na mŕa bŕiaç
bŕiaçŕaç, in ban-caŕite, do uel iŕin ŕlaithemnaiŕ.

.i. Cen beŕ micc mŕa óligçige ann, cíð uolaiŕ, iŕ e ŕaçaiŕ
iŕin ŕlaithiur ŕo ; no ŕono, in tan iŕ commaiŕ iat, iŕ e mac na
mŕa óligçige ŕaçaŕ iŕin ŕlaithiur ŕen cŕanncoŕ.

ðaiŕeacŕ cach be çaiçe, no caç ben ðeŕŕaiç a
lanamnuŕ cen ðeithbŕie ; aŕ ní ŕaiç a çaiŕ-ŕine ŕine
cen çocuiŕo, no cin loç ŕaerŕa, no ŕen ŕiŕ ŕoçeŕŕa,
no coimpeŕta¹ noiŕe.

ðaiŕeacç caç be çaiçe .i. iŕ ben maŕeç, no iŕ ben ŕoŕ
aŕeçaiŕ inólígíð caç ben çaiŕ-a çiaçaŕ a çaiçaiŕ. No caç ben
ðeŕŕaiç .i. inðeŕŕe mborð-tuille can lobuð can eŕcomna². Cen
ðeithbŕie .i. cen ðeithbŕiur aŕi in a noçaiŕo. Áŕ ní ŕaiç a

¹ A gloss preŕeŕed in II. 3, 18, p. 391 b giŕes combŕuicte noebe .i. iŕ o 'Dia
in combŕuic hiŕin .i. çaiŕi ŕŕi ; ŕel ŕic in aliis libris, compeŕtate noebu .i.
iŕ noeb in compeŕit .i. in liŕgin ŕŕin ainm. Similarly, *ibid.*, the word
ŕoçeŕŕa is glossed as çaiŕi ŕŕi.

² This gloss is giŕen in O'Dav., p. 83, escomna .i. inglaine no eiaŕnŕacus ;
"dergað morb-tuille cen loçað cen escomna" .i. cen eiaidna no cen inglaine do .i.
denam fŕia.

Which are the three sons who do not receive the dignity of chieftain with the *Feine*? The son of a bond-maid; the son of a 'mucsaid'; the son of a 'birid'.^a

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What is the reason of this? Because it is difficult to place the son of a bond-maid in a chieftainship, for his vices are like his mother's; it is more proper to have the son of a 'mucsaid' under rent; it is not easy to place a wordy 'berach' in a chieftainship.

Which are the three sons, i.e. I ask which are the three sons that do not receive the noble rights of a chieftainship, according to the *brehon law*? The son of a bond-maid, i.e. of a 'daer'-woman. The son of a 'mucsaid,' i.e. the daughter of a 'daer-fuidir' was his mother, or he is the son of the daughter of a 'sen-chiuthe.' The son of a 'birid,' i.e. of a female satirist. What is the reason, i.e. that there is no land for them; the following is the reason:—Because it is difficult to place the son of a bond-maid, i.e. because it is among the hard or difficult things that the son of a bond 'cumal' should go into the chieftainship. Are like, i.e. for his evil qualities are like to *those* of his mother, as to sharing the property of the father. The son of a 'mucsaid,' i.e. I deem it more proper that the son of the daughter of the 'sen-clethe' should be under rent of base-tenancy than to have land given to him. It is not easy to place a wordy 'berach' i.e. I do not deem it easy to instal the son of a scold, a satirist, in the chieftainship.

That is, while the son of a lawful wife is extant, though indigent, it is he that shall go into this chieftainship; or even when they are equally good, it is the son of the lawful wife that shall go into the chieftainship without lot-casting.

Harlot is every lewd woman, or every woman who absconds from her marriage without necessity; for her illicit offspring shall not settle among the tribe without invitation, or without price of '*fuesam*'-protection, or without test of cauldron or of the holy expurgation.

Harlot is every lewd woman, i.e. she is a large-buttocked woman; or every woman to whom access is had stealthily is a woman who is charged with illegality. Every woman who absconds, i.e. iniquity of fierce passions, without damage or impurity *done on her*. Without necessity, i.e. without her having any necessity for going. For her illicit offspring.

^a O'Reilly has the word *birid*, 'shrew,' scold; neither it nor *mucsaid* is found elsewhere in the SM.; but the latter is evidently the word to which reference is made in note ¹ at SM. IV. p. 323, in the '*nucleithe*'-chief.

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carh-rine .i. uarh noco no innfarocet ar amur na fine in fine
donitert ne carh, i caritur, mana tocuitit rein éuca iat ar a nocoim,
no co raib fine-cruet 7 fine-gut 7 fine-ber aca. No cin log færm a
.i. no cen log ar a fairtutitit, .i. fæc cumala.

Suach cach brathum aen-lur ocur taige; it coim-
reich la feine in gar if taige, a taige if meulle;—in
meulle, it lan-feich, ar doran cach a laimnize ar a
laim ocur a teangid ar a gnim ocur a cubur. Dia
farrar plan bneithaib feanca la feine, it comarða ar
eiric aen-lur ocur taige.

Suac cat brathum .i. if go in cat doni in brat sua eim. Aen-
lur .i. gar. Taige .i. in e-aiutet. It coimpeid .i. if caruma
a reid do reir in penetuit. In gar .i. pocetoir. Taige .i. aiutet
iartann e-rið. A taige .i. in e-aiutet. If meulle .i. if meulle
e-rið. It lan-riac .i. lan-riac if meulle. Ar doran .i. eiric
e-rið in cat doni laim-tince. Ar a laim .i. in guin. A teangid
.i. a mbat. Ar a gnim .i. gar 7 brat. Cubur .i. comarða.
Dia farrar .i. dia n-inorai tu lan bneithumir na penet, if eo
rin dogeba aca. Aen-lur .i. in gar. Taige .i. in e-aiutet.

Atait ceithre fada tuaithe no-do-deppuithidat i
mbecair: ni gu-bneathach, erpoc tuirleatdach, filio
diubartach, aipe eirindric. Olegar do cach ruz
firunde; Olegar do cach eaproc andur; Olegar do
cach filio neimdiubairtce aircedail; Olegar do cach
airuz indricur;—ar nat oige a mama, ni Olegar doib
dipt.

shall not enter the tribe, i.e. for the offspring begotten on her in stealth shall not come to *settle among* the tribe, unless they themselves willingly invite them, or until *the children* have the tribe-shape, the tribe-voice, and the tribe-habits. Or without price of protection, i.e. or without the price for their acknowledgment, i.e. seven 'cumals.'

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—

Every betrayal, intentional or with concealment, is false; there are equal fines with the Feine for the theft which is concealment, the concealment which is robbery. They are full fines for robbery, for every one pays hand-fine for his hand and for his tongue, for his deed and for his conscience. If thou search the whole judgments of antiquaries with the Feine, the 'eric-fines' for intention and concealment are equally high.

Every betrayal is false, i.e. every one who makes a false betrayal is false. Stealth, 'aenlus,' i.e. intentional. Concealment, i.e. the receiving. Equal fines, i.e. these fines are equal according to the brehon law. Theft, i.e. at once. Concealment, i.e. this is the receiving afterwards. Robbery, i.e. 'merle'-theft. They are full fines, i.e. full fines for robbery. Pays, i.e. every one who commits a deed of daring pays 'eric.' For his hand, i.e. for wounding. His tongue, i.e. for betraying. For his deed, i.e. of theft and of robbery. Conscience, i.e. of co-operation. If thou search, i.e. if thou approach the entire judgments of the antiquarians, that is what thou wilt find in them. 'Aenlus,' i.e. intentional. Concealment, i.e. the receiving.

There are four dignitaries [SM. I. 54, 7] in a territory who are degraded into little persons; a false-judging king, a stumbling bishop, a fraudulent poet, an unworthy chief. Every king is bound to truth; every bishop is bound to purity; every poet is bound to fairness in all his compositions; every chief is bound to honesty;—for if they do not fulfil these duties, they are not entitled to 'dire.'

* It seems clear that a distinction is made here between two forms of theft, viz. *aon-lus*, 'intentional', and *taige*, 'concealment', where 'intentional' seems to correspond with *fraudulosa* of the *Instil.*, IV. 1, 1; but *taige* seems the generic name for the delict = 'furtum.' The text in any case equates them as to their fines, but the comm. is not clear; for *airited* means 'receiving,' which seems to denote that *deliberate theft* and the *receiving of* stolen goods had the same penalties; but *merle* though also often tr. *theft*, seems to refer to *bona vi rapta*, and so = 'robbery'.

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Ceitre faba .i. cetre truan. Eppoc tuirleatad .i. eppoc
tuirleatad a oae, a holec, no-yn-yligenn; no, a oae fae co hynl, in inat
im an aualtray. Filio diubartad .i. filio beirer diubairt neit ar
ae, ar a abairt, ar a oan. Aipe eirinnoric .i. aipe gnaro flata,
toni eirinnoracur gairi 7 brait. Anogur .i. glanne. Olegar do
cad aipe in oirucur .i. lan-eneclann do neot ar inoracur 7 rona
7 totur, .i. a let ar rona 7 inoracur 7 a let ar totur itir beo-oile 7
mairb-oile; a let yin ar fcat beo-oile .i. cetruma eneclanni, cetrume
aile fyu tir 7 mairb-oile; a let-ride fyu tir .i. octmad n-eneclanni,
conno let yin oir¹ .i. in fereu rann dec; no dona, if comaroad itir
tir 7 mairb-oile; no comat hi in fereu rann dec do cettaroe, man
bet comarod do fereu mear. Ar nat oige a mama .i. m ti oib-
yin na comozenn in moamugad, no in gnem olegar de, noco n-ul
eneclann do do fereu in feneclur.

Alid curdrid curu; aileg main meara; alid fir
foirpre; nach gnad ber irle arail, if fair forongar;
nach gnad ber uirle arail, if e forong arail, la
feine.

Ni hura fir cen tuigidin; do feardad curdridin doiche
deichbire, cen cair, cen mircar, la fine.

Alid curdrid curu .i. aipulnigro no oligrō flate curdrid curu
do, ne comallad a ceirine. Aileg main meara .i. aipulnigro no
oligrō maine do meirennugad yin nat no mear in nat. Alid fir
foirpre .i. aipulnigro no oligrō fir fir fiaonairi aici, ar na no
fentair he .i. fiaonairi do fupennuo aici co tucurair fot yin nat.
If fair forongar .i. if air toniteu forad inoenma. Naé
gnad .i. naé ar cad, gnad ber irle na ceili. Ni hura fir cen
tuigidin .i. fupnue biata 7 mancuine o'n ceili cen inoenam fair do
fereu fir. Cen tuigidin .i. tuarparail do nat 7 do fcatib tur-
claroe .i. dia n-actateu fair, dogni itir in fognam ann. Do feardad
doice .i. do faircenn a tuarparail, doig deimin do-fom deibirur in
fognam .i. do aircenn tuarparail fair, ma doig a brait do, 7 ma deib-
irur a liuo fair in antocur. Cen cair .i. coi huair .i. cen cair
eirci leir, namat ino fir ut. Cen mircar .i. naimoinur in uine.

¹ This introduces a difficulty into the text. Deducting $\frac{1}{2}$ for purity and honour, the remaining half is divided into $\frac{1}{2}$ for live-chattels, and $\frac{1}{2}$ for land and dead-chattels: if this be divided simply, it gives $\frac{1}{2}$ for each, and there the fractions must stop, $\frac{1}{2} + \frac{1}{2} + \frac{1}{2} + \frac{1}{2} = 1$. Perhaps the *dead-chattels* had only $\frac{1}{4}$, and the land got $\frac{1}{2} + \frac{1}{4} = \frac{3}{4}$.

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Test is not easy without proof; proof of certain necessity may be demanded with the Feine, without love or hatred.

* A gloss at H. 3. 18, p. 590, a, says *cutru* .i. *q̄r rēqr b̄t cutr aīne laīrqn* *ṭqr p̄lat* [i.e. the 'cutritid' .i. *q̄rṣallnaw*; *q̄r ṭrōw a lōr, lē-cōnāṭ* *cēṭṣallnā ṭqr gabala 7 ṭarā*]; cf. SM. II. 202, x; 226, 15; III. 834, 18; 'cutritud' is glossed .i. 'cutruma,' by O'Dav., p. 64.

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Sraicth fepi fionntiu, fepi fepi fionntiu, ni fuit
muna fuaib; ni techta a fionntiu fo-da-fith, fo-
aclaio, fo-da-berga, fo-da-clean, for-do-cuigaiter
anfine ocur micoraib.

Sraicth fepi fionntiu .i. ipaia in fepi fuaib ipaia do'n fine
.i. in fuaib. Sen fepi fionntiu .i. ipaia in fepi fuaib ipaia do'n
fine, in fuaib; ipaia naa coir do'or na inoigro do' denam da. Ni
fuit muna fuaib .i. in clait 7 doicte .i. ni dena cirta in fepi-
ann, mana fuaib nae cirta in denaib inoigro do' denam aip. Ni
techta a fionntiu .i. no co oigro lim doicte na fine do tabairt do'n ci
doni dena inoigro aip co fuaibnaigro, no do'n ci fuaibnaigro fup
in a tabairt i naicib inoigro. Fo-da-aclaio .i. fup cuilliam no
fo-da-claenoraigro in aclaio. Fo-da-berga .i. do'ni fuaib in
fuaib. Fo-da-clean .i. fo'claf he dantait. For-do-cuigaiter
.i. fup-cuigro he fo daeb anfine o fuaib eaetnao, .i. fuaib-[n]at do
gabail. Micoraib .i. doni do'or aip inoigro da, do cur cuil-
naic.

Ni cuailing breitheamnacht la fepi na fuaib
tallach ocur comicheaf mbuaigroechta, co fuaib
cacha ceathra ocur duine chinntaib a tallach
fo techtugro;¹ ipaia do-rli dila n-aipme, a tallach
fo let coirp; ipaia do-rli cu fuaib fo imcumar
n-ahtgabaila.

Ni cuailing breitheamnacht .i. noco cuilge breitheamnacht do fuaib
in fuaib, mana fuaib a fup aip tallach techta 7 aetna cuilge in
buaib cuilge fuaib coir buiait na da daeb 7 na da n-aipme
.i. fuaib na fuaib. Mbuaigroechta .i. buaib fuaib n-a coir nae
ip n-a ipaia 7 a fuaib. Co fuaib .i. coir fuaib oigro i cirta
na ceatna .i. na nae, no'n fuaib duine-carta. Cacha ceatna ocur
duine-cirtaib .i. duine-cartaib .i. do fuaib 7 buiait .i. na cirta duina
na duine .i. buiait na n-aip .i. daip i cu cuilge. U tallach
.i. a techtugro aip buiait techtaib .i. na fuaib in cuilge i cuilge cuilge.

¹ The gloss in H. 8, 18, p. 890, is fo techtugro .i. na fuaib, fuaib, cuilge, cuilge, cuilge, cuilge.

Noble is the tribe-land, old is the tribe-land, it does not offend unless somebody commits an offence; it is not lawful to have in the tribe-land a person who erects unlawful houses, who sues falsely, who commits fratricide, who flies from responsibilities, who makes oath for externs and unjust contracts.

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Noble is the land of the tribe, i.e. noble is the free land which is hereditary to the tribe, i.e. the territory. Old is the tribe land, i.e. old is the free land which is hereditary to the tribe; it is therefore improper to make an unjust contract or to be guilty of illegality concerning it. It does not offend unless, &c., i.e. as to fences and erections, i.e. the land itself does not commit offence, unless some one offends by erecting unlawful buildings upon it. It is not lawful to have in the tribe-land, i.e. I do not deem it lawful to give the inheritance of the tribe to the person who erects unlawful buildings upon it, and so commits an offence, or to the person who offends by giving it away for unlawful things. Who sues falsely, i.e. without deserving it, or who makes a false representation at the suit. Who commits fratricide, i.e. the murderer who perpetrates 'sin-gail,' tribe-murder. Who flies, i.e. who flies from his 'antait' (?). Who makes oath, he makes oath on the side of an extern from an extern chief, i.e. to take base stock. False contracts, i.e. who makes other unlawful contracts in entering into a covenant.

Judgment cannot be passed among the Feine unless entry and co-tenancy of 'bruig-recht'^a be known, with fines for the trespasses of cattle and men in making entry to take possession; forfeiture of stock is incurred for making entry under half delay, 'tarrying'; three 'seds' are due according to the effect of distraint.

Judgment cannot be passed, i.e. he is not capable of judgment according to the brehon law, unless he has knowledge of entry for possession and common tenancy of the pleasant farm, in which it is right to have regulations, at its two sides and at its two ends, i.e. the pledge of two screpalls.^b 'Bruig-recht,' i.e. a farm in its proper right, viz. after its fencing and notice. With fines, i.e. with the fines which are due for the trespasses of the cattle, i.e. the sacks, or the fine for man-trespass. For the trespasses of cattle and men, i.e. man-trespasses, i.e. of stealth and breaking, i.e. the trespasses which men commit, i.e. breaking of fences, i.e. a 'dairt'-heifer for three stakes. In making entry, i.e. its entry for the purpose of taking possession, i.e. they enter by violence into land which is without 'coibne.'

^a Cf. SM. IV. 124, 9. for a notice of this *brug-recht*, 'farm-law,' under 'common-tenancy.'

^b For the "pledge of two screpalls," cf. SM. IV. 75, 83, as security for the fulfilment of the duties of co-tenancy, IV. 125, 80.

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Dilpi n-aiume .i. do ipid i n-urraoap i teccugao tigne cen canno cen coibne darp lan ime. Po let coiripen .i. a teccugao ap dain le-
tairipeeta i puét a reamno. Ip ead do-r-li tpi poota .i. bo 7
ramaire 7 darpao. Po i mcamap .i. po'ni eimcoimríteer ipin olisio
atgabala na da ba, cen cob da ba co cepte, co mbeirip a teccugao tigne .i.
a n-aiurpem tall a haitli na tpeirp.

Fep tailge a ceathra a n-athbochar a ceile, no ap
do aice and, do-r-li leith-fiach fpu himcumur n-ath-
gabala, ap ata athgabail la feine do-r-li pet i n-a
foxal, no i n-a fuarlacat. Athgabail fuarlaiter ap
coiripean, a comong la feine; fpu ipe do-r-li leith
fiacha.

Fep tailge .i. in a bo-tuar .i. a fep atlampaire fepir etoann
geimreca. No ap do aice .i. bip acan air feidem and .i. do fup
tairpeo a tabairt po tpi. Do-r-li leith-fiac .i. in atlampaire
tap lan ime. Fpu himcumur .i. po'ni eimcoimríteer ipin nolisio
n-atgabala. Ap ata atgabail .i. uair ata atgabail o'a n-ai-
neidenn in feneur. Do-r-li pet i n-a foxal .i. in bo i n-a
foxal ap in mbac n-acaro, no ap in oruim fpu liap. I n-a fuarlacat
.i. a mainoir tall. Athgabail fuarlaiter .i. a paiti amant .i.
ap in bail a gabar hi i can cen maino cen biat .i. maro o cipe do-bortan
de, ip bo 7 tairpe na atgabala; oia tincirap oi-a cano o broburo, ip
lan; oia tinci fein cen cepte, ip tairpe na atgabala namo. Ap
coiripean .i. ap dain tairipeeta. Leith-fiacu .i. ip fpu lim conat
hi tuillep no aipulcniur leith-fiac; in bo.

.1. Capa doib oib-linaib in fep po no fuarlac do'n atgabail
.i. do broburo 7 do feidemuin toiceo; 7 ap marit fpu oib-linaib
do figne, ip aipe na fuil ac[et] let fiac nolisio atgabala uair; 7
damat a puat matupa ne broburo dognet, po ba lan-fiac, 7 ni
raibe in broburo oc tincirp nolisio darp ceann na hatgabala
ann-rin; 7 ta mbe, po ba plan.

Forfeiture of the stock, i.e. by low persons in 'Urradus' for entering over a full fence to take possession of land which is without 'conn.' without 'coibne'. Taking possession, i.e. taking possession for the purpose of half tarrying in right of his land. Three sedes are incurred, i.e. a cow, a 'samaisc'-heifer and a 'dartaic'. According to the effect of distraint, i.e. because it is provided in the law of distress that there should be two cows, (though it be not two cows exactly), when they are brought to take possession of land, i.e. they are detained within after the three days.

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A man who puts his cattle into the field of his neighbour, or where there is tillage near, incurs half fine by the law of distraint, for there is a case of distraint with the Feine which incurs a 'sed' for driving away or for its release. A distress which is released for 'tarrying' takes effect among (?) the Feine; true it incurs half fine.

A man who puts, i.e. into a cow-field, i.e. into a paddock of winter grass-land. Where he sees tillage, i.e. where the defendant has tillage, i.e. he passes over it thrice.^a He incurs half fine, i.e. over a full fence into pasture. By the law of distraint, i.e. according to what is provided in the law of distress. For there is a case of distraint, i.e. for there is a distraint mentioned in the brehon law. Which incurs a sed for driving away, i.e. the cow, for taking away out of the paddock or out of the cattle-shed. For its release, i.e. from the fold within. A distress which is released, i.e. from the green without, i.e. from the place where it is taken on a road,^b without fodder, without food. If it be by right it is claimed from him, it is a cow and restoration of the distress. If he offered law for it on behalf of the defendant, it is free; if he himself offers without right, it is a restoration of the distress merely. For 'tarrying', i.e. for the sake of tarrying. True it incurs half fine, i.e. I deem it true that it incurs half fine, viz. the cow.

This man who redeemed the distress is a friend to them both, i.e. to the defendant and the plaintiff, and it was for the good of both he acted; and this is the reason that only half fine for unlawful distress is demanded of him; and if it were for the good of the defendant *only* he were to act, it would be full fine; and the defendant was not then offering law for the distress; if he were, he would be free.

^a This is the tr. given by O'D., but it cannot be right; for the gloss has, 'a length of time during which it would be possible to drive them out thrice,' exactly as at IV. 86, 8; and the phr. preceding is prps. *ar dá aice and*, 'tillage to him near there.'

^b (O'D. has *icai*, 'he shall pay,' but it is *i cai*, 'on a road'; cf. I. 270, 28.

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Talghud do ceathra 1 mbuailaig do ceile, do-r-
fét 1 n-a muin, ar ní mo d'úlc doghnaic oldar do
maith, acht na maith nach díchmaire.

Fer idais ceathra a ceile 1 n-a fer dighuín, arphen
cui feota, amail bío a ceathra foderin adnagad ino.

Fer doctean a ceathra a fairsi 1 ndighuín a ceile,
arphen cui feota la fer aithgín a taib no aipceantó;
in ti na bí fer, fepaid a log a fepir bneitheaman, ocur
arphen cui feota ino a fepir bneitheman.

'Oilear fer fairsi 1 teallach realba; na be d'ilear
nach n-aen 1 tellach realba acht fepir fairsi. Cairi
in fer fairsi? fepir do' na gellaid feoit ocur fairsi-
briuge. Ír 1 fairsi caich 1 tellach realba, dílrí a
aipme.

Infcuichebneath ponad; imciagadbneacha ilbriuge,
inge bercna tellaig; aip ata tpe n'adapta coruigi thir
chumail; o becaib co moiraib, o lobraib co trenaib,
o fapraib co daeraib, o rígaib co hamrugaib, ír inann
bercna a teallaig la feine. Acht ní conroicead
ban-tellach, no fuidad a tellaé raiúe, fine ceathra
ar comladur doib uile, a hupó feine ocur aicnó,
acht ní conroicead ecmachta tellaig, ní hicaí ní 1
n-ecmachta. Ír ead ecmachta caich, ní na taca; aip ní
ragar neach tar a cumang, no tar a rolaig; na
dipeanar do 'Oia, ní hepeanar do duine.

Putting thy cattle in the shed of thy neighbour, incurs a 'sed' for the deed, for they do not do more of evil than of good, but it cannot be good without permission.

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A man who puts the cattle of his neighbour into his preserved grass, pays three 'seds,' just as if it were his own cattle he placed therein.

A man who drives off his cattle into a green of preserved grass of his neighbour, pays three 'seds' together with compensation for the grass at the side or at the end; the person who has not grass, gives its price as estimated by a brehon, and he pays three 'seds' for it, according to the brehon.

The 'fer-foirse' is forfeit in entry for possession of land; no one is forfeit in entry for possession of land except the 'fer-foirse.' Who is the 'fer-foirse'? A man for whom 'seds' and 'saidbri'-wealth do not give pledge. The 'saidbri' of every one in taking possession of land, is the due amount of his stock.

The judgments concerning lands vary; the judgments on the various farms vary, unless in the 'bescna' law of entry; for there is 'tir darta' until it amounts to a 'tir chumaile'; from small to large, from feeble to mighty, from nobles to bondsmen, from kings to plebeians, the 'bescna' law of entry for possession of land is the same with the Feine. But female possession does not vary, their mode of taking possession has been fixed; they all bring the weakest cattle, by the ordination of the Feine and of nature, but there is no variation in the case of impossibility of taking possession: nothing is paid for 'ecmacht.' The 'ecmacht' of each person is that which he cannot give, for no one is fined beyond his power, or beyond his substance; that which is not paid to God, is not paid to man.

Ni tochtea im firi fear foichlirde, corab do nouo nemdron, co so fuirididair Batriais firi fear n-Eipend a noraib placha, a comceapdaib eacatra.

Ունար քըր քօյրք .1. Ի վնար Ին քըր տէտ յար քօյր քօյր Ծօ տէտ-
ցատ Ին քըրանօ. Քօյրք .1. քըր քօյր քօյր տէտ. Նա եւ ունար նա՛
ն-աen .1. ոսո վնար նա՛ օen ալի տէտ Ծօ տէտցատ Ին քըրանօ ա՛տ Ին
քըր Իմարքանօ տէտ ann քօյր քօյր Ինովեցի; 7 ու քըր Ին քօյրք
այրե՛ս առօ-բու. Օո na չէլար քօյր .1. առ եօեն, ու ո սո՛
ալի, մանա եւտ քօյր : Ի-na բարօքու. Իք : Բարօքու Էա՛ն .1. Իք : Բ-
արօքու Էա՛ն Էc an տէտցատ .1. Ին Իմար na քըր Ին քըր քօյրքայր այրե՛,
շևan a մարկատ սիւ, Էen Էսմե՛տain պրատ, Իք [ք]ան a Ի-պգան,
ու ո տէտ քօյն Էումա՛լ տար a Էenn¹; 7 տէտցատ Էրք Էօ Էann Էօ
Էունու բու.

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No oath was taken respecting the truth of a 'fer foichlide,'^a until it was settled by the holy people, until Patrick settled the swearing-tests of the men of Ireland, according to the customs of kings, according to the opinions of the church.

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Putting thy cattle in the cowshed, i.e. to eat the preserved grass of a winter booley. Incurs a 'sed' for the deed, i.e. 'seds' are deserved or merited for these deeds, i.e. a cow in a winter meadow or in a preserved old booley of winter. There is a difference between this booley and that referred to in the phrase, 'lying in urine,' i.e. there is little grass here, and there is not in the other instance. There is a difference between 'lying in urine' and 'lying in a litter'; it is a clean booley when lying in a litter, and a dirty booley when lying in urine. For not more of evil, i.e. in consuming the grass. Than good, i.e. in the manure. But it cannot be good, i.e. what is done without permission is not good; it is therefore 'eric' is for it. A man who puts, i.e. who places. The cattle, i.e. of another man. Into the preserved grass, i.e. the grass of another man. He pays three 'seds,' i.e. three in-calf cows for it. Compensation for the grass is not paid if the cattle that have consumed it are cattle for which restoration is made; but if not, compensation for the grass is paid. As if it were his own cattle, i.e. just as if they were his own cattle that had been driven there, he shall pay fine for it. A man who drives his cattle, i.e. into preserved grass in a plot of winter pasturage. He pays three 'seds,' i.e. three in-calf cows, viz., the fine for man-trespass. With compensation for the grass, i.e. with compensation for the grass along with that. At the side, i.e., lengthwise. Or the end, i.e. crosswise. Who has not grass, i.e. unless he has grass to make compensation with. Its price, i.e. its price is levied according to the decision of the brehon, i.e. for he is incompetent himself, being without grass. Three 'seds,' i.e. those we have mentioned before.

The 'fer foirse,' i.e. the man who does [not(?)] go after a proper manner to take possession of land is forfeit. Foirse, i.e. a man on an [un]lawful course. No man shall be forfeit, i.e. no other person who goes to take possession of the land is forfeit except the man of excess^b who goes there in an unlawful manner, and the particular offender was known in that case. For whom 'seds' do not give pledge, i.e. from himself, or from any other person, unless he has 'seds' in his possession. The wealth^c of every one, i.e. it is the good substance of every one at taking possession, i.e. when the particular 'fer-foirse' is not known, it is safe to kill them all, when [the persons injured are] without power to detain them; it is safe to arrest them, until they themselves pay a 'cunial' for their redemption; and this is taking possession of land with 'coun' and 'coibne.'

^a Cf. SM. II. 284, 9, where 'fer foichle' is rendered 'a man who earns wages,' III., 266, 8, and cf. 9, 'attendant'; but cf. the gl. here given *focal-cae*, 'wrong road.'

^b Cf. the gloss at O'Dav., p. 91, *sus* 'foirsi,' .i. imarcra; but it seems strange that there is no negative at 25 and 26.

^c Cf. I. 184, 24, where *uidere* is tr. 'the wealth of (a man's) rank.'

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1 nreicide breac .i. po a cana no upparat, no po comrat 7
arrot, no po inreucad nre. Fonnad .i. po fonnad in perrann.
1 nreicid breac .i. ac rane breac rorrna breic; no ip [r]ann
mei cae breicid min 7 ainmin .i. po imat in perrann. Inge berena
reallai .i. inge ar aet .i. ata uet lim ant, 7 ba rir gnae no aibino
in teccatgi, uar noco nreil a deicbir reic in etam no in anetham.
Ar ata rir nora .i. cio luga ina rir uarri. Co rirgi
rir cumail .i. an ar mo. O becaib .i. do perrann. O lobraib
.i. enre, o'n eclair. Co rrenaib .i. a nre, o'n tuait. O rirgaib
.i. gnara flata .i. onro reit. Co hamrighaib .i. gnara rene. Ir
inann berena .i. ip inann rmaet ata i n-a teccugao do nre
ba-rera gnae no aibino in peneair. Aet ni conroirceao .i. aet
ni cumrigher in deicbir ata rir in teccugao mbano 7 in teccugao
perrao. Ro rirdeao a tellae rai .i. no ramagao no po
horraigeo in ni berant-reic leo do'n teccugao. A tellae rai
.i. a n-ellec rre. Fine ceatra .i. na ceatra ip companaib rir ac
in fine, na cairig. A hure rene .i. iar n-a onrugao do na reitib,
do nre an anro. Aet ni conroirceao .i. aet an cumrigher eic
rmaet in teccatgi; in inbaio na ragbat eoc, plan doib ba do breit
in. Ni hiear ni i n-ecmaet .i. noco n-iccar ni ip n-eic
rmaet. Ir eao ecmaet .i. ar ip eo ip eic rmaet do cae rre in
ni na bi aic. Ar ni ragar .i. uar noco n-onreer nee. Tar a
cumail .i. uo dovein. No tar a rora .i. o nee aile .i. mana
beir eic acu, berant ba in. Na rreanar do Dia .i. in pennat.
Ni heranar do rre .i. in eiric.

Ni teet a im rir .i. noco rreige do nee conao ar rirre bit na
rir rir ar rora-cae, ar clae conair, co na-r-roraicaigea imat rir
naim .i. in rirre; .i. noreair do naill, n[ro]iar in rir rir rora-cae.
Co po rirreir rora .i. can po rirreir rora roraic
na rira-ra do gleo rir n-erent. A noraib flata .i. laegaire 7
Cora 7 Daire. A comcearraib eacarra .i. roraic, 7 beneoin,
7 Cairne.

Tal no rrean rrean-erant, learrar baunro,
re lia mochar no rir n-airme rir haloir, no rir
roraic, no comperat naim: ac in-rin rira po
rirreir roraic do gleo rir n-erent i flait in
nre laegaire mic Neill, i nor rir n-erent.

¹ The text has *fo imat*, but 'rough' and 'smooth' designate the nature of the land, not its extent; cf. the expression *do nimet* in gloss.

Judgments vary. i.e. with respect to 'cain' or 'urradus', or with respect to intention or inadvertence, or according to change made by a king. 'Fonda,' i.e. according to the 'fondam' of the land. **Judgments vary,** i.e. the judgments upon the farms; or the produce of each farm is different as to smooth and rough, i.e. according to the extent [nature?] of the land. **Except 'beschna'** of entry, i.e. except, i.e. I make an exception here of the delightful or pleasant knowledge of the entry, for there is no difference in this as to good or bad land. 'Tir darta,' i.e. what is less than a 'tir-dairti.' Till it amounts to 'tir-cumaile,' i.e. what is greater than it. For small, i.e. of land. From feeble, i.e. the feeble, from the church. To mighty, i.e. the strong, from the laity. From kings, i.e. of the chieftain grade. To plebeians, i.e. of the Feini grade. The 'beschna' is the same, i.e. the smacht-fine which is for taking possession of it, according to the pleasant and delightful knowledge of the Fenechus is the same. But female entry does not vary, i.e. but the difference that there exists between the female's taking possession and the male's taking possession does not vary. Possession was fixed, i.e. what they bring to take possession was fixed or settled. A taking possession, i.e. their seizure.^a The 'fine' cattle, i.e. the weakest cattle which the tribe possess, the sheep. By the ordination of the Feine, i.e. it having been ordained by the Feine, i.e. according to nature. That which removes, i.e. but what the forcible 'smacht' of the taking possession changes; when they cannot procure horses, it is lawful for them to bring cows thither. Nothing is paid for 'ecmacht,' i.e., nothing is paid for the forcible 'smacht.'^b The 'ecmacht,' i.e. the forcible 'smacht' of each person is the thing which he has not. For no one is fined, i.e. for no one shall be plundered. Beyond his power, i.e. his own capability. Or beyond his substance, i.e. of any person, i.e. if they have not horses, they shall bring cows thither. What is not paid to God, i.e. penance. Is not paid to man, i.e. the 'eric.'

No oath was taken, i.e. no oath is taken by any one to prove that the men who are on the 'fochall-chae,' the wrong road, are on the *road of truth*, until the force of holy testimony shall have decided it, i.e. the truth, i.e. thou shalt not proceed to the oath in the case of the man who is on 'fochal-chae,' on the *wrong road*. Until Patrick settled, i.e. until Patrick established these tests to decide the *disputes* of the men of Ireland. From the customs of kings, i.e. Laegaire and Corc and Daire. From the opinions of the church, i.e. Patrick and Benen and Cairnech.

An adze or a chip of an old tree, the "Lestar Baduirnn," the three stones in the dark, or the test of standing at the altar, or of the cauldron, or of the holy draught.—these things were the tests Patrick established to decide the *disputes* of the men of Ireland in the reign of king Laegaire son of Niall, in the new knowledge of the men of Ireland.

^a For the gloss here, cf., O'Dav., p. 82, sub 'ellach,' "for *ellach* or *tellaeh* from a house of any grade, lay or ecclesiastic, is the same."

^b This is merely an *ety. gl.* on the word *ec-macht*, quasi *ec(en-s)macht*.

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Tal .i. tanga tar tal n-epre¹ Slírean rean-craim .i. ríre do'n crano rin d'ed-lairc in eplama, no comraio in eplama, in crano coirecapta. Learoar baouirno .i. ba maí, for uir, no ro eibleo for uir .i. na reailo, no na marso. Baouirno .i. do uorruab na ríren.

.1. Tre éumarc do ríraib cneromeá 7 oi ríraib gemitlige ann-ro rí; amail ata Colam Colleeac gaba na tri fuar-gner. Ir e fuair in leardar baouirno, da rucaro aircioa rean uao do Coirpre rean laigen, co tarla in uirne do, ic Tirriat Mail, co rí a bearrat ari; conat ann do fuair in leardar baouirno.

Gne aile: Learoar baouirno .i. Dorro bean do Feinab Tem raé do laró do'n tíraro, co n-acaró ac an tíraro na teora mna, a ríraib tanzaoar; teirreac reompa, racrat le .i. leardar baouirno .i. Baouirno in bean; ir an tan uobera in lam anuino, dia mbet go lair, no meabao; dia mbet rí lair, conaigeó. No leirari do eipleo ar uorruab na n-anrían, no tarbteogad ar uorruab na ríren.

Tre lia mochar .i. tri lia do éur i n[ó]lortatato, lia breo 7 lia ríno 7 lia uob .i. treoi la cneromeá: crannocor, aipurim, cairi. No rí n-aipurme rí háltoir .i. in t-aipurmeu in aile n-aorata. No rí ríreapra .i. in cairi ríra .i. irre uoni rí gemitlige uob, ríra do breit éua. No comrepa naimo .i. reos liubar, amail ata lebar ríra let-glino, a urlegenn ar uir. Ató in o-rí ríra .i. no ramaircar, no no oroircar Patraic na ríra-ra, do uel-uíro rí n-éirno. I ríra in nís lae gairé .i. irano no horraigeo iat. I no rí rí n-éirno .i. a rí nua, no a urorucco nua rí n-éirno.

Cir lip di-a no ríuige comríre la Feine? Geo- coru, cairin, caileach, cana; ic comríre la Feine; n, hica nach ae aithgin aráile.

Cir lip .i. cia ler no cia lin, di-a no ramairge, no di-a no horraigeo curumur uir, do rí in reircair? Geo .i. ceirí geor .i. cur ríor ino. Coru .i. let-ríat. Cairin .i. cen gníra. Caileac .i. ceirí hoin ino. Cana .i. cuilen cen gníra.

¹ Thus put in H. 3, 18, p. 390, b, tal humae no bui la Moíre raen; no gortai i cunio oraigni 7 uobera tengaro cairi; in ci lair 'mbi ga, no loirco; in ci ba ríren, ni loirco.

An adze, i.e. the tongue *was put* across a red-hot adze. A chip of an old tree, i.e. a chip of the old tree, of the horse-rod of the patron saint, or of the coffin of the patron saint, or the consecrated tree 'Lestar Baduirnn,' i.e. 'ba,' good. 'for durn,' on the hand; it used to break on the hand, i.e. it used to open or burst asunder; *but it remained perfect* on the hands of the upright.

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There is set down here a triplicity of religious tests and pagan tests,* as is, 'Colam Collereach' the smith, of the "three cold strokes." This was he who found the 'Lestar Baduirn,' when he gave away a present of knives to Coirpre, the old Leinsterman; the man met him at Tiprait Mail and asked him to shave him: it was then he found the 'Lestar Baduirnn.'

Another version. 'Lestar Baduirnn': Dornn, a woman of the Feine of Tara went to the well, and saw at the well the three women, who came out of the 'side,' *fairy hills*; they fled at her approach and left to her the 'Lestar Baduirnn,' (i.e. Badornn was the *name of the woman*); when a man's hand was placed on it, if falsehood were with him, it would burst; if the truth were with him, it would remain whole. Or a vessel which used to burst on the hands of the unrighteous, and to be remade perfect on the palms of the righteous.

Three stones in the dark, i.e. to put three stones in a dark place, a speckled stone, a white stone, and a black stone. The three things used by Christians were lot, 'airisem' and cauldron. Test of standing at the altar, i.e. standing at the stone of adoration. Or test of 'fogearrtha,' i.e. the testing cauldron, i.e. what makes pagan tests of them is to bring 'fuba' to them. Or holy draught, i.e. the book drink, such as the long book of Leithglinn, its perusal on water. These are the tests, i.e. Patrick established or ordained these tests to distinguish the men of Ireland. In the reign of king Laegaire, i.e. it is then they were ordained. In the new knowledge, i.e. in the new knowledge or new distinguishing of the men of Ireland.

How many things are there for which equal 'dire' has been ordained by the Feine? A goose, a crane, a kitten, a cock, a whelp; these are of equal 'dire' with the Feine: none of them shall pay the compensation of the other.

How many, i.e. how many or how numerous are the kinds of animals for which equal 'dire' [viz. five 'seds'] was ordained or established according to the brehon law? A goose, i.e. four geese, i.e. five 'seds' for them. A crane, i.e. half 'smacht.' A kitten, i.e. without action. A cock, i.e. four birds for him. A whelp, i.e. a pup without action, *not able to hunt*.

* The three pagan tests are the adze, the three stones in the dark, (white, as proof of truth; speckled, of half truth; black, of falsehood), and Lestar Baduirn, the three religious tests are as above, 'lot,' 'airisem,' and cauldron. See the Tract published in *Ir. Texte*, III. 1, 182, *the Irish Ordeals*, &c., by Wh. Stokes.

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Crim,¹ fear, fiad-ubull, dia no techtaíodter; gneaf
for inídeoin; admar a ceairdeá; tiriad a n-aith; bleith a muileano; bleith a lam-broin dichmaire; bleith for li-broin; denam cleib; denam cleithe; lofcaí luire; lofcaí guala; toba tise; claidhe mianna; tochar púirt; imirt glaithe for not; epe caíca feara, acht fíó nemead no deí-fíó; impéadain i n-damaid, fo imíum noe no leardair; imíum eich ach tiri heoíca conoircead tise, each iug, each eaprcuib, each ruad; no noe co lin feara, íf í-fíó conoale comtise fíu; dul tar chill; dul tar dun; urba in beina i fírt aineach; glanaí raite; corpaí aile; cain doíunn claithe; corpur aenais; urclaidhe cairí.

Crim .i. a caill gabála. Fear .i. amail in crim .i. íar n-a tóctugro. Fiad-ubull .i. na pláta .i. cuic feoit iní de ríugab co n-a comíraoib; amail glar fíroan he. Gneaf for inídeoin .i. gabann, ac ata tóctur gnaro pláta .i. cen atcomairc. Admar .i. in fírt oena. Tiriad .i. gnaro pláta. Bleith a muileano .i. gnaro pláta. Dichmaire .i. cen atcomairc. For li-broin .i. íe oca. Denam cleib .i. plan a mbuain a fíó comaitéara, co noib damna cleib no cleith ann; 7 u bair ímarcraí cairí, íf cuic feoit ann; 7 a ruagail íe claithe no íe cleith tigi in tí ar a tacaí he.

.1. Ro boingead damna in cleib no na cleith comílan ann fíno, in tar atair na cuic feoit; 7 damna eaprcuad ní de, íf [r]lan; no dono, in t-ain[m]ínoide buí eaprcuad, corab e in t-ainmínoide fín buí eaprcuad do na cuic fíraib.

Lofcaí luire .i. íarí de cuailí deí do'í fíraní do lofcaí .i. cuic feoit 7 aígín .i. fo tírt comaité. Lofcaí guala .i. a caill gabála .i. ní he eaprcar in eíraní; cuic feoit iní. Toba tise .i. fírt do buain ann .i. tu-eípeo, eírt i tar in fíraní, íarí de cuailí deí do tóctair de. Claidhe mianna .i. tóctair na mianna; cuic feoit iní. Tóctair púirt .i. mona, cuic feoit iní, amail in connad.

¹ This paragraph is an enumeration of objects or circumstances that involve the penalty of 'equal dire,' 'five seds,' as in previous paragraph.

Wild garlic, sea-wrack, wild apple, if they have been appropriated; work upon an anvil; timber in a forge; drying in a kiln; grinding in a mill; grinding with a quern without permission; grinding on a whetstone; making baskets; making hurdles; burning fire; burning charcoal; stripping land; delving mines; cutting turf; using the 'glaith' upon a road; cutting every kind of wood except the sacred wood, 'fid-nemed,' 'deg-fid'; driving of bullocks; using a boat or vessel; riding a horse, except three horses, the 'dire' for which varies, the horse of a king, the horse of a bishop, the horse of a learned man; or a boat with a number of benches, which is entitled to equal 'dire' with *the horses*; going over a church; going over a 'dun'; cutting a gap in the grave of a chief; cleaning a road; breaking a fence; 'cain dornn cliath'; erecting the proper stands and platforms at a fair.

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Wild garlic, i.e. in an appropriated wood. Sea-wrack, i.e. like the wild garlic, i.e. after being appropriated. Wild apple, i.e. of the chief, i.e. there are five 'seds' for it to kings, with those of the same grade; it is like a wild herb. Work on an anvil, i.e. of a smith who has the wealth of the chieftain grade, i.e. without asking permission. Timber, i.e. of the same man. Drying in the kiln, i.e. of the chieftain grade. Grinding in a mill, i.e. of the chieftain grade. Without permission, i.e. without asking leave. On a grinding stone, i.e. *sic hoc*. Making baskets, i.e. in a common wood, it is safe to cut as much as amounts to the material of a basket or a hurdle, but when it exceeds this, there are five 'seds' fine for it; and they are to be regulated by the basket or the hurdle of the house of the person from whose *part of the wood* they have been taken.

The complete materials of the basket or the hurdle were cut in this case, when there five 'seds' fine for it; but if any part of them is deficient, there is either no fine, or the proportion which is wanting is the proportion of the five 'seds' which shall be deducted.

Burning fire, i.e. to burn the space for twelve stakes of the land, i.e. five 'seds' and compensation for the burning, i.e. in a common land. Burning charcoal, i.e. in an appropriated wood, i.e. he does not go so far as to cut down the tree; there are five 'seds' for it. Stripping land, i.e. to cut sods on it, i.e. 'tu eiped,' 'silent cutting,' i.e. he cuts in silence the land, i.e. to strip the space of twelve stakes of it. Delving mines, i.e. digging of minerals; five 'seds' for it. Cutting turf, i.e. of peat, five 'seds' for it, like the

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Imire glaié for not .i. in connad, cuic feoit ino, 7 ni a magin
vignad. Ope cada feada .i. leatad .i. vici na n-aipeé feada, 7 ni
cuc a n-aitgin ar airo. Alé pio nemead .i. pro cilli. Des-pio .i.
pio depio. Impedain .i. na ngnat plata .i. cen atcomarc. Fo
imrim noe .i. na ngnat plata, sic ae. Ho leatadair .i. cen atcom-
arc. Imrim eic .i. do gnataib plata. Alé tri heoda .i. cum-
fcaoit-foic; vici ip mo ina rin i n-a foimrim. Eac ruz .i. ceitru ba
voib-pio. No noe co lin feada .i. na n-uapal; no cipe occa mbe
ar febur a gnema .i. no in nae bir acu co n-imat fea moci; 7 cio
oen for ber moci, buo he in cetna. Ip i pioe conuaitle comoirpe
friu .i. ip moci pioe canuaitlen cuthumay vici rin, nignat heaib.
Dul tap éill .i. dul tap mur, no vapi clao na cilli: viablao na cuic
fec do'n eclay ano. Dul tap dun .i. tap a lut .i. cuic feoit ann do
cuait. Uirba in beirna .i. furoc na Tuilten .i. inao da cuaitle dec;
cuic feoit ino. Uirbaic .i. na ngnat plata. Glanad raite .i.
fmaic nem-glanta na not; cuic feoit ino. Corcpad a le .i. da
cuaitle dec co n-a n-noted. Cain doirnn .i. clat doiréai .i. pu-
gail na claiti, doirter o'n durn in cat-clait; cuic feoit ino. Copur
aenais .i. cuic feoit a pif coir a pif-claiti capur tap in n-aenac.

Copur indoir a turorigain; forcpaid fomelta for
oin; fuarlucaid athgabala a forpungabail; a gabail
edechta; a foxal a faicte, ar coir dia didean; fuar-
lucaid coimdead; rap-cuidpneach fori eoda; deirged
comraiz na forpnaftar; cuibpneach pif na do-c-urpuid;
imearorigain oc a teilgtar fuil, na dligead othiur;
urpabail mna cen a meabluget; forcpaid n-imana
fori ceathraib: ip aipe conaimear na comoirpe feo i
cuic fetaib, ar na heirnitger mar i mbec, ocur ar na
dech ni gen eiruc, ocur ar n[a] himirbepa neach na
be hai.

fire-wood. Using the 'glaith' upon a road, i.e. the fire-wood, i.e. five 'seds' for it, but not out of a sacred precinct. Cutting every kind of wood, i.e. the 'dire' of the chief trees, and he has not mentioned compensation for them. Except the sacred wood, i.e. wood of the church, i.e. sacred wood. Driving of bullocks, i.e. belonging to the chieftain grade; i.e. without asking permission. Using a boat, i.e. of or belonging to the chieftain grades; *sic hoc*. Or vessel, i.e. without asking permission. Riding a horse, i.e. by the chieftain grades. Except three horses, i.e. they vary; there is a greater *dire* than this for using them. The horse of a king, &c., i.e. four cows for such. A boat with a number of benches, i.e. belonging to the nobles, to whomsoever it may belong, on account of the goodness of its claim, i.e. or the boat which they have with many benches in it; and though it may have but one bench in it, it would be the same. Which is entitled to equal 'dire' with them, i.e. equal 'dire' is given for this and for the horses. Going over a church, i.e. going over the wall or the mound of the church; double the five 'seds' to the church for it. Going over a 'dun', i.e. over its gate, there are five 'seds' for it to the laity. Cutting a gap in the grave; of a chief, i.e. 'suidech na Taillten,' i.e. the place of two've stakes; five 'seds' for it. Of a chief, i.e. of the chieftain grade. Cleaning roads, i.e. 'smacht'-fine for not cleansing the road, i.e. five 'seds.' Breaking stakes, i.e. twelve stakes with their appendages. Cain dorneliath, i.e. "cliath dornelai,"^a i.e. the battle-hurdle follows the rule of the hurdle which is made by the hand; five 'seds' for it. Law of a fair, i.e. five 'seds' according to proper knowledge, for not having the proper partitions across it, across the fair-green.

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To plunder a lawful weir; to wear a loan to excess; to release a distress from pound; to take it unlawfully; to drive it out of a fair-green which is proper to protect it; to release it from a place of security; to over-fetter horses; to proclaim a combat without offering to submit to law; to fetter a man who has not pleaded for it; a quarrel at which blood is shed that is not entitled to sick-maintenance; to arrest a woman though not forcing her; over-driving of cattle: the reason that these equal 'dires' were settled at five 'seds' is, that much should not be paid for little, and that nothing should be without 'eric', and that no one should use what was not his own.

^a O'Dav., p. 80, has "dornela .i. *dorus* no *sinister*: cid imda ar tech ndiabail ndornela iadhaigh neach fa dornela a *dorus*"; (iadaid neach fa *durcha* a *dorus*, H. 3.18, p. 628). There is a gloss at H. 3, 18, p. 391, *d.-c.* a *denam*, a *turbail*, *oens an adbail fuirri*, "to make it, to raise it, and what dies (?) on it."

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Ἄν το ἱμαρνα Πατραις να τιαρδαίρ να comōiru γεο
ταρ ανι το ρυιρμιρεαμ α ριρ n-αιρνιθ οκυρ coibpe
οκυρ ρερεδερνα ; α nδυλ ζαν νι ιρ mo, αρ uce comōirpe
ανθ-ρο ρο ρυιζεαρταρ Πατραις α νορ ρερ n-θρεnn ιαρ
ερειδεαμ : cuic ρεοιτ conaimear in cach τυρε το ρυνθ,
la haichgin.

Coρuρ in oδiρ .i. coρi ρειρ, ρειρ coρi inειδ τοδερναρ α inο in uιρi,
ρoρ inο in βερα, in τ-ιαρ. Α τυρoρζαιn .i. α oρζαν, ιρταρ α ζαιτ;
cuic ρεοιτ inο το cad uιρiαθ. Πορεραιo ρομελτα .i. cuic ρεοιτ
inο το cad uιρiαθ. Ρααρλuααθ ατζαβαλα .i. αρ in oυuιm ρυι
λιαρ, 7 ouine comateδ, 7 νι capααρuαθ .i. α cobann cēn αtcomape; 7 νι
bi ρειδem ι ρυρ. 7 νι uιρζαιρ α muιnooιρ. Πορρηζαβαιλ .i. can α
lecau ιρiη mbac n-αcαιρ. Α ζαβαιλ εθεcτα .i. cēn abuo .i. can α
lecan αρ in oυuιm ρυι λιαρ, no αρταρ πορ conaιρ cēn ceapτ. Α ρoαλ
α ραιcεcε .i. ρυζ no eclaiρi .i. ραιcεcε ζραιο ρεcτα. Ρααρλuααθ .i.
oο hinoligceδ αρ in bac n-αcαιρ .i. oυuιm ρυι λιαρ cēn ραρuζαθ cēn
αtcomape. Σαρ-cuιbρeαc .i. ροιnoε in α ρiaclanb .i. in laingpιceι
ιcιρ α cēnn 7 α coρa. Τορζεο comραις .i. ειρζε o'ρocρα in com-
ραις, 7 nocop ριρ-ρoνaιρceο ρεime α denam, no α oλειρcιn; cuic ρεοιτ
inο, manαρ cιnc in cι ρορi α noερnαθ in ρocρα; 7 ma ρο cιnc, α oα
n-ιnooιgεο αιςθι n-αιςθι. Cuιmρeαc ριρ na το cαρζuιo .i.
cuιmρeδ το cυρ το, αρ in ρερ naρ ριρ-ζuιoερταρ ταρ α cēnn ι επoδαιρi;
lam ι n-α bρoλλac .i. cιmoρcain oλιςθι oειρ ρορ ρερ, naρ ατζuιoι apι.
Imeapορζαιn .i. ρυιλ επρoνα, no inςne no capne, no ιρiη ρυιλ ceιcιρi
mbannoi; no ιρ bρoρna το ρetaib ζabla το ρaime ρυνθ. Oτρuρ .i.
noco bi oτρuρ anο. Uρζαβαιλ mna .i. τοιρn ι n-α bρoλλac, αρ
oαζiη αρταιςθι ρε ρiaclanb. cuic ρετ. Πορεραιo n-ιmαnα .i. imain
ρο muιρi, in can ceρnαιc αρ 7ιλ. Ιρ αιρe conaimeap .i. ιρ apι ρο
cain-αιmριςεο, no ρο coταιmριςεο na νειcε ρεο, oα cuρnumuρ oιρi, ρορ
oιρi, ρορ cuic ρetaib, o'α ceacιt oα ba. Αρ na heρnιςεθeρ .i. moρan
ι baιλ ι noλεζαρ decan. Αρ na bec νι ζeη ειρic .i. cēn α ριρ-ic
in νειδ oλεζαρ anο. Αρ na hιmιρbερα .i. 7 αρ na oερnαθ neδ α
hιmιρe αρ in νι na buo λειρ boδeιn.

For Patrick commanded that these equal 'dires' should not exceed what we have mentioned, from the law of nature, of religion and of scripture; that they should go no farther, for these are the equal 'dires' which Patrick established in the new knowledge of the men of Ireland after the establishment of the faith: five 'seds' were estimated by him as the 'dire' in these cases, with compensation.

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A lawful weir, i.e. 'corus,' i.e. 'coir-seis,' i.e. the right way of the thing which is taken from the surface of the water on the top of a spear. i.e. the fish. To plunder, i.e. to pillage it stealthily; five 'seds' for it to every native yeoman. To wear a thing lent to excess, i.e. five 'seds' for it to every native yeoman. To release a distress, i.e. out of the cattle-shed, and this was done by a neighbour, and out of friendship, i.e. from a pound without permission; and the creditor is not to the fore, and his people have not prohibited the act. From a capture, i.e. not to let them into the paddock. To take it unlawfully, i.e. without notice, i.e. not to allow it into the cattle shed, or to stop it on the road without justice. To drive it out of a fair-green, i.e. of a king or of the church, i.e. the green of the septenary grade. To release it, i.e. unlawfully out of the paddock, i.e. the cattle-shed without violation, without asking permission. To over-fetter horses, i.e. a hair-rope between his teeth, i.e. the 'long-fetter,' between his head and his (fore-)legs. To proclaim a combat, i.e. to go to give the challenge of combat, when it was not truly incumbent or lawful to engage in it; five 'seds' for it, unless the person who has been challenged has responded*; and if he has responded, the two illegalities are face to face. To fetter a man who had not pleaded, i.e. to put fetters on the man who did not truly plead for it by security; to seize him by the breast, i.e. by forcing the law upon a man who did not plead for it. A quarrel at which blood is shed, i.e. blood from the nose, or drawn by a nail or pin, or the blood of four drops; or it is a bundle of the lowest 'seds' that is reckoned here. Entitled to sick-maintenance, i.e. for which this is not paid. Arresting a woman, i.e. to seize her collar by the hand, in order to detain her for the debt, five 'seds.' Over driving of cattle, i.e. to drive them into the sea when they have escaped from it. &c. The reason, i.e. the reason that these things, for which equal 'dire' was due, were settled or fixed at five 'seds,' a sum equal to two cows. That much shall not be paid, i.e. much where but little is due. That nothing should go without 'eric', i.e. without true payment of the thing which is due for it. And that no one should use what was not his own. i.e. that no one should make use of what was not his own.

* In H. 3. 18, p. 391, the gl. explains *nad fornastar*, by *na tabar tincisín dlígíd*: the 'response' is the offer to submit to law.

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Ar do imarua Patraic .i. ar na dighur na neide-rea, aua cu-
crumur dui, dar anu no neimparomari romanno, dar na cuic fetaib.
Fir n-aignio .i. na ren rinen. Coibye .i. na creiren. Scrub-
tra .i. nam, in fir-leighio. Ar aua com dui .i. na neid aua
cucruma dui. Cuic fetaic conamear .i. d'a tecaic da ba, ipe ni
no can-aignio no no cotaimrigio in dui cae neid dui rin, ne caeb
n-aignia.

Cir lip cain i tui, na bi imaclaio la feine, co na
do no-dilrib do cach dui, ce deuna fpu arail; cia
himirdeua cach dui fpu arail, ni tuille acht aichgin
co trofcaio no himicim iar trofcaio na hapao? Mac
ocur a athair, ingean ocur a mathair, dalta ocur
'aite, ingean ocur a buime, mac ocur a maithre maro
oige mama gair, flaiti ocur a ceile, eaclar ocur a
manais, fuithre bith comairdeardan cir ocur a flaiti,
rug ocur a n-athais oipeta, cumal ocur a flaithe
tehta, athlataca iar n-a hupnaitom no aithe dia
finaid fpu fpu, cedmuindere ocur a ceili.

Do pairngairead, in can do-n-icra na himaclaite
reo, i' an do-n-icra na duba dighanna, cen ail zen
falach, cen dicetal na berndari a fir aignio na
fcrebta na fparis, ar no fuigidead na cana po o
torach domain co diais, cen imaclaio.

Cir lip cain .i. comaircim cia ler no cia lin do ruaglaib; tui, na
bi imaclaio im fiae foimrime, no co comlogtaib. Ce deuna fpu
arail .i. cir eo done ne ceile can fiae foimrime; no cir eo berndari
ceile do comlogtaib. Fpu arail .i. aua in-aua. Cia himir-

For Patrick commanded, i.e. that these things for which equal 'dire' lies should not exceed the thing which we have said before, i.e. the five 'seals.' The law of nature, i.e. of the just men. Of religion, i.e. of the believers. And of scripture, i.e. the holy scriptures of the learned. For these are the equal 'dires,' i.e. the things for which equal 'dire' lies. Five 'seals' were estimated, i.e. two cows; this is what was settled or fixed, as the 'dire' of each thing of these together with compensation.

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What are the rules in a territory by which no suit lies with the Feine, as it is the inherent right of each of them to act so in their mutual relation to each other; whatever each of them uses belonging to the other, deserves but compensation until fasting or the additional time after the notice and fasting? A son and his father; a daughter and her mother; a foster-son and his foster-father; a foster-daughter and her foster-mother; a son and his mothers if he fulfils the duty of taking care of *parents*; a chief and his tenant; a church and her monks; 'fuidirs' who are in acknowledgment of rent, and their chiefs; kings and their steward-bailiffs; a bondmaid and her lawful chiefs; adultresses after their contract with their men or acknowledgment by their tribes; a 'cétmuintir' wife and her husband; *these correlatives do not sue against each other.*

It was promised, that whenever these suits should take place, the great disasters would come to pass, a *condition of being* without law, without precedent, without 'dichetal,' derived from the law of nature or scripture or precedent; for these rules were established from the beginning of the world to the end, against litigation.

What are the rules in a territory, i.e. I ask, how many or how various are the rules in a territory that there be no litigation for debt of wearing or with set-off. Act to each other, i.e. whatever he does to his fellow, there shall be no debt for wear; or whatever he gets from his fellow of set-off. To each other, i.e. face to face. Whatever each of them uses, i.e. whatever each of them takes from the other in the matter of forced *

* The meaning seems to be that even *errack*, 'forced exaction' is allowable up to a certain point; see III. 487, 11 seqq. But it is not certain that the meaning is not 'in the *spring*'.

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beir a .i. cirt eo beirur eim cad tob o ceile im an eirrad. Fíri ariaille
.i. n-ecnaire. Ní cuille aét aitéigin .i. iiri eirrad con-a cor-
aéttain i n-a uise ice éoir. Co tpoircas .i. for gnarab flata, ir e
airer ada aitéigin ano. No himcim iar tpoircas .i. in tpeiri
incemnieste no in diablato. Na haras .i. for gnarab faine.

Mac ocur aétair .i. ir uilri na comlaite eairna-rain uile, marí
comlaigti iat. Ma oige .i. maria comogset moamugao no gnem na
gnre, ir ann ariain. Mama gairé .i. in mac. Flait .i. im a com-
laigti. Ceile .i. daer-ceile. Manais .i. daer-manaro. Fuirre
.i. na fo-daer; mbic comaititin in inour cetna .i. na pen-claite. Rís
ocur a n-aéais orpéa .i. na rís 7 na hatais bir acu d'a forpéim, in
inour cetna im a comlaigti. Cumal .i. daera .i. fo'n gne cetna.
Oualterá .i. cu pen' uaire. No aivite .i. no bit do'n fime i n-a
aivitin, in inour cetna. Ceomuinoteir .i. i n-a comlaigti.

Do rairngairé .i. no tairngairé in tan ticat na ariaille reo, ir
inora no ir anora cen a n-arat. Ir ano v-n-icras .i. na vi-
[r]aebad cen cen oirra, na galara no na tegmanna. Na duba .i.
na vi-raeb .i. cen raib-da. Cen ail .i. cen forur noligset. Fír
aieirio .i. na pen rinen. Scnebtia .i. naime, in rir leigno. Na
cana .i. na riagla. Cen imaclaio .i. im riad fo impum, no do
comlaigti.

Cir lip no ruidigeat fo-vilre cach tuairhe, ada
comvilri do cach pecht? Hae aite; crim allra;
main andach cach uirce; luath-foibirt cach rrotha;
loptur aivche do crinach cach rí, gen treniugur;
fulacht cach éaille; cnuar cach feara; arad cach
pedna; cranó pedna collna; crann gill atharguib;
lur eachlaimé da achlaip; bir-cranó tpeige n-up-
comail; damna ponorra; damna loiníra; riad cach
peda, adais eadarda, co ndeithibire; fearm cach

¹ O'D. tr. "even for a momentary pleasure"; but the phrase is rendered, 'the
luck of an hour,' in MR. 74, note, q.v.; H. S. 18, p. 591 says, 'adulteresses at
first [i. *torug*], but they go to other men afterwards by contract (*tre herneidm*).

exaction. The other, i.e. in his absence,* Deserves but compensation, i.e. for the exacting with payment in the proper period of payment. Until fasting, i.e. upon the chieftain grades, it is the space of time at the end of which compensation is due. The additional time after fasting, i.e. the three additional days, or the double. After the notice, i.e. upon the Feine grades.

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A son and his father, a daughter and her mother, &c. i.e. sets-off between all these are lawful, if they are adjusted. If he fulfil the duty of care of parents, i.e. if they fulfil the law or claim of maintenance, it is then this is so. The law of care of parents, i.e. the son. The chief, i.e. with respect to his sets-off. His tenant, i.e. his bond tenant. Monks, i.e. bond monks. 'Fuidirs,' i.e. the bond tenants, who are in acknowledgment are in the same way, i.e. the 'sen-clethi.' Kings and their steward-bailiffs, i.e. the kings and the stewards whom they have to relieve them are in the same position, with respect to their sets-off. Bond-maid, i.e. serfs, i.e. after the same manner. Adultresses, i.e. even for a brief period. Or acknowledgment, i.e. when the tribe are in acknowledgment, i.e. have acknowledged the contract with the parumours; in the same way. A 'cetmuinter' wife, i.e. with respect to her sets-off.

It was promised, i.e. it was promised that when these things should come to pass, it would be hard or difficult if not stopped. That the great disasters, i.e. the great calamities without any end to them; the diseases or the maladies. Disasters, i.e. the great destructions, i.e. without limit. Without law, i.e. without true knowledge of law. The law of nature, i.e. of the righteous men. Scriptures, i.e. the holy scriptures of the 'fer-leiginn.' These rules, i.e. the regulations. To prevent litigation, i.e. respecting debts for wear or for sets-off.

How many things have been established as the inherent rights of every territory, and which are equally due to every person? The salmon of every place; wild garlic; the 'andach' property of each water; the quick drawing of a net from each stream; the sufficiency for a night of faggots of each wood which has not the tripartite division of trees; cooking-fuel in every wood; the mast [nuts] of each wood; materials for each carriage; timber for body-bearers [biers]; a handle for the champion's spear; a hand-stick for the horse-boy; twigs for three spancels; materials for hoops; materials for a churn-dash; the wild animals of each wood, through which there is a passage with necessity; the sea-

* Cf. the paragraph in Book of Aicill, III. 489, foot.

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trachta; duilix cachā cairnge; torad cach tpechain
ala cairnge; cach fīd cen tpeiniugad; imbleith for
lis; aenach n-aiditan; dul a n-eathear; imirte pich-
cilli tige aipeach; galand tige bhuigad; diuinu uar
cach; plabrad for chimis, adais eatarba, in glar.

Cir līr .i. cia lēp nō cia līn nō samaisēd nō nō hōpōaisēd dō
uīlroed dō'n tuait, 7 ip comōilep dōib hē 7 dō cad nīct dūme pēctar
tuait? Hāe aite .i. cibēd aīr, .i. in bhradan bīr ipīn aīr, ipīn n-inad;
plan a aen-guin. Cīmī aīlloa .i. ap nā bī tēctugad. Luāc-
pōibīrte .i. plan aen-tarhainis in līn. Lōrtuā aīdēs .i. cait nā
hārdēs dō'n cīnāc .i. i pro gabala. Sēn tpeiniugad .i. cen teclamaō
tīrte .i. cen apac. Fulaēt cadā caillo .i. in n. ap a nōentap fūlaēt
ipīn cail .i. mōuīn. Cnūar cadā pēdā .i. a mēp 7 a cno .i. lan
a dūīrīn, nō ip cail cen gabal. Alrad cadā pēdā .i. cuīng 7 cēctā.
Cīrānō pēdā .i. adōar in apāid .i. fūaēt. Cīrānn gīll achar-
guīb .i. adōar cīrānō gāi dō aīpūg ēctā 7 dō nūg gellur dōb a dūalgar
adōrgāb. Luīē eāclāime .i. bunnīac nō ēē-lārc. Dīr-cīrānō
.i. in bērd-cīrānō. Tpeīge .i. in dā rō, 7 in lētrū. Dāmna
fōnōrrā .i. plan a mbuam fēin a pro comācēpā. Dāmna
lōīnīdā .i. cīpōan in apā. Fīad cadā pēdā .i. allard, .i. cia
bēt tēctugad ap in fīd, nōcō dōlgar a bīt ap in fīad, uāīp ip cōitcenn
dō in cad inad. Adāis eatarba .i. in adāis bīr etarba, itīr nā
pēpānōaīb, cō nōēībīrīuīp aīcī for īmīpge .i. for tēīthēd. Pēam
cadā trācā .i. cen tpeiniugad, .i. for nā bī tēctugad. Duilix
.i. similiter. Torad cad tpechain .i. for tonnāīb o ēa capnāic
anūnn .i. in torad dōbēpār dō nā capnīsīb tār a tēcāit nā tpeīn-tōnōa
.i. capnīsē nā tacumāīngēt tīr. Fīd cen tpeiniugad .i. cen
tēctugad .i. cīnānō tīrte .i. nī bī gabal pāīp. Imbleīē for līs .i.
līa cēitcenn, nō ip iār n-ūīpīpācēt. Aēnāc n-āīdītān .i. aēnāc
n-āīcītīn; cia tīapā dīa cluīcī mō .i. dō venām gīrāīfne anō. Dūl a
n-eathear .i. cīn vrgāīpē. Imīrte fīdīlīlī .i. nā nēīcē cōitcennōa

wrack of each strand ; the salt-leaf of each rock ; the produce of each wave outside the rock ; each wood which is without triple division ; grinding upon the *whet-stone* ; an acknowledged fair-green ; going into a boat ; playing chess in the house of a chieftain ; salt in the house of a 'brewy' ; the mountain which overtops all ; a chain upon a captive, there being a space between him and the fetter.

How many, i.e. how many or how numerous are the innate rights that have been established or ordained for the territory, and which are equally due to these within, and to every kind of person outside the territory? The salmon of each place, i.e. of whatever place, i.e. the salmon which is in the place, it is lawful to give it one thrust. Wild garlic, i.e. which is not appropriated. The quick drawing, i.e. one pull at the net is lawful. Sufficient for a night, i.e. as much of the withered branches as is sufficient for a night, i.e. in an appropriated wood. Without triple division, i.e. without collecting through it, i.e. without security. Cooking-fuel in every wood, i.e. the thing which is cooked in the wood, anything cookable. The mast of each wood, i.e. its fruit and its nuts, i.e. the full of his hand, or it is a wood without appropriation. Materials for each carriage, i.e. yoke and plough. Timber for body-bearers, i.e. material for a bearer, i.e. a bier. A handle for a champion's spear,* i.e. the materials of a handle for the spear of an 'aire-echta,' or for a king who promises to give the price of it in wounding or valour. A hand-stick for the horse-boy, i.e. a rod or a horse-scourge. Twigs for three spancels, i.e. the pliant tree. Three, i.e. the two withes and the side-line. Materials for hoops, i.e. it is lawful to cut them in a common wood. Materials for the churn-dash, i.e. the cross stick for churning the milk. The wild animals in each wood, i.e. wild, although the wood is appropriated, it is not lawful that the wild animals therein should be so, for they are common in every place. Through which there is a passage, i.e. the space that is between them, between the lands with necessity for transit or for flight. The sea-wrack of each strand, i.e. without triple division, i.e. which is not appropriated. Salt-leaf, i.e. *similliter*. The produce of each wave outside the rock, i.e. over waves from the rock out, i.e. the produce which is brought from the rocks over which the strong waves pass, i.e. the rocks, i.e. the rocks which do not surround land. Each wood which is without triple division, i.e. without being appropriated, or seized to any particular use, i.e. dried sticks all through it. Grinding upon a stone, i.e. a common whetstone, or it is after permission being given. An acknowledged fair-green, i.e. an established fair-green ; though one come to a game there, i.e. to practice horse-racing there. Going into a boat, i.e. without being forbidden. Playing chess, i.e. these things which follow down here

* O'Dav., p. 54, is doubtful whether this word *athorguibh* means a spear or valour ; he quotes this passage and gloss.

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po ſir uile, no ſr neici ian n-a n-uiaſaſat. Dſirino uar ead .i. in
tan na pecar a ler .i. in aobul-ſaino, bſr of cino ead ouine, in ſliab
cortcento. Slabſaſo ſor eimig .i. a ſliabſia oo tabaſe oo ſor in
cimio ſr uilſeſe baiſ, muna ſrut a' cumauig a coimeſa cena .i. can ſeoiſe,
o'a tecaiſe ba 7 ſamaiſe, ſor neſe oobera ſaſr i n-moligeo. Uo aig
eatarba .i. in aoiſe bſr eſaſru, in glar 7 in cimro. Inano 7
ſomaino, aſe ſe ſein oobuaro i coiſr in uilſio ſunn, 7 a glar no a
ſemal tuc ſomaino .i. maro cintoſe in ti ſor a tabaſe.¹

Dean teite di taſſr i can lanamna, no di mbaſr,
ar ſuioleat oo cach bſr aoi; mioduine techta oc na
haſrodeanaſr alſe na ſeich, ar dian tiaſaſr a ſuioiu
dligid a uilſi ſo ſraoſaib tuaiſe; mur meinn; loſa
bſrochain cacha muige; ſceinn a cſuib each; combach
taſr aenach; ſobuch n-aſha; tocuiſio leiſio; comuſ
cach aſſmide; cſiaſhſaſo tpe cſiaſhaſr, aſht taſſſeaſo
a ſeſnimpſaſo coipe; ſlaio cacha ceſſoſa; luaiſh cacha
tellaig, ach muſr-luaiſh; ſoſtaſht baic; tocuiſeaſo
loiſe; tuba ſama; bſuſht cacha claiſe; ſeſr ead
tinaſuſr; comnaiſe cacha ceſcaill; aiſeaſba ſor
coilcaio; ſomeilſe ſſr cſeic; ſorbaig eich ſſa luag;
tuarluſaſo co n-iſoſa; ſoſtaſht co n-deiſhbſe ſhim-
ceall aſſaſhaſr; ſoſtaſht ſor tuarſa; ſſeaſr aſſaſ-
aſht ſor inſeoſin; timaſſaſin ſam ſſr a ngabaſl;
a leiſaſo ian n-ar a mbeaſſe ana ceanſaſaib:—imta,
cia ſo uatſaib-ſium.

¹ In H. 3, 17, col. 340, many additional details are given, thus rendered by O'Don.: "If it be a chain with pain, it is full fine for unjust death, even when it is not the chain that has killed him; if it was, he shall pay full fine for unjust death; and there is no difference of *robach* or *esce* to regulate it, for he is already condemned. If he is a captive not condemned to death, whether another chain has or has not been got to put upon him; or, if the person himself went to mind him, if it be a painless chain put on for the purpose of injuring by *robach*, it is 'fine for bloodless blow' by *robach*. If it be for the purpose of killing by *esce*, it is fine for *guairiugad* ['entering a house to strike a man'], if his detention come of it; otherwise it is fine for wounding by *esce*. If it be a chain with pain for the purpose of killing by *robach*, it is fine for unjust death; if it be for the purpose of killing by *esce*, it is fine for *guairiugad*."—The phr. in our text, 484, 5, *adaig eatarba*, is not lucid, but the gl. seems to indicate the *slackness* of the chain.

are common, or they are things for which permission was given. The mountain overtops all, i.e. when it is not required, i.e. [circuit of wood, III. 272b], the great eminence which rises over everyone, the common mountain. A chain upon a captive, i.e. he may put a chain upon a captive who is condemned to death, if he is not able to keep him otherwise, i.e. there are five 'seals,' which amount to two cows and a heifer, upon every one who shall put it upon him unlawfully. The space between them, i.e. the space which is between them, the lock and the captive. It is the same as what we have said before, but it was the person himself who went to watch the condemned prisoner here, and it was his lock or his fetter he brought in the former instance, i.e. if the person upon whom it is put is guilty; [cf. 189, 27].

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A woman who dies after bringing forth a child in marriage, or without bringing forth, leaves all to her husband [?]. A *surgeon* is entitled to lawful medical-fee, so as he has not cut joint or sinew; for if this ensue, he is bound to make reparation according to the *person's* grade in the territory.

The following are free from fines: a pregnant woman's fancy bit; pot-herbs of every plain; the flying-off of a horse-shoe; struggle over a fair-green; scrapings of a kiln; sweepings of a threshing-floor; measuring with a scale; sifting through a sieve, provided they are doing their proper duties; filings of each forge; ashes of each hearth, except sea-ashes; use of a hook; gatherings from the kneading trough; cutting for a spade; out-pouring of each 'claide'; eating off each furniture; resting on each bed; sleeping on quilts; wearing before selling; whipping a horse to increase his speed; relieving with arms; helping with necessity about ploughing; helping at 'tuarta'; working on the auvil with permission; driving oxen to yoke them; letting them go after starting in [from?] their halters:—just so if he go away from them.^a

^a Cf. SM. III. 268, 13, note, i.e. "if they are left by those who should take care of them." In the line preceding, O'Don. instead of 'from their halters,' gives 'into their *tame freaks*,' but see III. 268, 5. On the other hand, the words *ro uathaib* [or *ria uatha* of III. 268, 13] might suggest rather *ro-[f]uachtaig*.

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Dean teite .i. eipiar iar mbreit lelaip i ruasail in lanammar
.i. iar n-a breit. No simbur' .i. immebar cen a breit .i. imne baar .i.
um in lelaip .i. ruo romaino he, 7 ni ruo ann-ro. Ar ruio lea .i.
oi-a rir. Mlithuine .i. in mlithuine doberin in lais, doberin in lais
oligte cen tescuro alca na teite .i. plan do mroac tecta tuirnece pola.
Ar oian tiarar .i. mara tescar ann-ro on. Mip meinn .i.
cio gat, .i. a rir mihenta o cae uime ac a rir rem, a rir patanna
uad-proe do'n niamar. Lora brocain cae muige .i. ce beit
tectugao ar in muig, noco olegar a bit ar na loraib. Lora .i. do
leiger. Sceinn .i. i n-a n-eipum deitbire torbaig; plan doib in
t-erbae. Combae tar aenae .i. marc-bag .i. in marc-baig domat
tar in aenae, ro'n gne cetna. Robue .i. robuao .i. in ni robentar a
cairul na hata tar eip in tirta. Tocuirio leibino .i. ip do a
cponugao in leibino, .i. tabairt do neoe anba ar in ni cinoilear do'n
leibino. Tomur cae airmioe .i. airmoe tomair coitcento, no ip
iar n-a uiriaract .i. cae peet ina daberu 7 no da-n-aileuige dar' a rir
aenid. Tre criatar .i. in airmoe 7 in criatar .i. in inuie cetna.
Aet cairreao a ngnimrao .i. aet co toirret do denam a ngnim-
rao do rir coir, a'n actaigie orra 7 rreca o'iaract eipum ann-
raoe. Slaio cae cepeoa .i. ar na bi teetugao. Luait cae
tellaig .i. ar na bi teetugao. Aet mur-luait .i. uair noco doie
a bit-proe cen teetugao uirre. Daic .i. bac do, o'a toirietin do
buain eioino tocuirao .i. in ni cinoilear do'n loraib. Tuba rama
.i. tu-eip .i. eip i tai adubur coir in rama. Druet cae claiuo .i.
in ni druettar do .i. in uenta uirae. Comaige cae cepeailib .i.
cepeail coitcento, no ip iar n-a uiriaract .i. do breacanib 7 do cer-
eailib. Cioearba .i. sic 7 oc. Fomeile rir creic .i. rianarpe
rir bunao, no n-a eomair. Forbaig .i. sic 7 oc. Tuarlugao .i.
in cae tuarlugao do-n-uairliactar arm. Foract co doiebire .i.
in ni doie o' ririetin neic aile co doiebire aice buoin in t-erbae
airmitten. Timceail arat aip .i. in ti timcellur in t-erbae, in
t-erbach co hor crui; no ni o'a timcellar in arat, in broc: plan
a buain a pro comairepa. Trear .i. in inuie cetna. Timarua in
dam .i. ceirto-main i crui cen doiet. A leiga iar n-a .i. in
inuie cetna .i. plan doib in t-erbae go hor crui; 7 ro reomum tuar,
baile in timcell n-arata: 7 iar marom oib runo. A mbeas a ra
cean uarab .i. planoe erbae 7 eapbae itir na hairmnaib buoin;
no dono, cio torbae cio erbae, da cuire ro coraib, ip [r]lan, aet narab
tre bi-bine poglaigie rir.

¹ The two expressions of the text, 486, 9, *di tarr* ['un-bellied?'] and *di mbas*, I have not found elsewhere; but the gl. 488, 3, seems to contrast them as here given in the tr., 487, 12.

² O'Don. repeats the text here, without translating the verb, and gives: *noda nailenige beyond its true nature*; but *ailenig-* is a deponent, [cf. *aidilnigedar*, *aidilnigedar*, 'eget', Ml. 56 a 2]. The last words are clearly the same as at 490, 14 (491, 21, 22).

A woman who dies, i.e. who dies after bringing forth a child in the law of marriage, i.e. after the birth. Or without bringing forth, i.e. she dies without bringing forth, i.e. the child, i.e. in the former case she brought forth the child, but she did not in this. Leaves all(?), i.e. to her husband.^a Medical-fee, i.e. the fee which the lawful physician obtains, who does not cut joint or vein, i.e. the lawful physician is guiltless for letting blood. If this ensue, i.e. if these be cut, *he is fined*.

A fancy bit, i.e. even theft, i.e. her three bits from every man except her own husband, who has to give her three full meals of what she desires. Pot-herbs of each plain, i.e. though the plain be appropriated, the herbs should be free. Herbs, i.e. for medicine. Flying-off of a horse-shoe i.e. in necessary riding; they are exempt, in the case of the idler. Struggle over a fair green, i.e. a horse-contest, i.e. the horse-battle which they make across the fair is after the same manner. Fobuch, i.e. 'fo-buaid,' i.e. the thing which is taken from the 'caisel' wall of the kiln after the drying. Sweepings of a threshing-floor, i.e. to him for sweeping the floor, i.e. a gift to any poor man out of what is gathered off the floor. Measuring with each scale, i.e. in the common measuring scale, or it is after permission had, i.e. in every condition in which one gives it and he needs it in its real nature. Through a sieve, i.e. the scale and the sieve, after the same manner. If they do their duty, i.e. provided that they come to do their work justly, as they had agreed, and this answers to a 'loan.' Filings of each forge, i.e. which is not appropriated. Ashes of each hearth, i.e. which is not appropriated. Except sea-ashes, i.e. it is not likely for it to be without appropriation. Use of a hook, i.e. a hook to enable him to cut ivy. Gatherings from the kneading-trough, i.e. the thing which is gathered from the kneading-trough. Cutting-oar, i.e. secretly [tuba=tu-eipi, 'cutting in secret'] cutting the material of a handle for the spade. Outpouring of each 'claide', i.e. what it pours off it, i.e. in a lawful erection. Resting on each couch, i.e. a common couch, or it is after permission, i.e. one of plaids and quilts. Aidealra, *sic et hoc*. Wearing for sale, i.e. in presence of the original owner or in his absence. Forbaig, i.e. *sic et hoc*. Relieving with arms, i.e. in every relief by which arms are released. Helping with necessity, i.e. what he does to help another, with necessity for himself, the 'arrecht airmiten.' About a plough, i.e. the person that is about the plough, the idler, to the border of a territory; or a thing by which the plough is surrounded, the goad, it is lawful to cut it in a common wood. To work at the anvil, i.e. after the same manner. Driving oxen, i.e. proper driving in a territory without concealment. Letting them go after ploughing, i.e. after the same manner, i.e. they are exempt of the idler to the brink of a territory; they were at work in the former instance, where they are at the ploughing, and it is after they are unyoked in this case. Starting from their halters, i.e. they are exempt of the idler and the useless among the ploughmen themselves; or whether it be profitable or idler they trample under foot, it is without fine provided it be not through confirmed viciousness they injure him.

^a The difficulty is to see the connexion between the two clauses, if there be any connexion: "to every one who is with her," seems a curious periphrasis for a 'husband'!

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Cungnum oc inbill each cia ri oc a ndamnat, cia ri oc a tocamlad; fcor fir mancuine ni haile fiacha na tioruour; iaracht cungnuma do baethaib; gad ar techtaire co ndeithbire; gabail ac fomuilid, plan dofum cia gabad inbill do neoch nomuille; acht nib compac da econod, ir aruidiu ailid cach econod a iarfaige; geall cubair do incaib diodnas cach galair; tircail gai a halad gen ealguin, ara fuiridiu ni haile fir thuaithe, acht fir cuibre aen fir donirchna reach ar coibne la feine; imbnecht fo na imbnecht do dine; eallach cach eathair co na fuiluing a lucht.

Conaim ear tra na no-dilre feo do cach necht in da beira iar forringaire flacha fer n-Orind; ocur Paquia do padad i raibneith do cach nucht ima beir, ocur no auidilngniter ocur do gne a fir coibre ocur aicnid ocur fcrebtra no fuiridige na no-dilri feo a torach domain co depead, gen agna cen eiric.

Cungnum .i. oc a ngabail anreth armiten for. Cia ri oca .i. oc a munad co toid, no co tai.

.1. Slan d'fir in eic cia foglaide in tead, ac napab tre bit-bind ri-[r]ium; plan do-fum ge foglaide riin n-eac ac napab tre borblaour.

Mancuine .i. in fcor doni in fer, doni in mancuine oibre irin mas i n-ataigento dogner. Na haile fiacha .i. aigena. Na tioruour .i. dipe irin eirbae. Iaract cungnuma .i. in iarant fir na baie a cungnam ri oc gabail in feoit gaitte, ir lan .i. cungnam ri baie oc gabail eic cia no brip in t-eic ni icra in eodnae.

Help in harnessing horses whether he goes to train them or walk them; the 'scor' of a labouring man is not liable to fine or 'tigradus'; lending of aid to idiots; stealing from a messenger on an urgency; what is taken by a hound set on, which is safe, though he has taken an animal which it was unlawful for the inciter to set him at; two idiots should not fight, hence: "every senseless person ought to have a guardian;" pledge of conscience for honour to feed the sick, or to extract a spear head out of a wound without evil intent, hence "he requires not proof of territory but conscience proof of the one man who drew it out," which is the 'coibne' with the Feine; driving a herd of cattle in or out; appropriation of each boat, though its crew does not allow it.

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These innate rights were ordained for every person who may use them by the order of the chiefs of the men of Ireland; and Patrick gave his high sentence to every person who may use them, and who stands in need of them; on true conscience and the law of nature and of scripture these inherent rights were founded from the beginning of the world to the end without suit, without 'eric.'

Help, i.e. in taking them, i.e. at the taking of them; *arrecht airmilen* also, [as at 488, 80]. Whether he goes to train them, i.e. to teach them properly or quietly.

It is safe for the owner of the horse, even though the horse may injure *the trainer*, provided it was not through confirmed viciousness; it is safe for him if he has injured the horse, provided it was not through violence.

The 'scor' of a labouring man, i.e. the enclosure which the working man makes at the place which he always frequents. Is not liable to fine, i.e. of compensation. 'Tigradus,' i.e. 'dire'-fine in the case of an idler. Lending of aid, i.e. the loan which the idiots seek to assist them in taking stolen property, is safe, i.e. help given to a fool in taking a horse, if the horse has injured, the same man shall not pay.

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.1. Na baic eircear neac leir do baetanib, do cunghnam i gabail in feoit gaide; plan o'fir in feoit ge fudlaiz in fect mu; no dono, ir lan doib-ryum muna feadadap.

Dao ar teetairne .i. no ler fir bunaro nuaic, 7 ni caem-nacur in ler 7 in comet. Gabail ac fomaillio .i. co n-muillio air, 7 no veitio riao do; 7 ir e in riao no veitio do no gaburcar. Slán do-ryum .i. do'n gabaltaro. Inoileir do neod no maille .i. ir inoileir do'n ci do figne in maille 7 cno inoileir no gaburcar. Hib comrac .i. do ni aó i rin do comrac in éon 7 in ecotnaro; aipulnigó no vligio caé ecotnac iarpaisio in a comet; fer in éon, do comet in con, can ecotnac o'a hinmaillio 7 cono in ecotnais o'a comet can a leuó do in-maillio. Seall cubair .i. in ni seallar ó cubur car cenó a onis i n-aileir vliget. Oionas caé galair .i. a miann do'n uaine galair. Tircail gai .i. carraing in gai ar in aluó.

Cio fovera rin, 7 co fuil lan fir irin aipet aipmidean? Ir e pat fovera, na co raibe cneó ar a éino a cupr ann-raide; no gé no bai, no meirgaioar gum i co hinvliget; no bai cneó ar a éino a cupr ann-ro imoirio, 7 noco n-uil aét luide a aenur uao, co na caemnacur a vénam ni buo vligetca na amail do figne.

Don aelguin .i. cen eolgnair compaite do venam do. Ar a fuioiu .i. luét fíra air irin tuait. Aét fir cuibne .i. aét a fuioiu o cubur do'n aen fer nó carraingar he, co na amano no cuirgar in gai, 7 co na caemnacur a venam ní buo vligetca. Seac ar coibne .i. ir é ní cobinotiger in fer ar-tuacur. Imbneét .i. inuno. Fo na-imbneét .i. amac. Ealllaé' .i. teetugao do bñit irin etar, co na inuilegenn a luét; muna uair a peóna cen a barudao, no can val ino; plan do, ge bairin fer in etar. Im o'a beira .i. no beirer iac.

'O'Don. renders this 'cattle,' which seems quite irrelevant; the gl. *teetugad* can hardly refer to any other word. His tr. is very different: "if it has not escaped being sunk, or if it has not made good its voyage (arrived at the intended place), it is safe (guiltless in the crew), though the owner of the boat has been drowned."

The idiots whom one takes with him to assist in taking stolen cattle, it is safe to the owner of the cattle, if the cattle has injured them; or, on the other hand, it is safe to them, if they did not know it.

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Stealing from a messenger, i.e. for the welfare of the owner he went, but he is not able to accomplish the errand and the guarding. What is taken by a hound, ^ai.e. when he is incited, and a wild animal pointed out to him, and it was the wild animal which had been pointed out to him he took. He is safe, i.e. the hunting-dog. Unlawful for the inciter to have set him, i.e. it was unlawful for the person who incited him, and it was an unlawful beast he took. Let there be no fight, i.e. this refers to a case where a dog and an idiot fight; every idiot is entitled to have a guardian to protect him; the owner of the dog should keep the dog from being enraged by an insane person and the insane person should be guarded so as not to allow him to hound on a dog unlawfully. The promise of conscience, i.e. the thing which he promises conscientiously on his honour in a lawful petition. To feed the sick, i.e. to give his desire to the sick person. To draw a spear-head out of a wound, i.e. to extract the spear-head out of the wound.

What is the reason of this, and that full proof is required in the '*arrecht airmidean*'? The reason is, there was no wound on his body before him in the former case; or, even though there was, the *operator* enlarged it unlawfully; but in this case, there was a wound on his body, and nothing is required from him but his own oath alone, that he could not do it more lawfully than he has done it.

Without '*elguin*,' i.e. without inflicting deliberate, intentional injury on him. From which he requires not the proof, i.e. people to bear testimony for him in the territory [compurgators]. But the conscience proof, i.e. but his truth from the conscience of the one man who extracts it, who declares that the spear-head had been driven right in, and that he could not extract it any more lawfully. Which is the '*coibne*,' i.e. it is what settles the case of the man out of whom it was taken. Driving in or out, '*imbrecht*,' i.e. driving in, and '*na-imbrecht*,' i.e. driving out. Appropriation, i.e. to bring appropriation into the boat, which its crew does not tolerate; if he could not get his escape from being drowned, unless he got into (the boat), it is safe to him, even though the man of the boat is drowned. Who may use them, i.e. who takes them.

* Cf. the discussion in III. 518, 20, seqq., under the heading, *muilinn con*, 'setting-on a dog.'

TO THE SUCCESSORS OF THE 818.

OF THE REMOVAL OF COVENANTS.

OF THE
REMOVAL
OF Co-
VENANTS.

’OO TUAŚLUCOO CUN’OROO AN’O-SO 818.

[Fuarlaiice cach ruḡnao forḡna hiacha aoidiu ;
arḡnaib fir fithiu ; fuarlaiacter go comlabra fir ;
realba, reoit, ni oileḡar airḡre na haitiuu, iudail
na tḡen-lide neir.

Fuarlaiice .i. ip ro, ip maich, ip uatuaḡlaoti in ni bḡr ne neē amuic
ne comat ruoara; 7 air-ḡre noco fir-iaano aoidiu anḡeja in coonoio,
uair noco n-uil fir aoi. Arḡnaib .i. eirḡnaoer de in fer uil air,
ao tē fithi donet air .i. berḡar af na tḡe fithi doonoia forḡin tḡr
Fuarlaiacter .i. ruatuaḡlaacter de a comḡlabra fir in bḡeteman
in fer uil air, uair ip go a bit air. Sealba .i. ferḡna .i. tḡr. Seoic
.i. na ḡuaiti .i. inoile. Airḡre .i. lobra .i. in mic bic. Na haitiuu
.i. anḡra .i. baic. Iudail .i. bḡataḡre .i. anḡra. Na tḡen-lide
.i. ar eicn laḡer in tḡen air.

.i. Ruoaraē caecat no ceathraēat, no ruoaraē tḡir, aoidie
oib ip luḡa ne ḡeḡaib 7 ne ḡeḡannaib ; ruoaraē tḡir imoḡro,
ne ḡiḡe, ne hapḡaine 7 ne ceilaib. For oin tucā in ferann
ḡunn ; 7 atataḡr iair ne na hona ’ḡa tēḡaouḡ, co fuil ne ne
ruoaraē amuic.

OF THE REMOVAL OF COVENANTS.

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Every prescription that acknowledgment does not firmly close^a is to be set aside: it removes the man of the wooden house; falsehood is set aside by an utterance of truth; lands and chattels are not alienated by (inactive) looking-on, or acknowledgment, by 'iubail,'^b or by forcible seizure.

Is removed, i.e. the thing which has been away from a person for the period of the prescription, is rightly to be recovered, and the acknowledgment of ignorance by the same adult does not confirm it, for he has not knowledge. Is removed, i.e. the man who is in possession is ejected, though there were made a wooden house upon it, i.e. the wooden houses that have been erected upon the land may be removed from it. Is set aside, i.e. the falsehood is set aside by the truthfulness of the decision of the brehon, i.e. to the man who is on it, for his being on it is a falsehood. Possession, i.e. lands. Chattels, i.e. the moveable things, i.e. cattle. Seeing, i.e. minors, i.e. little boys. Or acknowledgment, i.e. of ignorance, i.e. idiots. 'Iubail,' i.e. relationship(?), i.e. of ignorance. Forcible seizure, i.e. the strong man who seizes it by force.

A prescription of fifty or forty years, or a prescription of three lives, whichever of them is the smallest as regards chattels and land; but a prescription of three lives, as regards a chieftainship, an abbacy, or tenants. The land was let out on hire in this case, and after the period of the loan has expired, it is sought to regain possession, as it has been out during the period of prescription.

^a O'Don. tr. *iatha*, 'lands', but the words *hiatha aiditíu* cannot mean 'lands of acknowledgment', and the gl. evidently connects the word with *iad-*, 'to shut', "the acknowledgment does not truly-close it."

^b For the word *iubail* see *Glossary*.

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Acht ina tpi no-ruidigthe deimnigthe cach deirb-
oilre: cluar¹ la feine tironachar; laio la filio
fupfuntud; lre la caio comarba im arto manach
marb-oilri. Ar ate a tpi no ruidiche deimnigthe
cach deirb-oilre do comed,—leac leanmanach, no
chuir no racha in forair foceruat a cet cora; ar
ir i raith in forair, raith cen imdegnam flacha,
raith lair-a mbi pota, raith na be meirach cor.

Ar ir i cetna leac artuga cacha realba, a lan lo; ;
ir i in leuc aile, a hubairt ar anmain; ir i in leac
aile, a toruud do flath.

Att ina tpi no ruidigthe .i. att ina tpi no ramaro, no no hor-
vaiged, 7 deimnighe-foic a oilri co deimin .i. cluar 7 laio 7 lre.
Cluar .i. bit do ac eircedt a tironachar o cluar. Laio la filio .i.
laio in filio ac faillyugad a brite uad. Lre .i. in lre uagal bir ac
na comarbar, ac a faillyugad a brite uad. Im arto manach .i. in ni
em oruaiter do oilri leiri manach marb .i. tpuan oibair .i. in oruagad
na manach for in ti for [oibair?] no oilri in mallac ir marb. Ar ate
a tpi no ruidiche .i. ar it iat for in na tpi oruaiter no ramaro, no
no horvaiged o'a comed do'n ti ac ata he .i. cluar 7 laio 7 lre. Leac
leanmanach .i. leic leir a romaine, o biar amlaro rin. No chuir .i.
im a oilri. Rata in forair .i. tpebair ac a mbi inre forair no
inre arair 7 no cairit oib a cet cor ceilrine. Foceruat a cet
cora .i. iat a cet rata for. Ar ir i raith in forair .i. in raith
olagted, 7 ipecait in 'ar'ann, uair abubnamar romaine, foceruat a cet
cora. Raith cen imdegnam .i. cen cengul flata uirne .i. o-flath.
Raith lair-a mbi pota .i. ac a mbi bunad totura ne hic a ratacair
.i. in bo aine na cetne mbo p'cet. Raith na be meirach .i. noco

¹ This was undoubtedly a verse of trisyllabic endings,—see *tidmarchar* in *Glossary*; but how much was understood of its meaning will be better realised from the perusal of the introduction to the *Battle of Magh Rath*, p. 90, where these words are partially quoted. Here there seem to be three stages of development; the *sutras*, down to *marb-dilsi*, 498, 4; the *prose* explanation, beginning *ar ate*; and the later *glosses* on all the preceding.

Except the three great-settlements that establish every certain right: an ear with the Feine as (guarantee) of conveyance; a poem with a poet as evidence; letters with a noble heir respecting the chattels of the deceased monk;—for these are the three great settlements that were established to preserve every certain right; they form the ‘leac leanannach,’ or covenants, or lawful guarantees, ‘rath in forais,’ of those who fulfil their first covenants, for ‘rath in forais’ is the surety over whom the chief has no bond, a surety who has a basis, whose contracts are not in confusion.

Now the first ‘lec’ which binds every property, is its full value [having been given for it]; the second ‘lec’ is an offering for the soul; the third ‘lec’ is when it is divided by the chief [after the absconding of the tribe-man].

Except the three settlements, i.e. except the three things which were established or ordained; and they guarantee the right to a thing with certainty, viz. ear, poem, and letter. An ear, i.e. his listening by ear to its conveyance. Poem, i.e. the poem of the poet to evidence its conveyance. Letters, i.e. the noble letter which the co-arbs have, to evidence its having been given away. Of the deceased monk, i.e. the part of his property which is legally directed to be alienated in the case of the dead monk, i.e. the third of the legacy, i.e. the ordering of the monks upon the property the dead party possessed. For these are three things, i.e. for these are the three things which were established or ordained to keep the owner in possession of what he has, i.e. ear, poem, and letter. ‘Leac leanannach,’ i.e. permit him to have his wealth when it shall be thus. Or covenant, i.e. about his due. Guarantees, i.e. sureties who have ‘inde forais,’ or household wealth, and they have acquitted themselves of their first covenant of tenancy. Who fulfil their first covenant, i.e. they pay their first suretyship. ‘Rath in forais,’ i.e. the lawful security; and the force of the ‘for’ here, is because we have said before that they acquit themselves of their first covenants. A surety over whom the chief has no bond, i.e. the chief having no lien upon him. A surety who has a basis, i.e. who has a foundation of wealth for paying his suretyship, i.e. the ‘bo-aire’ of twenty-four cows. Whose contracts are not in confusion, i.e. on whom are not confounded the contracts which he makes,

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comercetar air na cuir doni, noco tecor po corair. Ar ir i cetha leac .i. in cetha luige .i. ar ir e in cetha ni amail lic, arcur oilri caca fermano. Caca fealba .i. cae tpe. Al lan los .i. do tabairt d'a cno. Ir i in leac aile .i. in luige aile .i. ir i in ni aile amail leic, artar he. Al hu bairt ar anmain .i. ar gabail n-ecnaice .i. an imna, no in tpuan oibaro. Ir i in leac aile .i. in luige aile .i. ir i in epnaile aile amail lic. Al corino do flait .i. o da tair do'n flait a noino tpuan oibaro.

Cir lir fala for a n-iauat oilri cacha fealba ar n[α] cinthaitgear cir oibairt? Fal fine icar a cuite, co no hicar fpu cach ret no-n-ic co n-a romaine, na teit a n-aircam do fer-gle na meaf na hich in tpe, cir maith, acht ni pu clanda a lam faderin fir ar cathach.

Fala .i. fal fpu bpuinde in fir amail, im a mbuic uao. For a n-iauat oilri .i. fir-iauat oilri cada fermano. Ar na cinthaitgear .i. ar na himpaiteir ar cul he, cir oibairt ne nee a n-artao. Fal fine .i. in n-ime doni in fer fine ica[r] a cinca. Cate .i. a cinca. Co no hicar .i. fpu fer fine cae ret no icur ar amail tar cenn a fir fine. Somaine .i. lor 7 ar. Na teit a n-aircam .i. do'n fir fine. Do fer-gle .i. gleit in fpuir. Meaf .i. na cailla. Na hie .i. in t-arpur. Cir maith .i. na neici rin. Aet ni no clanda a lam faderin .i. aet in ni no faderetar a lam bodein in fir ir a cin he .i. d'arbor 7 do noio. Ar a caeae .i. ar a cin.

[In fer* fine no lec elot apraile runn, co ndeacha iar rin for a fearunn; comilece itir fomuil in ferunn 7 in fiad eloit, .i. etir fomuil no etir einneclunn 7 letgabail 7 aetgin, co lor 7 ar 7 inforbuir do ic fpu, aet muir facuib noio no camnenn, no ubla ann doneoch no clann a lam buden; 7 mapo facuib ni oib-rin, ir comaroad eturpu 7 in aetgin, 7 crobe oib aga mbe an imarccard, iccard fpu apraile, 7 ait ata poir fiad ni deur for in ferunn ainnrin, 7 in uiliacard d'ic. Angell tuccard in ferunn i corur fine.

*From H.. 3, 17, p. 342.

whose contracts are not impugned. Now the first 'lec,' i.e. the first oath, i.e. for it is the first thing like a rock, 'lec,' which fixes the right to every land. Property, i.e. every land. Its full value, i.e. to be given for it. The second 'lec,' i.e. the other oath, i.e. the second thing like a rock, which fixes it. An offering for the soul, i.e. for chaunting the requiem, i.e. the hymn [gift?], or it is a third of the legacy. The third 'lec,' i.e. the other oath, i.e. the other thing like a rock. When it is divided by the chief, i.e. when the chief has accomplished the division of the third of a legacy.

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How many are the bars which shut up the right to every kind of property, and which are not set aside, though it be fraud? The bar of a tribesman who pays for his trespasses, until payment is made to him for every 'sed' with its profits, that does not enter into the estimation of the grazing or fruit or corn of the land, though good, except what the man whose trespass it is, has planted with his own hand.

Bars, i.e. a barrier against the breast of the man outside, *plaintiff*, to keep it from him. Which shut up the right, i.e. which completely close the right to every land. And which are not set aside, i.e. and which cannot be turned back, though one may deem their retention a fraud. The bar of a tribesman, i.e. the barrier which a tribesman makes who pays for his trespasses. Until payment is made, i.e. made to the tribesman for every 'sed' which he paid out for his fellow tribesman. Profits, i.e. the increase and the growth. That does not enter into the estimation, i.e. for the tribesman. Grazing, i.e. eating of the grass. Fruit, i.e. of the wood. Corn, i.e. the grain. Though good, i.e. the above things. But the thing which his own hand has planted, i.e. except what the man who is in fault, has set with his own hand, i.e. of corn and of 'roid.' Whose trespass, i.e. whose crime it is.

The tribesman absconded from another in this instance, and the latter afterwards entered upon his land; he shall be accountable(?) for both the grazing of the land, and the fine of the absconding, i.e. the grazing, the honour-price, the half-seizure and compensation, with growth, produce and increase, shall be paid to him: unless *the fugitive* has left thereon 'roid' or onions or apple trees which his own hand had planted; and if he has left any of these, there shall be an adjustment between these and the compensation, and whichever side has the excess, shall pay it to the other, and where is a 'port-fiach', it is in that case he did not enter on the land and the entirety shall be paid. The land was given in pledge in the Corus Fine.

* The *port-fiach*, 'bank of debts', was probably the technical expression for the man who has become responsible for the accumulated debts arising out of the absconding of a fellow tribesman; see also 508, 10.

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Ma co cin fuba 7 ruba fasbur in fer fine for araise, geibio gneim eimecluinne 7 dubulca do fer-gleit 7 mef, 7 ni gebinn gneim aitegina. Ma ni clannur a lam fadoeirín, geibio gneim n-aitegina, 7 dubulca, 7 eimecluinne ina cin fuba cin ruba. Ma cin coirí 7 laime imoirio ni geib gneim ann-ríde romailt orbu; geibio gneim n-aitegina an clannur a lam fadoeirín cro cin coirí 7 laime.

Ma cin inoetbire imoirio doigni do oligeo flata no gaiti no gona inoetbire do lece in fer fine for araise, 7 ni elann uime, íf aitegin cin lof, cin af, 7 ni teit romailt a orbu do, of cin inoetbire no eloitíu cro etbire. Maorulla imoirio 7 íf cin inoetbire, íf dublar co lof 7 af ífín cinuro icarí tap a cenn 7 romailt, 7 tet a-n-airiurí n-aitegina do imoirio an clannur a lam fein in fír íf a cirta ro anuar uile in gac gneuib icir ubla 7 arbur 7 gac denca do neé íf gneima do'n fíur icur a carce.

Ma gona etbire imoirio, 7 fuacruir tí-a fine an euc lair, 7 ni elo rom o fine, íf curruima na cota euc reitir do o fine icur cin lof cin af.

Maia fuacra tí-a fine in euc lair, 7 ni elo rum o fine, íf curruima in peé icar ram íar n-a urrogría do'n fine, íf re icur 7 eimeclunn an aigi íf deac do'n fine.]

Fal fír crenar a mbec-log, do parzuio¹ a nera ar a perfair, fíur na cheda.

Fal fír crenar .i. in me doni in fear cennaise in feruno ar los mbec. Do parzuio a nera ar a perfair .i. coiríro in ní eirniuríar do gabail cuice .i. tarzaro in ní eirniuríar aip do, do tarzaro amuic aip [noéar petar J²] a fasbail do .i. no co deáir in duine ar in feruno tall .i. a bail ata poríe fiaé, docuaro funn.

¹ This is incidentally referred to by O'Dav., p. 92, 1, *dofargaid errofere* .i. tairgidh inni roernistar taracend amach.

If the tribesman has left a crime^a of *fuba* and *ruba* upon another, it involves a claim of honour price, and double of grazing and fruit; but not a claim on compensation. If it be a thing which his own hand had planted, it involves a claim to compensation, and double and honour price, if it be a crime^a of 'fuba' and 'ruba.' But if it be crime of foot and of hand, the grazing of the land takes no effect. What his own hand has planted gets claim to compensation, even if it be crime of foot and hand.

If it be a crime without necessity, which he commits against the right of a chief, or of stealth, or wound without necessity that one tribesman has left upon the other, and that he has not absconded by reason of it, it is compensation without increase or growth; and the consumption of *the produce* of the land does not go to him when it is a crime without necessity, or of absconding though necessary. But if he has absconded, and it is a crime without necessity, it is double with growth and produce, for the crime that is paid for him, and the consumption; and the things which the hand of the man whose crimes are above referred to has planted, of what kind so ever, whether apple trees or corn or structures, shall go into the enumeration of the compensation for the person who pays for his crimes.

If, however, it be wounds with necessity, and they give notice to his tribe that he will pay 'eric' for them, and he does not abscond from the tribe, it is an equal proportion of the 'eric' levied on the tribe that he pays without growth or produce.

If notice has not been given to his tribe about the 'eric,' and he has not absconded from the tribe, the proportion of the fine, which he would pay after the notice, to the tribe, is what he shall pay, and the honour-price of the best chief of the tribe, *for not having given the notice*.

The bar of a man who purchases for a small price; he offers to take back what he paid, but it cannot be got for him.

The bar of a man, i.e. the barrier which a man makes who purchases the land for a small price. He offers to take back what he paid, i.e. he offers to take back what he paid, i.e. what he paid for the land is offered to him by the seller, but it cannot be procured for him. The man had not entered on the land, in the former case, where 'port fiach' occurs, but he had in this case.

^a O'Don. tr.: "if the tribesman has left [*the land*] to the others without *fuba* and *ruba*"; but it seems clear that the parallelism demands *cis fuba*, as in *cis cois*, &c., l. 5.

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For a small price he purchased the land in this case, and the man from whom he purchased the land is suing for fraud, and the man who purchased says, "I will not give it to thee, but give me my own cattle, if they are alive, and if they are not, give me their equivalent in other cattle"; and unless they are given, it is a bar.

If there be security, the transaction is valid in twenty-four hours; if there be not, the third is valid in twenty-four hours, and the two-thirds in ten days; and that is a bar.

In the above case, the cattle are alive with the man outside; or if they are not alive, he has live cattle of the same kind, and the other accepts cattle of the same kind. If the cattle be not alive with the man outside, or if he has not cattle of the same kind to offer in lieu of them, it is no bar in reference to the man outside, but he is to discharge the costs of his fraud.

He who sells a valuable article (*sed*) for a small price, if he is suing for fraud, and the other man offers to take back his small price and return his valuable article to him, but he does not accept of it, it is governed by the rule of 'fraud of knowledge,' with security or without security. And that is the case, where the two cattle (*sed*) are living, or if the small '*sed*' is not alive, he offers to accept of other '*seds*.'

If the large '*sed*' is not living, it is regulated by 'fraud of knowledge,' with security or without security, although he offers to take back his small '*sed*.'

It is fraud that there is out of the '*seds*' in this case; and there is no bar at any time operative in original disease or hidden blemish: but if it be a proportion of one-fourth or one-fifth that is defective, the '*seds*' are to be returned, &c., and if it be a proportion of one-sixth, it is more that is to be added, &c.

If it be a contract of two sane adults with knowledge and security,* and *one of them* came to sue for fraud before the expiration of twenty-four hours, he cannot dissolve his original bargain or the fraud *done to him* after twenty-four hours from the hour he came to sue.

If it be a contract of two sane adults, with security, *but* without knowledge, half the fraud must be discharged from twenty-four hours out, for a period of ten days, unless the bar should take place; and the bar does away with that half of his fraud from twenty-four hours out, although the ten days are not expired.

* See the Glossary, under *trebaire*.

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Μὰς κορ δὰ ποδόνν ὅν πῖρ ὅν κρεβαίρε, δὰ κριαν αὖ τοιβαρτα
ὀλῖζερ δὸ ταῖτμεθ' οὐ κέρνα ἡσάιρε πῖτ' ἀμαθ' ἐπὶ πρὸς θεόμαρθε ;
μὰνα τῖρα ἰν παλ, οὐλῖρ ἰν παλ κριαν δὰ κριν αὖ τοιβαρτα ὑαδὰ
ἀρ κέρρε ὑαίρε πῖτ' οὐ' ὑαίρ ταῖνις δ' ἄσῃα ; 7 δὰ κριαν δὰ
κριν αὖ τοιβαρτα ὑαδὰ ἀρ θεόμαρθε.

Μὰς κορ δὰ ποδόνν ὅν πῖρ ὅν κρεβαίρε τοιβαίρε ὑαδὰ ὀλῖζερ
δὸ ποῖβε θεόμαρθε ἰ ν-αῖττιν, μὰνα τῖρα ἰν παλ ; οὐλῖρ ἰν παλ
κριαν αὖ τοιβαρτα ὑαδὰ οὐ κέρρε ὑαίρε πῖτ' ἀμαθ' οὐ' ὑαίρ ταῖνις
δ' ἄσῃα, 7 ταῖτμις δὰ κριαν αὖ τοιβαρτα ἀρ θεόμαρθε, J².]

παλ ὑβαρτα ἰ μβεοῦ ὑαπαλ-νεῖμιρ ; παλ τοραινθε δὸ
πλῆτ' ἰαρ ν-εῖοδ ; παλ πορμῖδ' ὅτ' ἐαρ δ' ἀγ-ναῖμαιν ; ἀρ
ὑρ ἀνδ' τερὶ παλ πο κρεβαίρε, ἰν ταν δὸ ν-αῖτμονζαρ
κριν παρ εἰναίρε παρ.

παλ ὑβαρτα ἰ μβεοῦ .ι. ἰν ἰμε δονὶ οὐ βελαῖν ἰν νεμερ ὑαπαλ
δ' ἄταβαν ἰν τοιβαίρε, οὐ ταῖρ ἰν ἐκναίρε δὸ γαβαῖν .ι. ἰν περ ἀμαθ' ἀτα
ἀε ἰαπαρ αὖ τοιβαρτα ἀρ ἰν ἐκλαίρ, 7 ἀτα ἰν ἐκλαίρ ἀε ἰαπαρ νὰ ἡε-
ναίρε ἀρ ἰν περ ἀμαθ' ; 7 μὰνα τὺτταρ, ἰρ παλ πῖρ περ ἀμαθ'. [Νοῦα
κῡμαίρε αὖ τοιβαίρε δ' ἄσῃα, 7 κε νο ταῖρε πῖρ ἐκναίρε εἰδὲ, νοῦα ν-αμαῖ
ταρβα.

Ὁ ταῖρ ἰν ἐκναίρε δὸ γαβαῖν, ἀτα ἰν περ ἀμαθ' ἀγ ἰαπαρ αὖ
τοιβαρτα, 7 ἀτα πῖρ ἀγ αὖ παρ, “ πογὰρ δαμ-τα ἰν ἐκναίρε
ζῡρ κατταῖν τὺτταρ περ ὑαίρε ” ; 7 μὰνα παγὰρ, ἰρ παλ πῖρ,
7 ἰρ παρταῖτε, J².]

If it be a covenant of two sane adults, with knowledge, with out security, there is bound to be discharged two-thirds of his fraud from twenty-four hours out, for a period of ten days, if the bar does not take place; and the bar does away with one-third of two-thirds of his fraud from him in twenty-four hours from the hour at which he came to sue it; and two-thirds of the two-thirds of his fraud from him after ten days.

If it be a contract of two sane adults, without knowledge, without security, there is involved all his fraud until he is ten days in acknowledgment, unless the bar takes place; the bar does away with one-third of his fraud from him from twenty-four hours out, from the hour at which he came to sue, and it discharges two-thirds of his fraud after ten days.

A bar by the offering by the mouth of a noble 'Nemed' person; a bar by the division made by the chief after an absconding; the bar of a man who confirms a lawful contract with good securities, for it is then that filth is put under a surety, when obligations are dissolved in violation of a man's honour.

A bar by the offering, i.e. the barrier which a noble 'nemed' makes by mouth, to whom the offering is given, after he has finished the singing of the requiem. The man without, the *plaintiff*, is seeking to have his offering given back by the church, and the church is demanding the requiem of the man without; and if it is not given, it is a bar with respect to the man without; and he cannot sue for fraud in the matter; and although he offers another requiem, it is of no use.

After the requiem has been sung, the man outside is demanding (his offering to be returned to him on the ground of) fraud; and he, (the *nemed*-dignitary) says: "let there be obtained for me the requiem with the chaunting which I myself made upon it"; and if it is not obtained, that is a barrier, and (the contract) is binding

Fál corairinne do fálait .i. in ime doni in fálait ar nionn in
fearainn iar lecuo eloithe in ceile; o do-air do a nionn, 7 ní coraíte
ceile ar nionn do; 7 ír fál rin. [Cro beo-elot cro marb-elot, o cairn leir
a nionn, ír iubaile don uair e; 7 in fine o' iair ar in fálait nionn in
fearainn iar leicrin elot in ceile, o cairn do a nionn, ír fál; no ír, J².]
.i. beo-elot do fúgne in ceile anó-rin, 7 no nionnreair in fearainn a tr;
cair a eir; 7 in can cannic in ceile ne oligeo, ata ac iairad a fearainn
rein ar in fálait; 7 ata in fálait ac iairad a eiric elaithe ar in ceile; 7
noco tucaó a eiric elaithe do'n fálait; ír fál a-leit nionn ceile .i. noco
doctar in uaine ar in fearainn tall, (.i. a bail ata porc riad,) 7 doctar
rinn. Fál foruioisreair .i. in ime doni in ti ac a forairear deg-
ronaom trebairne. Dag-naomaom .i. cor da rodonn co fir 7 co
trebair rin. Ar uí anó teit .i. ar ír anó teit fálait ro trebairne,
in can caimreir na cair 7 eiric fálait ne uir.

Ír e cur in fál reo: in boba ata 'c-a riad nionn trebairne,
"leir dam riadcan ro'n cunnorad cair do lamia," ar re; "cab-
air-re riad m'eneac dam-ra," ar in trebairne; "noco riubair,
ar in boba, uair ní reom";—oir na reom, ír fál a-leit nionn

Fál anfairceir; ír eirige tindaiceair iaircan, ar ní
uileirde.¹

Fál anfairceir .i. fál rin bionne in fir luairer .i. in ime doni in
ti ac na bi fairceir ceile co comlan, in mac bec; 7 írre ír fál rre, a
fearainn uile do fairceir do'n mac bec; no in ime do'm in ti ac a mbi an-
fairceir ceile, in uaine mair; "fogabair dam, ar re, co riad caill agum
in can do riugner in cunnorad";—uair na fogabair do, ír caimre in
cunnorad. Tindaiceair iaircan .i. ní cumair a arad; no, ír
cen ceile ata; na, ní ar eir.

¹ The comm. on H. 8. 17, 345 is thus given by O'Don. "The bar here is to
restore his land to the lunatic, and the nature of the bar is: 'give back my
diubairt' [fraud], says the lunatic; 'I will not give it,' says the *compos*; 'if not,
give me sense,' says the lunatic, 'when thou desirest to possess the thing of which
I have been defrauded.' 'I will not give it,' says he, 'for I cannot.' When he
cannot give him sense, there is no bar against the lunatic in suing the *compos*
[codaack] for his *diubairt*, (the property of which he had been defrauded.)"

A bar by the division made by the chief, i.e. the barrier which the chief makes upon dividing the land, after the tenant has absconded; i.e., when the chief has finished the division, and a tenant has not been procured for him in a month [v. 435, 23]; and this is a bar. Whether it be 'live-absconding' or 'dead-absconding', if he has finished the division, it is *inbaile* of one hour; it was the tribe in this instance that requested the chief to divide the land, after the absconding of the tenant: the completion of the division is a bar [to the fugitive].

That is to say, the tenant has committed 'live-absconding' in this case, and they divided the land into three parts after him, and when the tenant has submitted to law, he is demanding his own land from the chief, and the chief is demanding 'eric' for the absconding of the tenant; and if the 'eric' for the absconding is not given to the chief, it is a bar with respect to the tenant, i.e. the man had not entered on the land in the former case, i.e. where there is 'port fiach,' but he has entered in this case.

The bar of a man who established a lawful contract, i.e. the bar which one makes, by whom the good contract of a surety is made. Good contract, i.e. the contract of two sane-adults with knowledge and security. For filth is put under the security, i.e. for filth is thrown upon the guarantee when the contracts are dissolved, though the honour of men was pledged for their maintenance.

The nature of this bar is as follows—the defendant is saying to the surety, "let me impugn the contract in violation of thy security"; "give thou the fine of my honour to me," says the surety; "I will not give it," says the defendant, "because I cannot"; when he cannot, it is a bar as regards him.*

The bar of an infant; his contract is set aside afterwards, for it is not lawful.

The bar of an infant, i.e. a bar against the breast of the man who purchases *from him*, i.e. the barrier which the person makes who has not the complete exercise of reason, i.e. the little boy; and this bar recovers all his lands for the little boy after he has come to the age of discretion; or it is the barrier made by the person who has not the discrimination of reason, i.e. the lunatic. "Let it be got for me, says he, that I had sense when I made the contract"; for when this is not got for him the contract is dissolved. Is set aside afterwards, i.e. it cannot be made binding when he is without sense or out of the country.

* See the paragraphs at V. 429, foot. The general principle is stated at H. 8. 17, 587, "every bargain is similar: if there be an offer to return the price received, 'fraud' cannot be sued."

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Átáit tui tpe, fpuir' nacon cobair mac na raith na
vélre ; ír go ainechta a n-arta ; d'igaid do log eneach
aíneach no-do-reaḡad : tui fo-mic, do' na tabair log,
cia dobera fine ; ar ní techta cono na ceill fo-mic,
in tan naircáir ír a n-ecnaírc meanman ; tui dober
i coibche mna, na be maí, naḡ uirnaígead a polta
coire ; tui doberaí tair b'raígead fine,—ar uí tpeire
in da teangaid dec dí-a tindaḡ, olḡar in aen teangá
dí-a harḡad.

Átáit tui tpe .i. átáit tui fearnaḡa, 7 noco cobroírcíneḡu iat
mac naircáir 7 raírc tpebaíre, na aítpe na raírcáir. Mac .i. nair-
cáir. Raírc .i. uirne fein. Na vélre .i. o b'raírcáir .i. aítpe no
raírcáir. Ír go ainechta .i. ír go do'n ainech, ainech a n-arta.
D'igaid do log eneac .i. d'igaid do loírcac a eíneḡ ina n-aírc
inoraíreíat, co tpeírcat tair d'ígeḡ 'c-a n-íarad. Tui fo-mic .i. fer-
ad in mic díe. Do' na tabair log .i. 7 do-írc noco tabairtair log
d'a cno .i. do'n mac. Cia dobera fine .i. cia doberaí d'íne .i. no
do inac ce doberaí d'íne .i. ge doberaí log do'n fine tair a cno, no
cno iat in fine doberaí amac e, noḡ vélre uat-íum he. An ní techta
cono na ceill fo-mic .i. uair noco techann ciall conaírc ac in dober-
mac. In tan .i. in tan fonaírcírcer fein. A n-ecnaírc meanman .i.
ar ír a n-ecnaírc ceill conaírc b'ir, in tan tucad amac he. Tui dober
i coibche mna .i. in fonaírcírcer fpu haclaírc coibche .i. in t-uirnaírc n-íonaírc,
no in t-uirnaírc ar aóall. Tui doberaí tair b'raígead fine .i.
tair fpuḡad no i n-aírcírc na fine, do mac fpuḡa d'aírcírc. In da
teangaid dec .i. cnoírc ar ecínnírc .i. inna fine, inḡar ina fonaírcírc
dober.

There are three lands with the Feine which neither son, nor surety, nor 'dilse' can relieve; which it is a false decision of a court to bind; which it derogates from the honour-price of a chief to sue:— the land of a minor to whom no price is given, even though his tribe give it, for there is no possession of sense legally in a minor when he makes a contract in the absence of full mental faculty; land which one gives as dower to a woman, who is not honest who does not attend to her proper duties; land which is given in contravention of the tribe, for the twelve tongues are more powerful to set it aside than the one tongue to retain it.

There are three lands, i.e. there are three lands, which neither son as binder, nor surety as guarantee, nor hostage nor a witness can relieve. Son, i.e. as binder. A surety, i.e. as such. Dilse, i.e. by words, i.e. hostage or witness. A false decision of a court, i.e. it is a falsehood to the court which should pronounce these gifts to be valid. It derogates from the honour-price, i.e. it subtracts from the honour-price of the 'aire'-chief who sues for them, with fasting beyond right in suing them. The land of a minor,^a i.e. the land of the little boy. To whom no price is given, i.e. to him no price is given for it, i.e. to the boy. Though the tribe give it, i.e. though it is given to the tribe, or to the boy, though it be given from his tribe, i.e. though its value may have been given to the tribe for it, or though it may have been the tribe who sold it, it shall not be alienated from the boy. For a minor has not sense, i.e. the little boy does not possess the sense of a grown man. When, i.e. at the time this bargain was made. In absence of full mental faculty, i.e. for he was without the sense of a grown man, when the sale was made. Land which one gives as dower to a woman, i.e. the excess for payment of dower, i.e. the 'contract of waiting,' or the 'contract for visit' [p. 216, 15]. Land given in contravention of the tribe, i.e. against the will or without the knowledge of the tribe, to an adopted son of an extern. The twelve tongues, i.e. a definite number for an indefinite, i.e. the many tongues of the tribe, are stronger than the one tongue which gives it.

^a The comm. on H. 3, 17, 345, adds, "if it was for the purpose of concealment it was sold in his presence, the contract is not binding until he has been cognisant of it during the period of prescription after he has come to the age of reason; but if in his absence for the sake of concealment, it shall never be binding against him."

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Cach fuirdir co n-a tochur techta. Ní hiccá cináid a mic, nach a hai, nach a iarmai, nach a hindai, nach a comacaf pine, nach a cináid fadéirín. Flaithe ar-a-mbiathá, ír í ícarf a cinóda; ar ní lair díre a feoir, acht colánó aitéana nama; ní geid díre a mic nach a ingeine, nach a heipic, nach a díbur, na díbur náda maithre, nach a chináid. Ír flaithe ar-im-biathá, ír í no-dom-beir, ír e ícarf a chinóid ocur folóing a chinóda.

Cach fuirdir .i. daer a atair 7 a fén-atair .i. cad fo-daer, in daer aicintá co n-a tochur dígdec .i. fader-fuirdir fúí nē nōeir; daer-botad írín tpeir fúí; fén-cléití írín cethrumad fúí. Dia tocater tpeir do daeruib a fuirdir, noco fadab fúí nē tpeir flata, it dílir íat d'a eir. Ní hiccá .i. na díre.

.i. Alé munab aice fein beir a fúir; 7 noco n-uil eneclann do'n daer í marbad a mic nach a ingeine, na fogan do denam fúí, alé munab aice fein beir a fúir; 7 mar aice, ata eneclann do, 7 corpoiré mur-cóiré do inóid. Al céirí harraile ata eneclann do'n daer, a n-a aerad 7 í n-a cneugad, 7 a ngad a fét, 7 a noul co mnai. Eirnígeter eneclann do a dvalgur in tochurá fuil aice, do'n dárna lét .i. a dvalgur a fepaino .i. in cuoruma nō biad do bdein, co n-a bet aice; at dílir a tpeir do, co n-a gabail a nat fuiré; nō, ír a dvalgur a fét ata do in lét fú; a leat n-aill, ír le flait .i. ír leirín flait eiríge .i. lét na fainnoe nō biad do co n-a bet aice, ar dílir a lét do'n flait co n-a tabairt a nat fuiré amad.

Nad a comacaf í. bpatar .i. bpatar a atar. Flait ar-a-mbiathá .i. in flait biatúr he. Ír í ícarf a cinóda .i. corí 7 laime .i. do nō eirí cinódaib muna b[í]uile fpeir aicí bdein. Ní lair díre .i.

Every 'fuidir'-tenant is to have his lawful property. He shall not pay for the crimes of his son, or of his grandson, or of his great-grandson, or of his great-great-grandson, or of his nearest of kin in the tribe, or for his own crime. The chief who supports him is the person who pays for his crimes; for the 'dire' of his cattle does not belong to him, except only the restitution of the object *stolen or injured*. He does not obtain 'dire' for his son or daughter, or her 'eric' or legacy, or the legacy of his mother, nor (does he pay for) their crimes. The chief by whom he is supported is the person who obtains all these; it is he who pays for his trespasses, and bears *the losses incurred by his crimes*.

Every 'fuidir,' i.e. his father and his grand-father were bondsmen, i.e. every 'fo-daer,' i.e. the natural bondsman is to have his lawful property. A free 'fuidir' is he who has been a *bondsman* during the life of two persons; the 'daer-bothach,' into the life of the third person; a 'sen-cleithe' into the life of the fourth. If three bondsmen have lived as 'fuidir-tenants' during the lives of three chiefs, they are complete bondsmen afterwards. Shall not pay, i.e. the bondsmen.

i.e. Unless he himself has their freedom; and the bondsman has no honour-price for the killing of his son or his daughter, or for injury done to them, unless he himself has their freedom; and if he has, he has honour-price, and gets the body-fine of a 'mur-chuirthe'-foreigner for them. The bondsman has four kinds of honour-price,—for being satirized, for being wounded, for the stealing of his cattle, and from criminal intercourse with his wife. Honour-price is paid to him as far as one-half, in right of the property he possesses, i.e. in right of his land, i.e. the proportion of it which he would himself have, if it was his; one-third is due to him, on receiving it as 'fuidir' stock; or it is in right of his 'seds' he has this half; the other half belongs to the chief, i.e. this belongs to the chief, i.e. half the division which would be his if he had it, for the half is forfeited by the chief by his giving it out as 'fuidir' stock.

Nor of his nearest of kin, i.e. his brother or his father's brother. The chief by whom he is supported, i.e. the chief who feeds him. It is he who pays for his trespasses, i.e. of foot and hand, i.e. for the five crimes, unless he has chattels himself. The 'd re', i.e. for the

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do i ngair a ret .i. aét aétin, 7 ní gair. vire a mic in-a-béaro. Colano aétseana .i. aét aétin colla a ret doib botein, 'r a noire v'a tigeina. Ní gair vire a mic .i. noco gabair enecclann do i fogail do venam re 'mac. Naé a heiric .i. coirpoire .i. iair n-a eairb. 'Dibuo .i. reoit 7 maine. Naé a maíre .i. dibao a maíar .i. ban-urrao no ban-dair in ann-pain, 7 dam

.i. In dair, mara bean fair fuil aice, ata enecclann do a n[ó]ul cuici, 7 ata enecclann do a cnero d'feirtáinn for a corp. Mara bean dair imoirio fuil aice, ata enecclann do a noul cuice, 7 ní fuil enecclann do i cnero d'feirtáinn for a corp; ar ní fuil enecclann do neot a fetaib neit aile 7 ír crio neit aile in dair.

Ír flait ar i mbiaá .i. ír e in flait biatúr, beup na neití reo uil, cenmota aétin na ret do botein. Ír e ícar .i. do na cuic eintaib. Foloing a éinota .i. imfuingeaf a cinto im aetiam a clanno .i. a clano.

Fuioir lair-a mbiaá cuic treaba di-a ceiniul, ír tualing ro n-ica a cinnata ocur ar-a mbiaá a flait; ír lair-fuioe vire a reoit ach trian do flait.

Fuioir, ní beir cin compgoir, manib i cuig trebaib corbenaitep; mara a trebaib comlanuib, conpannao pnteda.

Fuioir lair-a mbiaá cuic treaba .i. cuic treaba 7 cet in cad n-ae; beirio cinaro a meic, 7 a dibao aét trian do flait; 7 ír vire doirao ino .i. dair-fuioir .i. maá 7 cet cada maá d'inoile. Di-a ceiniul .i. di-a ceinel botein, do botein. Ír tualing .i. ír tualing e botein ic a cinuib, o biar amlaio rin. Ocur ar a mbiaá a flait .i. ír cuimgeé he a [f]lait do biatúr. Ír lair-fuioe vire a reoit .i. ír lair ino eaoa i-rin, vire do na fetaib. Aét trian do flait .i. cetruime vire dula urrao do i n-a uil.

[Fuioir .i. in ro-dair, in dair aigenta, noco beirent a in ti na comoirgeeo do. Manib .i. maní cuirio cuig treaba aigi v'a coirpín .i. in cuig paít ceoac; 7 manib ag in flait beo. Comlanuib .i. maia comlanagtep cuig treaba accu, urrao do cad vob vutais fine a cele. Ír iro na cuig treaba .i. teac moir, 7 bo-teac, 7 foit muc, 7 lair caopeac, 7 lair laes.]

stealing of his property, i.e. he gets but compensation, and he does not obtain 'dire' for his son in his lifetime. Restitution of the object, i.e. except the compensation of the body of his cattle to himself, and their 'dire' to his master. He does not obtain 'dire' for his son, i.e. he does get honour-price for injury done to his son. Or their 'eric,' i.e. body fine, i.e. after their deaths. Their legacy, i.e. 'seds' and valuables. Of his mother, i.e. the legacy of his mother, i.e. whether she is a native free-woman or a bondwoman in this case.

If the bondsman has a free-born wife, he has honour-price for *another's* cohabiting with her, and he has honour-price for a wound inflicted on her body. If, however, she is a bondwoman he has, he gets honour-price for another's cohabiting with her, but no honour-price for a wound inflicted on her body; for no one has honour-price for *damage done* to aught of the property of another, and the bond person is the property of another.

It is the chief by whom he is supported, i.e. it is the chief who feeds him that obtains all these things except the compensation of the chattels to himself. It is he who pays, i.e. for the five crimes. Bears the losses, i.e. sustains his crimes respecting the fosterage of his children, i.e. *As to support* his descendants.

A 'fuidir' who has five houses of his own race, is able to pay for his own crimes, and to *contribute* to the support of his chief; he has the 'diro' of his cattle except one-third *due* to the chief.

A 'fuidir' does not take upon him the crime of a kinsman unless he is sustained by five houses; if he has the five perfect houses, he shares in the tribe lands.

A fuidir who has five houses, i.e. five houses and a hundred in each of them; he pays for the crimes of his son, and gets his legacy except one-third *due* to the chief; and the 'dire' of a 'deoraid'-exile is for him, i.e. the bond 'fuidir' who has five 'raths' and one hundred cattle in each 'rath'. Of his own race, i.e. of his own race to himself. He is able, i.e. he is able to pay for his own crimes, when he is so circumstanced. And to feed his chief, he is able to feed his chief. He has the 'dire' of his cattle, i.e. he has this very thing, viz. 'dire' for the cattle. Except one-third to the chief, i.e. he has one-fourth of the 'dire' of a yeoman's beast, for his beast.

A 'fuidir,' i.e. the 'fo-daer,' the natural bondsman does not sustain the crime of the person who is related to him. Unless, i.e. unless he has five houses to aid him, viz. the 'cuig raith cedach,' *five house hundredman*, and unless they are in the possession of the chief. Perfect, i.e. if they have five complete houses, each of them shares in the tribe lands of the other. The five houses are a big house, a cow house, a pig sty, a sheep fold, and a calf shed.

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Log-enech fuirde, ma doer-fuirir¹, can mitir? A inchaib a platha, cethramthu a dipe a ler; a lech-raide di-a mnai ar cac pecht la feine acht oen triar ir log a enech di-a mnai: fer son cen selb, cen choth-chur, lar' mbi ban-comarba,—a inchaib a mna dipe nar fide, ocuf inetet toin a mna tar cruic, dipe nar a inchaib a mna; ocuf cu-glar, dipe nar fide a inchaib a mna, ocuf ir ri iccar a cinca, mad ias n-a urnadomaim, no airtion di-a finib.

Log enec .i. eneciano. Ma doer-fuirir .i. in daer agenta. Can mitir .i. can ar a meirremnaigter e? A inchaib .i. a dualgur enis na plata, no go i gnad ir iri na plata ber .i. do daer enenac na ngnad iri. Cethramthu .i. ceathraime eneciano na plata di-a fuirir, 7 oetmar eneciano na plata to mnai inna fuirde; ac ir oetmar a eneciano di-a fuirir, in pectinad nado dec di-a mnai. Reet .i. duini. Aet oen triar .i. doeram a n-ar noasaro. Selb .i. fearano. Totur .i. cruio. Lar .i. aigi. Ban-comarba .i. comarba banoa. A inchaib a mna .i. a dualgur enis a mna eirnitir eneciano do-raide. In fer .i. fer teir i lenmain tona a mna tar in cruic. Cu-glar .i. in ti amail coin impenleasais gabar tar glar na fairis, in mui-cupis, na fuil ac tigerna airtir. A cinca .i. riur. Airtion .i. di-a fine, ir ano ata rin, uair mara eirnam no-r-airis hi, noo n-icra ri a cinca.

It [t]ualaing na teora panna ro imoicheda cora cele, con naat meire pece na cpece rech a mna, acht ni porcongnae. Fer dan ci-aringsba ar a ngnaduib, ni fairben log enech a mna, feib ni d'a tairair; imtha dan, ci-aringsba in ben ar a mamuib, ni fairben log n-aineach inoi rin, feb ni d'a tairair.

¹ H. 8, 17, col. 348, says: "there are two races (*da cinel*) of *d.-f.*; 1, the Gaelic *d.-f.*, and 2, the *d.-f.* beyond sea; the former has $\frac{1}{4}$ of honour-price, the latter $\frac{1}{2}$," &c., v. supra, p. 113, 1

As to the honour-price of a 'fuidir,' if he is a bond 'fuidir,' how is it estimated? By the honour of his chief, the fourth of whose 'dire' is due to him; the half of this to his wife, as regards every class of person with the Feine, except three [classes of] persons only, whose wives are entitled to honour-price: a man without possession, without property, who has to wife an heiress,—he is estimated by the 'honour'-price of his wife; a man who follows behind his wife over the boundary,—he is paid for according to the honour of his wife; and a 'cu-glas',—he is paid for according to the honour of his wife, and it is she who pays for his crimes, after marrying him, or after acknowledgment by her tribe.

Honour-price, i.e. 'eneclann.' If he is a bond-'fuidir,' i.e. the natural bondsman. How is it estimated, i.e. whence is it estimated? By the honour, i.e. by right of the honour-price of the chief, or even in a lower grade than that of a chief, i.e. if he be an Irish bondsman of the low grades (p. 111). The fourth, i.e. the fourth of the honour-price of the chief is that of his 'fuidir,' and the eighth of the honour-price of the chief is that of the 'fuidir's' wife; but when it is the eighth that is due to the 'fuidir,' it is one-seventeenth [$\frac{1}{17}$] that is due to his wife. Class, i.e. a person. Except three persons, i.e. whom we shall mention hereafter. Possession, i.e. land. Property, i.e. cattle. Who has, i.e. with him. An heiress, i.e. a female co-arb. The honour-price of his wife, i.e. by right of the honour-price of his wife, honour-price is paid to him. The man, i.e. the man who goes following in the rear of his wife over the boundary. 'Cu-glas' i.e. the person who like a stray hound is got over the azure surface of the sea, i.e. the 'Mur-chuirthe' who is not with any particular lord. Crimes, i.e. by him. An acknowledgment, i.e. by her tribe, it is only then that that is so; for if he (only) cohabited with her, she shall not pay for his crimes.

These three parties are able to disturb the contracts of their husbands, who cannot sell or buy without their wives, except what they order. Though a man has fallen from his dignity, it does not lessen the honour-price of his wife, who retains the best she happens to have; so likewise, if the woman falls from her obedience, it does not subtract from the honour-price of her husband, who retains the best he happens to have.

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Tuallains .i. em fuarad in cundorad daniad a fir, ar inne iarr-a tieparioir fir vligtead fa coraid a mban. Na cat meir .i. go nae cuimged iad. Recce .i. imac. Cnece .i. irced. Ni forcongrat .i. ac t in forcongrat na min buein doib ar a noein. Ci-aringsba .i. ga eiringsbar in fer ar a gnar im eirinnacur do denam, go na rail enecclann do. Ni fairben .i. nocon fir-ecirumuibeno imo'n mnai gan let na heneclannoi ir ferri tarpario aci do bit oi .i. do eirinnacur dano in fer beanar a enecclano uad, noo lugairi ata enecclano do'n mnai, ar a ualgar po'n enecclano ar fearri tarpar acci. Ci-aringsba .i. cia eiringsbar in ben ar a moamagur, no ar a gnaim vligtead im eirinnacur, nocon fir-ecirumuibeno enecclano imo'n fer, gan let na heneclannoi ir ferri tarpario aci-ri d'a tabairt, inn inbario ir fer fer ban-tineuir e.

Log n-ainech cach fuiridne acht doer-fuiridn, dinnenar ar a leth-[t]ochchur; al-leth n-aill ir na flatha, ocur nech iccar a cinta.

Log n-aine .i. a enecclano. Doer-fuiridn .i. in daer agenta noco n-e veirum, ac t daer gabla no chui. Dinnenar .i. eirinnar ar in tocor uil aisi da'n danna leit ar a fuiditib, no ar a fearano .i. in curpuma na fia ar a fcat do enecclano. Let-totetur .i. leit inel no fuis ar a tiri vilepp, ir eo no fuis a tiri na flata, 7 a let do'n flait lair- noecmuic; no let-enecclann in gnar uirar ir curpuma tocur fup, do'n fuiridn. Al-leth n-aill .i. in let-tocur eile ino fuiridn .i. in cuir do'n enecclano ata ar a fcat 7 ir e icar a cinar pum. Fearano fuiridn ir lairin flait ei-ris a bunad, 7 ar lairin flait, mapar doerad no mapar mapoirte e, 7 man fuis do fuis acu fein. Ne e iccar .i. file no eclair. A cinta .i. oetmar do tiri, no in rano gabar cat oib i n-aimle, 7 a mapb-oile olceana.

Are able, i.e. they disturb the contracts which their husbands make; according to the principle by which lawful husbands could impugn the compacts of their wives. Who cannot, i.e. so that they are not able. Sell, i.e. out. Buy, i.e. in. What they order, i.e. except what the women themselves prescribe of their own will. Though a man has fallen, i.e. though the man falls from his dignity through perpetrating an act of unworthiness, so that he has no honour-price. It does not lessen, i.e. it does not disparage the wife so that she should not have half the best honour-price she happens to possess; i.e. though the husband has been guilty of an unworthy act which deprives him of his honour-price, the wife has none the less honour-price, but retains the best honour-price which attaches to her in her own right. Falls from her obedience, i.e. though the woman has fallen from her obedience or from her lawful claim through unworthiness, it does not subtract from the honour-price of the husband, nor prevent him from having one-half of the best honour-price that she had before; *this is the case when he is a man that lives on the wife's property*; [SM. II., 386, 7, 18].

The honour-price of every 'fuidir,' except the bond 'fuidir,' is paid according to half his property; the other half belongs to his chief and the person who pays for his crime.

Honour-price, i.e. 'eneclann.' Bond fuidir, i.e. the natural 'fuidir' is not the person I am speaking of, but the 'daer-gabla,' or 'daer-crai' [451, 25]. Is paid, i.e. it is paid out of the property which he has, to the extent of one-half, out of his moveables or his land, i.e. the proportion of his honour-price which it would amount to for him. Half his property, i.e. half what he would get out of his own land, is what it amounts to out of the land *held by him* under the chief, and the other half belongs to the chief with whom he happens to be; or half the honour-price of the yeoman grade who has equal property with him is that of the 'fuidir.' The other half, i.e. the other half of the 'fuidirs' property, i.e. the portion of the honour-price which is due therefor, and it is he who pays for his crimes. The land of the 'fuidir' belongs fundamentally to the chief, and it belongs to the chief whether the 'fuidir' be a 'deoraid' or a 'mur-chuirthe,' unless the fuidirs themselves have chattels. Who pays, i.e. poet or church. His crimes, i.e. one-eighth part of his land, or the relative proportion which the one bears to the other, and his dead chattels in general.

[The text of H. 2, 15, p. 18, has been incorporated into the Heptads, v. supra, p. 360, 13.]

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Fuidir o ucca ret, arbiaðar ríde a flath, co
tairlbuð ret huaidi doberar do, na tet i n-airim do'n
flath, cia topmala dia fuillium. Do ertethar meth
cachá fuidre for cuic retaid, ocur ipreð dan doberar
do ar a aucca, ar a chain, ar a chainde, ar a nechtnge,
ar dīre a cethra, ocur ar a donð, ocur ar a meirce.
Cach fuidir acht doer-fuidir, it merre imrcartha fri
flath, acht ni farðbat domuine na cīnta foraid.

Fuidir o ucca .i. o'atabar reit ar a toga. Co tairlbud .i.
in tan daniat imrcar. Na tet i n-airim .i. cib ead canteaf do
bud, uair nogo lugaioi ip egea a nat o'airec do. Topmala .i. cio
gu n-a romuine canteaf. Do ertethar .i. tarharfethar, conat e ni ta
o'n fuidir ar met a fognama uire .i. in tan daniat imrcar. For
cuic .i. cuic retai in nat sein rin, uair noco n-uil uairi act aitegin in
neid metaf uirai, no for leigea elon; 7 o leicfer, nocon fuil uad aite
diablat cad neid im-a leicrea elon. Ar a aucca .i. ar a toga i n-a
nat. Ar a chain .i. trian erce a dāna. Ar a chainde .i. trian
erce a dāna. Ar a nechtnge .i. trian a eneclainde. Ar a dīre
.i. trian dīre a dūla. Ar a donð .i. trian in neid tuillef a donð a
[f]laitemnar do .i. trian na heneclainde dīgef ma tair celi egi; no ip
eo rin tuillef a [f]laitemnar do .i. na neid rin romuine. Ar a
meirce .i. trian coirpoine na cneide farðaroir eir ar meirce. Aite
doer-fuidir .i. noco n-e adoirim. It merre .i. ip cuimgeat iad
imrcar nūrin flait in tan ip ail leo. Ni farðbat .i. im alernam a
clainde no do coraid. Cīnta .i. coiri 7 laime.

The 'fuidir' on choice of 'seds': for he feeds his chief until he exhibits and delivers up the cattle given him which go not into the reckoning against the chief, though he has consumed somewhat of its interest. The failure of every 'fuidir' is estimated at five 'seds,' and this is indeed the number given him for his choice, for his 'cain,' for his 'cairde,' for his 'rechtng,' for the 'dire' of his cattle, for his 'dond'-theft, and for his drunkenness. Every 'fuidir' except the bond 'fuidir,' is able to separate from the chief, provided that he leaves no debts or crimes upon the chief.

'Fuidir' from choice of 'seds', i.e. to whom 'seds' are given on his being selected. Until he exhibits, i.e. when they make a separation. Which goes not into reckoning, i.e. whatever quantity of food he has consumed it will not be the less necessary for him to return his stock. Consumed, i.e. though he has consumed it with its profits. Is estimated, i.e. it is settled that this is what is recovered from the 'fuidir' on failure of his service to the chief, i.e. when they make a separation. At five, i.e. five 'seds' which is the stock itself; for there is nothing to be had from him but compensation of what he failed in, until he abscond, and when he does this, there is nothing to be recovered from him except the double of everything on account of which he absconds. For his choice, i.e. on his being chosen for the stock. For his 'cain', i.e. the third of the 'erie' of his 'cain'-law. For his 'cairde', i.e. the third of the 'erie' of his 'cairde'-peace. For his 'rechtng', i.e. the third of his honour-price. For his 'dire', i.e. the third of the 'dire' of his cattle. For his 'dond', i.e. the third of that his 'dond',^b his lordship increases for him, i.e. the third of the honour-price to which he is entitled if he has tenants, or this is what his lordship gains for him, i.e. the things we have above referred to. For his drunkenness, i.e. the third of the body-fine of the wound that may be inflicted on him when drunk. Except the bond 'fuidir,' i.e. it is not he that I speak of. Is able, i.e. they are able to separate from the chief when they please. He leaves no debts, i.e. for fostering of his children or for bargains. Crimes, i.e. of foot and hand.

* Immediately preceding this entry is the 'fuidir' Heptad [LXXII], which is printed above, p. 360, 13.

^b Cf. the quotation in O'Dav., p. 78, *sub* donn' .i. flaithius, &c., where this passage is referred to; cf. also the nearly identical gl. on II. 228, 10, but O'Dav.'s gl. is not from the same source, as it differs in its explanation of the *trian*.

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In house of chief, free, 485, 2.

Chief:

And vassal, correlations of, 25, 23.

Grades, fasting upon, 247, 13.

Who slays a vassal, disqualified till he pays, 359, 31.

Not to exceed his dues of food, 435, 13.

Claim of, for *coirpdire*, on the slaying of his tenant, 435, 20.

Makes 'oath of proof' on his people, 437, 23.

On death of, without issue, succession how chosen, 441, 17.

Qualifications of, 22.

Valuables of, (nuts, horns, &c.), 445, 13.

Of first *giallna*, &c., 447, 22, seqq.

Offences committed by, that entail destruction of fruit, 451, 21.

Bound to honesty, 459, 32; 441, 25; 461, 7.

Answerable for the offences of his *fuidir*, 513, 5, y.

Obtains legacy, &c., coming to his *fuidir*, 515, 16.

Chieftain [*Aiith*]: Heptad [LXXI].

Seven, not entitled to *giallna-dues*, &c., 359, 1:—

1. Who does not perform his promise, 5.
2. Who is reddened by his vassal's blood, 6.
3. Who defrauds his vassal, 9.
4. Who burdens his vassal's property, 10.
5. Who pays theft, 11.
6. Who swears to a thing that truth does not sustain, 12.
7. Who takes stock from another, 14; (361, 12).

Chieftainship:

Attack upon the chief who is in the, 239, 1, seqq.

Of tribe due to the richest, 441, 14.

What a chief gives for the, 415, 16 (*feth flatha*).

Child:

Of dead mother, given back to its father's tribe, 201, 3.

Born of a woman when apart from her husband, not brought into his tribe, 201, 29.

Childbirth:

Husband inherits on death of woman in, 489, 1.

Chip:

Of an old tree, a test, 471, 38.

"Choice":

To the suitor, of penance or *eric*, 391, 12.

Choicest property:

i.e. gold rings, &c., 439, 10.

Christmas:

The two, 259, 19.

Church:

Of the twelve apostles, 55, 12.

Church [*cell*]: Heptad [I].

Seven, that are not entitled to *dire*, &c., 119, 1:—

1. That refuses food, 3.
2. That is made a den of thieves, 4.
3. That is made a place of sin, 5.
4. That has a layman as 'erennach,' 6.
5. From which bell and psalm have departed, 8.
6. In which is an 'erennach' of broken promises, 10.
7. In which the canonical hours are not kept, 14.

Church:

Vacant, has no right to *smacht*, *dire*, honour-price or penance, 121, 3.

Loses half honour-price, if three 'companies' go away from it without food, 123, 1.

Grades of, not to have wives, 123, 8.

- Vacant, i.e. of *law*, not of people, 125, 30.
 That is unlawful, 125, 33.
 'Annoit'; 123, 16; 127, 1, 17.
 Two-thirds [of the *dire*] to the poor of the original and one-third to the poorer of the 'annoit', 127, 14.
 Offerings to, invalidated, 129, 19, seqq.
 Land of, prescription of 50 years, 317, 26.
 That does not perform the duties for which it had received a gift, 431, 4.
 May not claim the property of a dead (extern-) monk, 431, 30; 433, 17.
 Gifts to, not to be revoked, 451, 23, 27.
- Churn-dash:**
 Cross-stick for, free, 485, 28.
- Cid:**
 Grammatical functions of, *indef. pron.*, 5, 10, *adverb*, 12.
- Cingid-goblet:** 409, x.
- Circuit:**
 On, from Calends of January till Shrovetide, 33, 7.
- Civil Law:** 103, note.
- Claenan-man:** 135, 22.
- Cli-poet:**
 Honour-price of, 10 seds, 67, 29; 69, 12.
 'Anair,' name of metre of, 69, 13.
- Cliff-climber:** 239, 21; 301, 22 (1).
- Cloth-figurer:**
 Honour-price of, 107, 10.
- Cloth-figuring** [*gebidecht*]: 105, note.
- Co-herding:** 323, 27.
- Co-operation:**
 (Contributory negligence?), 435, 38.
- Co-tenancy:**
 Trespasses in, 269, 21.
 Fences in, hard to be estimated, 271, 18.
 Local *cain*-law of, 285, 34; 289, 5.
 Circuit of, 325, 27; 339, 28.
 To be known, before judgement passed, 463, 23.
- Cock:**
 Worth of, 83, 24; 473, y.
- Cocoa-nuts** (!): 221, 28.
- 'Coibne':**
 Land with, or without, 211, 16 (*co cond co c.*), (*cen c.*) 17; 21, 22; 463, 2; 469, 2; but see 493, 31.
- 'Coire ainsice':**
 The ever-full cauldron, of brewy, 79, 11, 15; 243, 26, seqq.
- Coirp-dire:**
 Contrusted with 'honour-price,' 81, 35.
 'Body-fine,' for blows, 83, 13.
 Gl. on *othrus*, 'sick-maintenance,' 143, 18.
 Half, 149, 15; 207, 34; 209, 5.

- One-fourth, 151, x.
 Eloping from, 181, 5.
 For child, after a month, 199, 18.
 Paid to husband of woman violated, 201, 14.
 Equated with *eric*, fine for violation, 275, 6.
Live, to chief for murder of vassal, $\frac{1}{4}$ of full *eric*, 435, 16.
Dead, to chief for murder of vassal, $\frac{1}{4}$ of *eric*, 435, 18, 32.
 Of *urrad*-yeoman, seven cumals, 435, 30.
 Of *muir-chuirthe* foreigner, 513, 25.
 Equated with *eric*, 515, 5, cf. 275, 6.
- 'Colba' (?) :
 A king's *protection* (?), 175, 7.
- Cold-strokes :
 Smith of the three, [whitesmith ?], 473, 7.
- Combat :
 Legal, 151, 1 seqq.
 Safe for either to kill his fellow where both parties appeal to the law of, 151, 4.
 Illegal challenge to, 479, 22.
- Combers :
 (Wool-c.), honour-price of, 107, 23.
- Commodatum :
 Loan, with return of the identical object, 283, 21 "*de ea re ipsa restituenda*" [Instit. III., XIV., 2] = a *laisic uodein*, 282, 14.
- 'Compairche' :
 Co-parish (-church), see note, 313, 21.
- Companies (?) :
 gl., 'they kill the *sith-caire*' (?), 109, 26.
- Company :
 In attendance on King, &c., 43, 6 seqq.
 Two cakes of men's baking, for each man, and a screpall's worth of flesh for every five men of a, 111, 37, 2.
 Refusal to a lawful, 165, 29.
 Extra, not entitled to honour-price for their stolen goods, 165, 34.
- Compensation [*aiithgin*] :
 Double of, 249, 25.
 Exact, 351, 7.
 Nothing more than, on the heirs of a criminal, 449, 35.
- Compurgators :
 People of testimony in the district, 493, 28.
- Conall Ech-luaith :
 First paid full *eric*, for return of surety, 349, 24.
- Concubine : see *Adultriss*.
- Confirmation of Right and Law : 426-493.
- Conjurers :
 Who practice 'mean arts', 109, 25.
- Connexion :
 With women, concealment of, 453, 16.

Conscience :

"Of wrong, incurs a fourth", 139 .

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Promise, 493, 15.

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Of the Church, (as to oaths), 469, 5.

Consent and refusal : 299, 27, seq.

Contract :

Damages in enforcing, true or false, 149, 24, 29.

Impugned, 185, 5, 32 ; 189, 7, &c.

Of waiting, or, for a visit, woman's, 217, 21.

Better to keep than to break, 287, 2.

Only three invalid, of emancipated son, 287, 18.

By what classes not to be made, 287, 32.

Two classifications of members of family with respect to, 287, 25, 32.

Three, dissolved by son of a living father, 437, 26.

Non-impugning of, with cognizance of their badness, 445, 2.

Bar of man who makes a good, 509, 11.

Contract : Heptad [L].

Seven valid, made by son of a living father, 285, 29 :—

1. Purchase of land, if he has no room, 33.
2. Purchase of goods at a fair price, 36 (289, 7).
3. Purchase of house-furniture, 37 (289, 9).
4. Purchase of joints of meat (but not to excess of *amount* or *price*), 38 (289, 14).
5. Co-ploughing with another, if he has no room, y (289, 16).
6. In payment of fosterage for excess of children, z.
7. Lawful dowry to a wife of equal family, 287, 1.

Contract : Heptad [LXX].

Seven binding, after certain limits of time, 355, 20 :—

1. Of a free-tenant, 24 hours, 357, 7.
2. Of emancipated son, 3 days, 11.
3. Of free monk, 5 days, 15.
4. Of abbot, 10 days, 20.
5. Of wife, without husband's consent, 15 days, 23.
6. Of base-tenant, &c., 30 days, 31.
7. Of a fool, [24 hours, or] 30 days, 35.

Cooking-fuel :

Free, 485, 18.

Corn :

Oats, barley, wheat, relative value of, 83, 26.

Corus Fine [Tribe Law] :

Absconding from the *dliged*-responsibilities of, 259, 5.

Mutual-herding by, 323, 28.

Twenty-five *slicht*-branches of, 341, 9.

Ety. gl. on *cairdes*, 365, 13.

The wether of, 443, 32 ; 445, 17 (hog of).

Ety. gl. coir-seis, (of a weir ?), 479, 9.

In pledge was given the land in, 501, 2.

Couch :

Resting on a common, free, 489, 31.

Counter-qualifications :

That restore his privileges to the Chief, 221, 9. :

Court :

Judgement of an ignorant, binding, if the parties suing in it, knew of its ignorance, 9, 32.

Covenants, Removal of : 497 to end.**Covetousness :**

Vitiates worthiness, 285, 7.

Cow :

The great, six-year old, a three-calf, 49, note.

Inflicting damage on idlers, when free, 153, 17.

A 'cumal' of interest, i.e. the, 249, 23, 30.

Which pays the rent, 261, 25.

Whose milk is used in medical prescriptions, 261, 17.

Fine of *twelve*, for absconding : four of *aithgín*, and four of *double*, and four of *honour-price*, 343, 17, [39].

Number of cows, how calculated 87,, 31, &c.

Crane :

Of equal *díre* with goose, &c., 473, 32.

Crime :

Of co-tenancy, 271, 5.

Of father and grandfather, 365, note.

Of *fuba* and *rua*, 503, 1.

Of foot and hand, 503, 6.

Of non-necessity, 503, 10.

The five, 513, 2 ; 515, 18.

Of kinsman, *kincogus*, 515, 25.

Crossog :

(Name of small coin), 437, 7, [24d.]

'Cruimther'-priest :

Each grade from first up to, 389, 33.

'Cu-glas' :

Son of a, 203, 9, (205, 13) ; 235, 31 ; 237, 4, note ; defined, 517, 27.

'Cuitrid' :

Flaith c., entitled to securities, 461, 17.

Culdees :

Celi Dé, 127, 3.

Cumal :

Worth of child of free woman and slave, 203, 22.

Seven, of *urradus*, 205, 21, (see note*).

Two, of *cairde*, 205, note*.

Of one cow, 249, 23, (30 of a *bo-aire*).

Of three cows, 347, 27.

Of four cows, 347, 42.

Of five cows, 249, y.

Of six cows, 347, 28.

Seven, a man worth, 393, 23.

Seven, for the killing of a man, 393, 2.

- Of an ounce, or a cow, 392, 2, 20; 395, 2.
 Worth of freeman in his indignity, 393, 26.
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 Of ten 'seds,' 395, 12; 401, 29.
Echta, horse worth a, 415, 27.
 Of thirty 'seds,' horse of highest value worth, 415, 32.
 Three and a half, for *coirp-dire*, in what case, 435, 38.
 No failure of food exceeds a, 449, 21.
 Seven, for reception into tribe, 455, 39.
 Paid as a fine, 469, y.
- Cumal** [bondmaid]:
 The first, that took quern in hand, 395, 5.
 The son of, not to become a chief, 457, 3 (6 why).
- Cup** 'trenege':
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- Customs**:
 Of Kings, oaths according to the, 469, 4.
- Daer** [bond]:
-nemed persons, 15, 19; 91, 25.
 Becomes, by receiving stock, 19, x.
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 Becomes *saer* by wealth or art, 21, 18.
 Four kinds of honour-price to the, 513, 26.
Bothach, during life of three persons, 513, 17.
Gabla or d. *crai*, 519, 22.
- Dairt**-heifer:
 Worth four screpalls, for the *fer mbidbal*, 85, 34.
Slán for honour-price, and '*fuillem*'-interest for the *dairts*,
 243, 2.
 One, for every combat, 245, 8.
 Of $\frac{1}{8}$ of a cow, for driving animals, 347, 30.
 Worth 4 screpalls, as interest of needle, 381, 27.
 Seven, as interest of working-dress, 399, 3.
 Five, ten, fifteen, thirty, as pledge interests of silver-pins,
 397, 10 seqq.
- Darkness**:
 Son of, = begotten in, 453, 2.
- Death** [*crai*]: Heptad [XXXV].
 Seven [gl. *timortain*], for which body-'eric' is not paid,
 237, 14:—
 1. Of a man in battle, 15.
 2. Of a captive, 15.
 3. Of a law-breaker, 16.
 4. Of a man killed, while in the act of offending, 17.
 5. Of a man present at, and not hindering, bloodshed, 18.

6. Of a man opposing his lord, 20.

7. Of a man while climbing by a rope [in a specially perilous position], 20.

Debt :

Of theft, 123, 26, 32 ; 131, 22, x ; 219, 14.

Gl. *aithgin*, incurred, and '*tigradus*,' 137, 8 ; 139, 14.

Of compensation, after death, 143, 17.

Not incurred, nor sick-maintenance, 147, 2 ; 157, 16.

Divisions of, *half*, *full*, or *one-fourth*, 163, 1, 2, 3.

Gl. *smacht*, 178, 10.

Of false judgement, 179, 24.

Of illegal 'entry,' 207, 11 ; 211, 2 ; 393, 11 (viz a horse = two cows).

Of 'driving,' 225, 33.

Enforcing unlawfully, payment of (?), 227, 14.

For illegal distraint, 257, 9, 22 ; 265, 29 ; 393, 11 (viz. a horse = two cows).

Of man-trespass, 269, 33.

Gl. honour-price, 275, 5.

For excessive use of a loan, 283, 6 ; 341, 11.

Separate, that deserve not *fine*, nor *smacht*, nor *othrus*, 297, 20.

Forfeited by falsehood, 311, 12.

Of bargain and contract, 353, 17 ; 363, 3.

For overwork, 447, 15.

Decision :

Paths of, 7, 20, 25 ; 9, 1, 11, 15, 16 (three).

Initial, and full, 253, 20.

To be defended, when once delivered, 253, 26.

Of witnesses and antiquaries precludes battle, 301, 30 (303, 33)

Definite :

i.e. in *cert*, but indefinite in *dliged*, 207, 15.

Deorad [exile] :

= the *daer-fuidir*, 365, 32.

Deorad Dé :

Suing, 121, 4 ; 127, 9.

Gets one-third of the *nemthus*-'*dire*' of a vacant church, 129, 27.

Man with the grace of God, 253, 29.

Deorad frecair :

Defined, 205, Curry's note.

Exile, 237, 2.

Departure [indscuchad] : see Separation.

Temporary, to seek children through prayer, 297, 32.

Perpetual, a separation through barrenness, 299, 7.

Deposit [aithne] : Heptad [XIX.]

Seven lost, not entitled to restoration [*taisc*], 191, 17 :—

1. On the sea, 191, 20 [*naufregii causd depositum*, Inst. IV., vi., 17].

2. Placed amongst other cattle, 20.

3. In a conflagration, 22 [*incendii c. d.*, *ibid.*].

4. In flight before a pursuing army, 23.
5. In a contest, 24.
6. Of a horse to a messenger, [stolen from him], 25
(195, 4).
7. Of a hound to a huntsman, [killed in hunting], 26
(195, 30).

Deposit: Heptad [XX.].

Seven, that must be restored [*laisic*], though there be no bond, 197, 1:—

1. From hand into hand, 197, 3.
2. Of eye, 4.
3. Verbal, 4.
4. Acknowledged, 4.
5. Put in a particular place, 5.
6. Not properly secured by lock or bolt, 5.
7. For which there is a special bond, 6.

Deposit:

Article of, if sold by deposittee, is not forfeited by the real owner, 217, 15.

'Derb-fine':

One-third honour-price given for, 247, 5.

Descendants:

Honour-price for satire, continued even to, 229, 2; 233, 35, seqq.

Detention:

Share of, 339, 11.

'Dian'-metre:

Kinds of, 61, 1.

Dibad:

Land which reverts to the tribe, 209, note by Curry.

The tribe's share of the, 361, 7.

Property of monks, 365, 9.

Share of tenant's, after death, to the chief, 367, x; 515, 30.

Of the monk, 433, 7, 12.

The third of, 451, 11; 499, 24; 501, 6; cf. III. 33, 27.

Of 'seds' and valuables, 515, 6.

The third of fuidir's, due to chief, 515 30.

'Dichedal do chendaib': 59, 1.**'Dichubus':**

Excessive wealth of penance, 121, 8.

Difficult:

Difference between, and impossible, 223, 10.

Difficulties:

Of 'rath'-stock, 221, 11 (Heptad).

The three [*decmainte*], of the world, 427, 3 [in setting-aside land-contracts].

Difficulties: Heptad [LXVII.], a mere fragment.

Anslithe dligid, 353, 10.

Dignity:

[*Catu*] dependent on qualification, 71, 11.

Half one's own for his wife, &c., 71, 32.

And its negative, worth of freeman in, 393, 25.

Relative, lodging according to, 439, 27.

And moral conduct, [*feib ocus besna*], 439, 33.

'Dire' fine :

What gives, viz., desert, worth, and purity, 97, 1; cf. 461, 7 seqq.

Each additional art as a separate (extra), 109, 5.

Neither *smacht*, nor *d.*, nor *honour-price*, nor *penance*, when, 121, 3; 127, 7.

Gloss for *tigradus*, 137, 18.

Divisions of, 141, 2, 5 seqq.; half 147, x; 149, 5; $\frac{1}{2}$ of half, 151, 20; one-third, 173, 18; one-fourth, 147, y; 151, 35, &c.

Dies, in the case of seven houses, 163, 20.

House-*d.*, the most difficult, 163, 32 seqq.

Gl. *eneclann*, honour-price, 179, 15; 515, 4.

For satire, 229, 27, gl. as 'honour-price,' q.v. 231, 8.

Smallest of, for pledges, 379, 1.

Interest of, 397, 2.

Triple period of, (ten days, month, 33 days), 403, 2.

Gl. the *interest* ('*fuillem*'), 403, 24; 419, 11.

'Interest' for the loan of an object, 419, 6.

One-third, for stealing chieftain's property at a banquet, 441, 27, x.

Not due to the disqualified, 459, 2.

Animals of equal, 473, 31.

Why equal, settled at five 'seds,' 477, 36; 479, 7, 35.

Equal, limited by St. Patrick, 479, 1.

Of the five-house 'fuidir,' 515, 31.

Disasters :

Arise from a state of lawlessness, 481, 25.

'Discovery in absence' :

329, 27; 331, 1.

Disease :

Occasioned by false judgements, 353, x.

Disqualification :

In suits, 179, 19.

Which abrogate gifts, 431, 15.

Of chieftain's claim to '*dibad*,' 435, 4; 437, 13.

Disqualification [*anfolad*] : Heptad [II.]

Seven, that invalidate the offerings of the world [to a church], 129, 19 :—

[The offerings are to be given back if the church offends in these particulars :—]

1. To redden (the church) with blood, 20.
2. To give them as a dowry of woman, for sin, 21.
3. To give them as King's land, 22 [to hold a fair on, 37].
4. To pledge them for service, 23, [to the chief, y].
5. To give them in reward to a poet, 24.
6. To pay them as '*eric*' for crimes, 25.
7. To sell them to externs, 25.

Dissolution (†) : Heptad [LXXVIII.] (no gloss).

Seven things that constitute binding proof, 369, 1 :—

1. Worthy witnesses, 2.
2. Surety of prescription, 3.
3. Immoveable rocks, 3.
4. Antiquary of long memory, 4.
5. Divine old writing, 4.
6. Testament at death.
7. [Caret].

Distrain : Heptad [XXXIX.].

Seven, that bring no gain to the levier, 255, 1 :—

1. Upon an *aire*-chief, who has a steward-bailiff that is liable to distrain on his behalf, 5.
2. Upon a '*nemed*' person, 7.
3. Of [an animal on] the road, 8.
4. By a son upon his father, 9.
5. Made in spite of customary offer, 10.
6. Of a *nemed*-person, without previous fasting, 12.
7. Of a *nemed*-animal, 13.

Distrain : Heptad [XL.].

Seven, for taking which, fines are paid, 257, 33 :—

1. Without fasting and notice, 37.
2. Of a noble *nemed*, [upon Sundays, 259, 18], 38.
3. Between the two Easters or Christmases, 38 (259, 19).
4. Upon noble days, (Easter), 39.
5. Despite exemption, 40.
6. Despite competent protection, 41.
7. Despite the offer of right, 42 (259, 28).

Distrain : Heptad [XLII.].

Seven, made on absconders, 261, 20 :—

1. Of an absconder from the territory, 24 [see I. 214, 11].
2. Of an absconder from his tribe, 25.
3. Of an absconder from his chief, 27.
4. Of an absconder from the marriage-tie, 28.
5. Of an exile abroad, x.
6. Of one fleeing over the border, y.
7. Of one who has stolen a *nemed*'s beast, 263, 1.
- [8. Of one who carries off a beast of a co-tenant, 4.
9. Of one who carries off an *aire* ruanidh, 3].

Distrain :

In order to force a sale, invalid, 217, 10.

Of *aire*-chief, though he has a steward-bailiff, fine for, 255, 27.

Prohibitions of, 267, 27.

A horse is the fine for unlawful, 393, 12.

Not to be taken at a certain time, 445, 34.

Incurs a '*sed*' for its driving away, or release, 465, 12.Released for '*tairisen*'-tarrying, 465, 14.**'Dithim,'-period :**

Determination of, 241, x.

Divisions of excellence [*fodla feide*]: 79, 31.

Divorce: [see *Separation*].

Forbidden, 291, 31.

Doctor of literature [*sui litre*]: 113, 21.

Doctor (medical):

Ranked amongst those who practice a 'mean art', 91, 26.

Treatment by, a respite in law, 309, y.

"Doors of the soul":

The twelve, 363, note⁴.

Dornn:

Woman who saw at the well the three banshees, 473, 12.

'Dos'-poet:

Status of, 63, 1 seqq.

Metre of, *laid*, 63, 21.

Double:

Of the land is deserved, 249, 27, 40.

Of a pledge, 249, 31.

Of compensation [*aithgin*], 347, y; 349, 12.

i.e. another [article] of the same value, 385, 16; [and so, in the subsequent items in which the phrase occurs, *ni aile acht (set) besid fiu inn-a muin*, 384, 2; cf. 387, 26].

Refection, 443, 11.

No compensation [*aithgin*] goes beyond, 449, 22, 27.

Of five 'seds', to the church for trespass, 477, 22.

Fine to church, as compared with laity, 477, 23.

Dowry [*coibche*]:

Forfeited, 133, 4, 25; 135, 24 ($\frac{1}{2}$ th), 25 (all), cf. 295, 14.

To woman, and rearing to man when, 135, 12, 17 (divided).

That is not valid, 215 y; 217, 20.

Specimens of a difficult, 277, 5.

Of every woman, half the honour-price of her father, &c., 289, 25.

Belongs to the woman on separating, 295, 5.

And honour-price, with eric, to be paid her when lied about, 295, 9.

When a man takes her, on separation, &c., 295, 9, seqq.

Draught: 471, 41, see *Expurgation*.

Dried sticks:

In a wood, free, 485, 39.

'Dris-cu' poet:

389, 7, 'hounds for acuteness.'

'Drisiucan' minor-poet:

Example of the *aídmneach* of, 65, 20.

Driving-'seds':

What due out of, 335, 27.

From whom due, 347, 19, 21.

Driving [of cattle]: Heptad [IV.].

Seven, which incur neither debts, nor *tigradus*, 137, 7:—

1. Cows into grass (of co-herding, 19), 137, 9.

2. Oxen to lawful service, (co-ploughing), 9, 21.

3. Cattle out of one's field, 10.
 4. Cattle out of one's meadow-land, 11.
 5. Cattle into their shed, 12.
 6. Pigs into their styes, 13.
 7. Horses into the stable, 14.
- Driving of cattle:** Heptad [V.]
- Seven (fast and unlawful 11) that incur *aithgin* and *dire*, 139, 14 :—
1. Into the sea, 14.
 2. Into puddle, 15.
 3. Into mud, 15.
 4. Into resort of companies, 16.
 5. With (fatal) malice and neglect, 16.
 6. With angry vehemence that breaks their bones, 18.
 7. Into a diseased cowhouse, 19.
- Druid:**
- Counted among *daer-nemed* persons, 91, 26.
- Who performs *feth fia*, 35.
- Drunkenness:**
- Of 'fuidir', fine for, 521, 9.
- 'Dun'-fort:** Heptad [XII.]
- Seven, not entitled to *dire*, nor *log-enech*, 169, 12 :—
1. Where food is refused, 13.
 2. Where stolen food is consumed, 14.
 3. Of a man who betrays his honour, 15.
 4. Of a man who tolerates satire, 16.
 5. Whence a son has cast his father, 17.
 6. In which fratricide [tribe-murder] is committed, 18.
 7. Which is empty, 19.
- Ear:**
- Proof of evidence, by, 499, 19.
- Eastern tree with nuts:** 409, 23.
- Easters, the two:** 259, 19.
- 'Echlach':**
- Common prostitute, 273, 6.
- Takes no dowry, unless, &c., y.
- 'Ecmacht':**
- What a man cannot give, 467, 31.
- Cannot give what he has not got, 469, 28 (grass).
- A forcible 'smacht', ety. gl. [*ecen smacht*], 471, 24.
- Election:**
- Of chieftain, procedure at, 441, 17.
- Elopement:**
- Of debtor, proceedings after, 343, 17.
- Emancipated son:**
- Son of a living father, 439, 1, 2.

Embroideress :

Difficult maintenance of, 313, 6.

To be replaced, 25.

Merits more than a queen, 383, 5.

Embroidery-needle :

Ounce of silver as interest for pledge of, 381, 29.

Emigration :

Usually a protection from distraint, 261, 24.

Empty house :

Dire of, given to '*nemed*,' 169, 19.

Enclosure [*scor*] :

Of working man, free, 491, 31.

'Enech' [honour] :

Gl., one's protection [*comairce*], 369, 11.

Engagements :

Impugned (by father, chief, &c.), 183, 27 seqq; 185, 16;
189, 9.

Engraver [*rindaige*] :

Status of, like *bo-aire* taniat, 107, 10.

Entreaty [*impide*] :

Share of, 225, 29.

Entry [*tellach*] : Heptad [XXIII.]

Seven, for which no '*dire*'-penalty is paid, 207, 1 :—

1. On one who does not consent to law, 3, 14.
2. Into a boat to escape danger, 4, 18; (493, 34).
3. With bond-binder and witness, 5 (208, 13).
4. With proper number of proscribed animals, 6 (208, 20).
5. By tribe into derelict land, 7.
6. By (tribal) brother on brother, for his share of their common land, 8.
7. By abbot upon his monks.

Entry [*tellach*] : Heptad [XXIV.]

Seven, that involve the penalty of *eric*, 211, 1 :—

1. Notwithstanding verbal agreement, 3.
2. After acknowledgement of division made, 4, 23 (during the occupancy of the hirer).
3. With an improper number of proscribed animals, 5, 28.
4. By brother on brother [after five years' division], 6, 31.
5. Into a '*dun*'-fort over its door, 7.
6. Into a church, over its wall, 8.
7. Upon a man, who consents to accept law, 9.

Entry :

Land that is given on loan or on rent, has to have, 209, 25.

On land, in order to compel an acceptance of legal decision, 209, 30.

Brehon to know all the requisites for, 463, 23.

Fines for fence-breaking in, 463, 35.

'Bescna'-law of, identical in all classes, 467, 26 (471, 13).

Involves accountability, when, 501, 31.

Equestrian :

Status of, a 'mean art', 109, 24.

'Erennach' [airchindech] :

Vicar, or lay superintendent of church lands, O'D., *Supp.*

May be a bishop, or 'man of reading,' 55, 14 ; 57, 1.

Or an untensured person, x.

A layman, invalid, when, 119, 6, 10 ; 121, 14.

Seven, that have no claim of honour-price, &c., 121, 1.

Becomes unworthy, how, 121, 18, 29 ; 123, 6, 12, 20, 30, y.

Superseded, 131, 16, 25.

Unlawful, 179, 35.

'Eric' :

On an 'erennach' not got, unless, 123, 17, 21 ; 131, 12.

'Eric' : Heptad, [XVII.]

Seven, not rightly levied, 183, 7 :—

1. For a person who does not abscond, 183, 9 (185, 11).

2. For the son of living father, without proclamation by latter, 11.

3. For a *mur-chuirthe*, without due notice to king, 13.

4. For a serf who absconds from his master, 14.

5. For tribe-outcasts, 15.

6. For a wife proclaimed by her spouse, 15.

7. For an exile [*ambus*], 17.

Eric :

Cf. the use in 121, 14 ; 123, 12, 27 ; 125, 9, 13, 16 ; 125, 25 (in *Urradus*) ; 131, 13 ; 167, 18, 20 [= a *cumal* and *double food* ; 173, 34 (by a king) ; 175, 37 ; 181, 9.

For evasion, not paid, but contracts impugned, 183, 28 ; 185, 6, y.

For abduction, 199, 25.

Of the damage, 207, 29 ; 223, 19.

For wrong entry, 211, 11, 38.

Double, for a particular satire, 229, 33 ; 233, 15.

Of 'seizure beyond right' [*foxail tar cert*], 257, 18 ; 259, 28. [= *coirp-dire*], for rape, 275, 6.

With penance (and chastity), conditions for honour-price, 275, 9, cf. 449, 17.

For false testimony, 233, 25 ; 295, 9 ; 303, 16.

According to the nature of the satire, 295, 20.

Of the damage [*foxail*], 29 ; 353, 14.

For a challenge, when, 305, 38.

For murder, 319, 36 [H. 3, 17, 521, *airic* in *marbtha*].

Determined by brehon, 345, 24 ; 347, 15, [17.]

First paid by Conall Ech-luaith, 349, 24.

For bone-breakings, 355, 10, 19.

Loss of status through being satirized without getting, 369, 8.

With compensation, 391, 10, 18.

Choice of penance, or, 21.

- Full, due to chief, as live *coirp-dire*, 435, 16.
 One-seventh, as dead *coirp-dire*, 17.
 Of 'cairde,' 'smacht' of 'cain'-law, 443, 5.
 For violence, 459, 20.
 For putting cattle into another's shed, 469, 15.
 No (offence) to be without, 477, y.
 Ety. gl., *f'ir-ic*, 479, x.
 Share of, levied on tribe, 503, 25.
 Chief sues, for the absconding of a vassal, 509, 8.
 (= *coirp-dire*), 515, 5.
- 'Escra':
 Vessel of brass, pledge-interests of, 411, 1, 9.
- 'Etge':
 Crimes of, 363, 5.
- Eulogy:
 Forbidden to be paid by a church, 131, 1.
- Evasion: see *Absconding*.
- Eviction: 165, 21.
- Evidence:
 Payment for, not lawful, 285, 16.
 Kinds of, 369, 2.
 To be dispassionate, 461, 23.
 Relative value of, of different grades of rank, 461, 21.
 Of ear, poem, and letter, 499, 3.
- Evidence [*fiadnaise, witness*]: Heptad [LIX].
 Seven, which expose the falseness of malingerers, 311, 1:—
 1. Falling-down in the field of battle, 2.
 2. (Feigned) sickness, 2, 36.
 3. Going off on a (pretended) journey, 4.
 4. Falling of weapons out of his hands, 4.
 5. Bursting of the shield-strap, 5.
 6. Pretence of *faosam*-protection, 6.
 7. Pretence of *comairce*-sanctuary, 7.
- Exception (legal):
 Of invalid 'rath'-securities that have neither honour-price, nor 'double,' 225, 12.
 Of the father, from distraint by his son, unless, &c., 257, 13.
 Special conditions constituting a legal "*exceptio*," 259, 25.
 Of a sick person, 313, 17, see III. 356, 5, 9, 15.
- Excess:
 'Man of,' 469, 33, '*fer foirse*.'
 Of price, or amount, (of meat), invalidates a contract, 289, 14.
- Exemption [*turbaid*]:
 Of one's father's death, 345, 1 seqq.
- Exile:
 Security for '*ambunadach*,' 227, 5.
 [*Deoraid*] who is in protection, 365, y.
- Expurgation (!):
 Test of holy, 457, 33.

Extension [*fondaid*]: Heptad [LVII].

Seven, respites that put off battles, 307, 1:—

1. Arrival of a king, 3.
2. Arrival of a bishop, 4.
3. Arrival of a poet, 4.
4. Death of one's father, 5.
5. Death of one's mother, 5.
6. Death of one's wife, 6.
7. Burial of one's wife, 7.
8. Making the tomb of one's lord, 7.
9. Sound of shouting, 7.

[Here, perhaps 6 and 7 are one, and 8 with 9 (?).]

Extern:

Non-sale of certain objects to an, 131, 6.

Encroachment on a tribe, not lawful for an, 439, 26.

Compact with chief who is an, on *itge*, 443, 15.

Oath made on such as are, 463, 6.

Face:

Fine for satire on a person's, 233, 16.

Failure:

Full fine of, to the chief, 167, 13, [*cumal* and honour-price].

Of corn, through wrong law-decisions, 353, 25.

Fair:

No fighting during the regular time of holding a, 305, 12.

Fair-green:

To have proper portions, 477, 25.

Free, for horse-racing in, 485, x.

Fairy:

Hills of the *síd*, 473, 14.

Family [*fine*]: Heptad [LXII].

Seven, spoken of in B. L., 319, 1:—

1. Head, the father, 8.
2. Bowel, the sons, 8.
3. Bound, the outlanders, 9.
4. Invited, the adopted sons, 10.
5. Serving, the base tenants, 10 and 11.
6. Of the lord's rent, the *sen-chleithe*, 13.
7. Of the church, the monks, 14 and 15.

[Here there seem *nine* divisions in the text.]

Famine:

During a chief's reign, a plague, 451, 30, 34.

Fancy-bit:

Of pregnant women, 489, 8.

Fasting :

Not to be evaded, 179, 17.

For a pledge, 181, 12.

As a release, to put on distraint, 181, 23.

Indispensable, in case of distraint on a *Nemed*, 255, 12.

Father : Heptad [XXXIV].

Seven, who do not pay for the liabilities of their sons, 235,

25 :—

1. King, 27.

2. Bishop, 27.

3. Insane, 28, x.

4. Pilgrim, 29, z.

5. Outlaw, 30.

6. Natural serf, *fuidir*, 30.

7. Poet, 30.

(*'Cu-glas'* 31.)

[Here, too, the number is incorrect.]

Fathers :

Of septenary grades (church or wisdom), how far exempt from sons' liabilities, 237, 6.

Feine :

Berla F., F. language, 3, 6.

Judgement (*breth*) of, 93, 21.

Brehon of *berla F.*, 101, 1.

'Feine'-grades :

Contrasted with septenary grades, 21, 35.

Contrasted with chieftain grades, 41, y [in the matter of flesh-meat, 43, 2]; 179, 16 [*notice, fasting*]; 247, 13; 289, 22, seqq.; 315, 15.

Bound to supply more cattle than chieftain grades, 291, 19.

Female :

-Bard, 389, 10.

-Possession, entry for, 467, 27.

Fence [*ails*] : Heptad [XLVI].

Seven, in co-tenancy, not easy of estimate for damage, 271,

17 :—

1. Wave, 19.

2. Strand, 19.

3. Stream, 19.

4. Lake, 20.

5. 'Tor,' 20, sod upon stone, 34.

6. 'Torund,' 20, stone upon sod, 34.

7. Drought, 21.

Fence :

Neither *aithgin*, nor *smacht*, for damage over, if they have been repaired properly, 271, 25.

Smacht of half-fence, if it had been impossible to repair them properly, 271, 28.

Trespass over, fine for, 463, x.

Fer :

- 'Fer foichlide': 469, 2.
- 'Fer foirse': 467, 14, 17.
- 'Fer leigind': 103, note; 391, 14; 433, 5; 455, 15.
- 'Fer lesaigthe': 241, 5 (messenger).
- 'Fer midbad':
 - Honour-price of, one *dairt*-heifer, 85, 27.
 - Three, the sons of low-grades, 874, 11.

Ferae naturae :

- In a wood, free, 485, 30.

Festival-day :

- Pledge to be given back on, 397, 28.
- Dress of, pledge-interests of, 399, 9.

Fetterer :

- Honour-price of, 107, 21.

Fifty :

- Years' prescription, 315, 15, 22; 317, 3, 26; 367, 36, 40.
- Supplies, 359, 18.

Fight :

- Of insane person with dog, to be guarded against, 493, 11.

Fine :

- Not to be beyond the offender's power of payment, 467, x.

'Finding' [*frithe*] :

- Law of, 337, 35 '*dligil frithe*.'

First right [*cét dílsi*] :

- Right of the original depositor, 253, 2.

Fisherman :

- Honour-price of, 107, 22.

Fists :

- Measured by servile (1), 449, 24.

Five :

- Houses, status conferred by, 515, 28, 39 seqq.

Five 'seds' :

- Normal fine of, 257, 4 seqq.; 269, 1 seqq.; 305, 7; 409, 24; 473, x; 475, 1, 20; 521, 20; = two cows, 481, 6.

Flail :

- Damage by, 159, 12.

Flaith : see *Chieftain*.**'Flescach' :**

- 'Dire' of, 85, 26.
- Three sub-divisions of, 87, 11.

Flute players : 109, 31.**'Fochloc'-poet :**

- 'Dire' of, 59, 21.
- Metre of, 61, 1.
- Honour-price, and payment for poem, equal, 116, 20 seqq.

'Fodla feibe' :

- 'Divisions of excellence,' that give the status of property, 79, 31.

- 'Fogerrtha' (fir):**
 Test of (cauldron), 473, 24.
- Food of tenancy:**
 Refusal of, effect on church-grades, 121, 26, seqq.
 Acknowledgement of, 435, 11.
- Food:**
 Three, that do not demand *apad*-notice, 439, 18.
- Fool:**
 Action of, in blood-shedding, 143, 8.
 'Par excellence', the, 145, 1.
- Foreign:**
 Slaves, honour-price of, 111, 1.
 Curiosities, 221, 14.
- Foreigners [Gaill]:**
 Boy carried off by, when young, 245, 23.
- Forge:**
 Filings from, free, 489, 23.
- 'Forus'-house: Heptad [XLIV].**
 Seven, into which a distraint may not be brought, 267, 25:—
 1. Of a 'brewy,' 28; when he has his company with him.
 2. Of a thief, 29.
 3. Of a satirist, 30.
 4. Of a pilgrim of God, 31, (to avoid conflict therein).
 5. Of a king, 31 (because it is open to all).
 6. Of a noble *Nemed*, 32, (to avoid squabble therein).
 7. Which is empty, 33 (lest it be stolen thence).
- 'Forus'-pound:**
 Every one to have, in his own green, when, 269, 20.
- Fosterage-fee:**
 Paid by the actual father, 201, 17.
- Four-doubles:**
Cethir-diablad [perhaps=*quadruplum* of the Dig., II. viii, 3],
 351, 14.
- Fratricide:**
 Murder of fellow-tribesman, 171, 16; 173, 28; 363, 1;
 463, 18.
 A 'fuidir' who is, 361, 21.
- Fraud [diubairt]:**
 Suing against, 429, 34; 505, 2, seqq.
- Free:**
 And unfree, good acts, wherein, 97, 11.
 Bards, 389, 17.
 Rights of objects, to every one, 483, 29.
- Freeing:**
 Of 'fuidir'-tenants, an evil, 451, 18.
- Freeman:**
 In his proper dignity, worth seven cumals, 393, 25.
- Freewoman:**
 Who bears a child, to a slave, owns the child herself, 203, 18.

Friend :

And foe, 339, 33.

To both *ptf.* and *dfdt.*, 465, 29.

'Fuba' and 'ruba' :

Crimes of, 309, 20 ; 503, 1.

'Fuidir'-tenant : Heptad [LXXII].

Seven, [who may separate from the chief?], 361, 16, [18] :—

1. Who has left the district, 7, 32.

2. Who is still in the district, but lives alone (?), 18, 34.

3. Who is without crime, 21, [362, 2, *gen cinaid*].

4. Who is free (*soer*), 22, [of bargain and contract, 362, 3].

5. Who is redeemed (?) from the sea, 23.

6. To whom are given seds at his choice, 23, [363, 6].

7. To whom is given land, 24.

'Fuidir'-tenant :

Base, or free, 263, 21.

Has $\frac{1}{3}$ of land, chief $\frac{2}{3}$, 361, 30.

Three, who may *not* separate from the chief, 361, 19, 7.

Who may separate, at pleasure, 363, 7 (who gets land only).

Not to be set free, 451, 25.

Defined, during life of two persons, 513, 17.

Of five houses, has 'dire' of his *sed*, 515, 23, 31.

Honour-price of, acc. to half his property, 519, 17.

Honour-price of, half that of *urrad*-yeoman, 519, 29.

Land of, belongs to the chief, 519, 32.

On choice of seds, conditions of, 521, 1.

Failure of, estimated at five seds, 521, 5.

Honour-price of, who has tenants, 521, 28.

Except bond f., can separate from chief, 521, 10.

Fulfilment :

Of function, indispensable for honour-price, 461, 15.

Gabal lorga :

Implement, not a weapon, 421, 13.

"Gairid" :

'Dire' of, 85, 27.

Gallows :

'Fuidir,' 361, 20.

Stock given to redeem from, 221, x.

Game :

Fian, and *ruides*, 150, 21, 22.

Garlic :

How measured, 41, 14.

For seasoning, 34.

Wild, a *res nullius*, 485, 13.

'Gell-fine':

- Physician of the, 147, 21.
- Pledge given on behalf of the kin [*cenél*] of, 187, 31.
- Land of *toeb-fine* that has come to, 211, 32.
- On behalf of a, 243, 38; 245, 10; 247, 2; 248, 18.
- Chieftainship of, 439, x.
- The chieftain [*flaith*] of, 443, 9.
- Man of the, brings cow as tribute, 445, 22.

Gell: see *Pledge*.

- G. *do bás*, 'for death,' 207, 24.
- 'Pledge of eye-witness,' (*foircsen*), 377, 2.

Giallma: see *Service*.

- Apparently as 'free service' contrasted with *aicillne* as 'base-tenancy,' 359, 2, 15.

Gift:

- Greater right than 'waif,' 325, y.
- Law of, 327, 3, 6.
- Invalidated, when the consideration is not furnished, 431, 17.
- To a church, not to be revoked, 451, 23.

Gift: Heptad [XXV.].

- Seven, that are perpetual, (valid), 213, 1:—
 1. Offering for the soul, 3.
 2. Reward to a poet, 4.
 3. Price of language, 4 (of learning, of pleading $\frac{1}{2}$ &c., 29).
 4. Payment for riding, 5 (breaking-in, 24).
 5. Remuneration for each manufactured article, 5.
 6. Gift of a bishop, 6.
 7. Gift of a king, 7.

Gift: Heptad [XXVI.].

- Seven that are non-perpetual, (invalid), 215, 34:—
 1. A compulsory engagement, 36 (forcing a contract, 217, 4).
 2. A woman's pledge, (to save) her honour, 37.
 3. Engagement of distraint, 38, (compelling a sale by a threat of distraint, 217, 10).
 4. Purchase of a stolen article, 38.
 5. The deposit of a *nemed*-person, x, (invalid sale of a loan, 217, 16).
 6. Dowry of a woman, who does not fulfil her duties, y.
 7. Fosterage-fee for bad nursing, z.

Girdle:

- Pledge of different classes, 417, 9, seqq.
- Pledge of kings, how paid, 419, 4, (return of the object and interest for the loan of it, with return of the pledge).

Girdle-woman [*críslach*] ? 203, 20.

NOTE—The *ingenua* bears a child to a *servus*; this *spurious* child (acc. to Isidorus, 'qui de matre nobili et patre ignobili nascitur'), belongs to her, and she is bound to feed it; cf. the mutual obligation by which the *mater* and the *vilis quaesiti liberi* were bound, et matrem . . . liberos alere necnon ipsos eam, Dig. XXV., lit., 3, 4.

'Glaith':

Firewood of some kind: wood-pith (?), 477, 1.

'Glas-aigne':

Advocate, learned in various judgements, 99, 27.

Divisions of, 101, 33.

'Glas-gabail':

Satire of a woman who makes an improper claim, 217, 9.

Satire of the face, 231, 14.

Glossary [*roscaid*]:

One of the sources of law, 11, 28; 13, 6.

Goblet:

'*Escra*,' of an *aire's* house, 241, 1.

'*Cingit*,' 409, x.

'*Airdech*,' 407, y.

Gold:

Pledge of, lawful only for a king, 395, 9.

'*Ramnia*,' (?) of, 395, 11.

White, or red, 395, 28.

Goldsmith:

A *daer-nemed* person, 91, 26.

Honour-price of, 105, 25.

Goose:

Five *seas* for, 473, x.

Goring:

Of beasts, driver when not liable for, 137, x.

Grace:

The three days of, 259, 13.

Grade:

Of church, seven, 23, 1:—

1. Lector, 1; honour-price, one *cumal*, 34.

2. Janitor, 2; honour-price, two *cumals*, .

3. Exorcist, 2; honour-price, three *cumals*, x.

4. Sub-deacon, 2; honour-price, four *cumals*, x.

5. Deacon, 2; honour-price, five *cumals*, y.

6. Priest, 2; honour-price, six *cumals*, y.

7. Bishop, 3; honour-price, seven *cumals*, z.

Grade: Sub-grades, acolyte, &c., 25, 4.

Of chieftains, seven, [but with variations, 27, 1, seqq.], 25,

13:—

1. Chief with service, 13.

2. *Aire desa*, 14, his property in *land*, 33; h.-price, 31, 20.

3. *Aire echta*, 14.

4. *Aire tuise*, 15, *higher* in order of statement, 35.

5. *Aire ard*, 15.

6. *Aire forgaill*, 15, *testifies over* the lower grades, 37.

7. King, 16.

[Under these, are the classes referred to at 79, 31 seqq., and 85, 30 seqq., viz. *inol*, *flesgach*, *garaid*, *fer mbidbad* (107, 32), *brug-fer*; *bo-aire tanaise*, and *og-aire tuise*].

Grade, chieftain : Privileges of, respectively, 31, 20 seqq. :—

	<i>Diré of honour-price.</i>	<i>Tartagud, Protection.</i>	<i>Biathad feeding of retinue.</i>	<i>Allowance.</i>
<i>Aire deoa</i>	7 acds — 4 cows	3 days	4 persons	14 cakes, 31. so.
<i>Aire echta</i>	10 " — 6 "	5 "	6 "	30 "
<i>Aire tulas</i>	15 " — 9 "	10 "	8 "	40 "
<i>Aire ard</i>	20 " — 12 "	15 "	10 "	60 "
<i>Aire forgaill</i>	30 " — 18 "	30 "		80 "
King	7 cumals	30 "		
King of Kings	27 cumals	42 "		160 "

Grade :

Of poets, seven, 27, 27 :—

1. *Fochloc*,
2. *Mac fuirmid*,
3. *Dos*, 'bush,' 29, 1.
4. *Cano*, 'chaunter,' 29, 4.
5. *Cli*, 'wattle,' 29, 7.
6. *Ansruth*, 'noble stream', 29, 11.
7. *Ollam*, 'great cave, &c.', 29, 19.

Grade :

Of church and of laity, how equated, 53, 31.
Of church with mother-church, how related, 55, 1.
Of church, chief, or poet, deficiencies in, 71, 16.
Persons of low, who are not of any, 87, 11.
Of wisdom, &c., 179, 32 ; 121, 22.
Of wisdom and of church, how far exempt, 237, 6.

Grade : Heptad [XLIX.].

Seven that cannot give evidence, 285, 1 :—

1. Covenanted person (?) [*partizan*?], 3, 14.
2. Man who is bought, 3, 15.
3. A degraded priest, 4, 18.
4. A cuckold, 4.
5. Female-witness, 4.
6. Angry person, 5, 21.
7. A rival, 5, 22.

[Perhaps the line following 6 is merely a gloss. on *rival*.]

Green [*faithche*] :

What constitutes a, 321, 9.
Outside the, what constitutes, 329, 12.
Of septenary grade, 479, 19.
The seven, in which fighting is forbidden, 305, 19.

Guard :

Of a tribe, the three : judge, church and chief, 437, 16.

Guarding :

Negligence of, 163, 10.

Half-'ol' :

Drinking vessel, interest of, 415, 1.

Half-pleading :

On the evidence of only one man, 353, 9.

Halter :

Animals starting from, mischief by, 489, 44.

Handicraft :

One-tenth of cost is the payment for, 215, 27.

Harlot :

Defined, 457, 28.

When reformed, has honour-price, 449, 13.

Son of, belongs to his mother's tribe, 453, 14, 25.

Harnessing :

Help in, for training or exercising, 491, 1.

Harp :

The one musical skill that deserves honour-price, 107, 38.

Head of tribe :

Recovers a woman's dowry, 367, 8.

Hearth :

Ashes from, free, 489, 24.

Heavenly gift :

Third of *dibad*-land, 451, 3, 11, (III. 33, 27).

Heir :

Discomforted by having to pay over a 'gift,' 429, 23.

Relation of, to verbal contracts (I), 371, 12.

'Helping with necessity' :

487, 30 ; (489, 35).

Hen :

Worth of, 83, 23 ; 85, 24.

Heptads Treatise, pp. 118-374.**Herb :**

Medicinal, free, 489, 11.

Historian :

Honour-price of, 113, 26.

Holiday clothes :

Of chiefs, 399, 9, 31 ; 401, 14.

Holy days : 257, 39.**Honour-price :**

Due to a smith for stealing his tools, 17, 4, 8 seqq.

How divided, 35, 17.

Only when a man has got the full property of his grade,
71, 22.

Only, at full age, 87, 20, 25, and of suitable grade, 12.

Three kinds of, 97, 7.

In proportion to number of arts, 109, 21.

Addition to, on being ordained by a king, 115, 6 seqq.

Not due to certain churches, 121, 3 seqq. ; (127, 2).

Not due to a person who will not yield to law, 175, x.

Four kinds of satire, which involve the giving to descendants
the penalty of, 231, 8.

Full, of every grade, [seven cumals], 247, 1.
 Seventh of, for unlawful challenge, 305, 20.
 Or the *dairts*, in the pledge-interests of a weapon, when, 421, 6.
 Sued, for stealing a guest's goods, 441, x.
 Lost on denial of illicit connexion, 453, 21.
 Divided, between honesty, purity, and wealth, 461, 7.
 Diminished by wrong suit, 511, 4, 19.
 Of bondsman (*daer*), fourfold, 513, 26
 Not given for damage to the property of non-owner, 515, 13.
 Of *fuidir*, how estimated, 517, 1.
 Of *fuidir*, how paid, 519, 17.

Honour-price: Heptad [LXXIX.].

Seven causes that take away, 369, 6 :—

1. Being satirized without getting eric for it, 7.
2. Bearing false witness, 8.
3. Giving a bad character, 9.
4. Neglect of a bond, 10.
5. Neglect of a hostage, 10.
6. Neglect of a surety, 11.
7. Neglect of one under his protection, 12.

Hoop:

Cutting of a, free, 485, 27.

Hook:

To cut ivy, free, 489, 26.

Horse:

Damage by, when exempt from fines, 155, 34.
 Shoe of, damage by, 159, 30 ; 489, 11.
 Deposit of, 192, 2, seqq.
 Forcible seizure of, to save one's life, 209, 9, 10, 13.
 Legal number of, for 'entry,' 209, 20 ; 269, y.
 Of the value of two cows, the fine for illegal distraint, 393, 12.
 Eighteen cows, the highest value of, 417, 3.
 Racing of, on fair-green, free, 485, y ; 489, 13.
 Stolen, 243, 11.
 Riding of, except three, 475, 10.
 Overfettering of, 477, 31.

Hostage [*aitire*] : Heptad [XXXI.].

Seven, who give, for whom there is not 'safety' nor 'profit,' 229, 1.

1. For the son of a living father, 3.
2. For an exile abroad, 4.
3. For an absconding serf, 5.
4. For tribe-outcasts, 6.
5. For a proclaimed wife, 7.
6. For unlawful incursion, 8.
7. For a prohibited person, 9.

Hound:

Kept tied up, 251, 20.
 Hunting, 281, 3c ; 491, 5.
 'For acuteness,' (of the free-bard), 389, 21.
 Hounded on to fight, 493, 14.

House [*tech*]:

One who has seven, must have a forge, 165, 7.

Irons of, 393, 13.

Furniture of, 393, 14.

Wooden, erected on another's land, removable, 497, 10, (316, 9).

Status of *fuilir* who has five, 515, 21.

House [*treb*]: Heptad [IX.].

Seven, in which deposits may not be made, 161, 1:—

1. Kiln, 4.

2. Forge, 4.

3. Den of thieves, 5.

4. Harborage of absconders, 6.

5. Where no law is yielded, 7.

6. Harborage of trespasser against chieftain, 9.

7. Harborage of trespasser against church (?), 9.

[The seventh is not made precise.]

House [*treb*]: Heptad [X.].

Seven, that incur diminution of 'dire' by their temporary unlawful condition, 163, 19:—

1. One, of which there is made a kiln, 21.

2. One, of which there is made a forge, 22.

3. One, of which there is made a den of thieves, 23.

4. One, of which there is made a forcible seizure, 24.

5. One, in which there is made a food refusal, 25.

6. One, of which there is made a pig-stye, 26.

7. One, of which there is made a sheepfold, 27.

House [*treb*]: Heptad [XI.].

Seven, in which abatement [for bad malt] is forbidden, 167, 1:—

1. Kiln, 5.

2. Kitchen, 6.

3. Forge, 6.

4. Mill, 6.

5. Frequented by pigs, 6.

6. Where there is cowdung, 7.

7. Frequented by sheep, goats, or fowl, 8.

[In these illegal houses, even though the malt be tested, 'eric' is to be paid for its being made there, 167, 20.]

House: Heptad, see *Forus*.**House** 'dire':

The most difficult of 'dires,' 163, 7; 165, seqq., 407, 28.

Huntsman:

How far liable, 195, 23 seqq.

Husband:

Sleeping with the gillies, 293, 30.

Inherits property of wife dying in childbirth (?), 487, 12.

Honour-price of, not lessened by wife's misconduct, 517, x.

Impugns wife's contracts, 519, 2.

Living on wife's property, 519, 19.

Husband : Heptad [III].

Seven, whose marriage is invalidated, 133, 1 :—

1. Barren, 5.
2. Un-weaponed, 5 (135, 2, impotent).
3. In holy orders, 6 (priest or bishop, 135, 10).
4. Churchman, 6 [134, note³].
5. Rockman, 6, (cf. 9 mac for *rot*, and 135, 19 ar *rrait*).
6. A very gross man, 7 (135, 20, 23).
7. A tale-bearer of bed-secrets, 7 (135, 21).

Idiot :

Taken to assist in taking stolen goods, 493, 1.
Not to be allowed to fight with a dog, 493, 13.

Idler :

Injury to, 157, x seqq.

Illegality :

Two to be set over-against each other 257, 32.

Immunity :

After loss of deposit, 197, 29.

Impotent :

Fine on, for marrying, 133, 26.

Impugning [contracts] :

Without 'eric' for evasion, 183, 29.
Of a group of persons, 185, 32.
By father, 199, 28 ; 205, 11.
Of son, by father, &c., 227, 4 seqq.
Period within which there may be, 357, 1 seqq.

Index of Heptads : 374.**Incapacity :**

Of chieftain, 359, x.

Impossibilities :

Of stock, see Heptad [XXIX.].

'In-gille' :

Not a 'full pledge,' 417, y.

Inherent rights (*ro-dilse*) :

Of a tribe, &c., 443, 33 ; 481, 9 ; 483, 28 ; 491, 17.

'Inn-fine' : 443, 36.**'Inol' :**

'Dire' of, 81, 15.

Intent to kill :

Absence of, mitigates by one-half the penalties of *dire* and honour-price, 141, 5, 14, 16, 31.

Intention :

Of the lender, should rule in case of loan, 283, 7.

Intercession :

Share, due out of what, 335, 18.

Intercessory : see *Requiem*.

Prayer, recitation of, 213, 13 seqq.

Interest :

Period of running of, 247, 23 ; 415, 14.

Of land, a cumal, 249, 22.

Given with a pledge, 377, 9 ; 379, 24 ; 377, seqq., *pledge-interests*, the conventional interests on the use of articles given in pledge.

Interrogatory :

Particles, nine in number, 7, 10.

Invalidation :

Of offerings, 129, 17.

Irish :

Slave, 111, 4.

Bondsman of low grade, 517, 18.

'Iubail' : [see *Glossary*, Vol. VI.].

Does not alienate, 497, 6.

Of one hour, 508, 4.

Jealousy :

Just, on the part of a wife, 143, 10.

Judge :

Must have knowledge of entry, &c., 463, 29.

Judgement [*breith (emnas)*] :

Whercon founded, 3, 1.

Five sources of : glossary, maxim, testimony, analogy, nature, 9, 30 ; 11, 13.

Of the church, on truth and Scripture, 11, 17.

Of the poet, on glossaries [*roscaida*], 11, 23.

Of a chief, upon glossaries, precedent and testimony, 13, 1.

By one '*bescna*' to church, two to poet, three to chief, 13, 10.

Three ; of the Feine, of the poets, of [Latin ?], 93, 20.

On lands vary, 467, 20.

Judgements on Pledge-Interests : 376 to 423.

Juggler :

Exercises a 'mean art,' 109, 26.

Jury (?) :

The twelve tongues of, 511, 12.

Kiln :

Rules about, 161, 4 ; 163, 21 ; 167, 5 ; 489, 15.

King :

- Of one territory (*tuath*), 51, 1 ; 53, 11.
- Of kings, 51, 13.
- Honour-price of, 51, 30.
- Of Munster, 'dire' of, 111, 21.
- Of Ireland, 111, 31.
- Of a province [*cuiged*], 111, 33 ; (53, 13).
- Ordination of Ollam-poet by, 115, 6, seqq.
- Not entitled to remain in the kingship, after committing certain illegal acts, 173, 32.
- Not to go forth unattended, 175, 14.
- Cattle found on the land of, on the day of his inauguration, 265, 34.
- Land given to the court of, its prescription, 315, 20.
- Difficulty of suing, 373, 8.
- Bound to truth, 459, 29.

King : Heptad [XIII.]

- Seven, who have neither 'dire' nor honour-price, 173, 20 :—
- 1. Who refuses hospitality, 21.
- 2. Who consumes stolen food, 24.
- 3. Who betrays his protection, 25.
- 4. Who tolerates satire (on himself), 25.
- 5. Who is defeated in battle, 26.
- 6. Who issues forth unattended, 27.
- 7. Who commits fratricide [of brother tribesman], 28.

Kinsman :

- 'Defalcation of,' 349, 35 ; 351, 10, 15.

Kitten :

- Equal 'dire' for, 473, y.

Kneading-trough :

- Scrapings from, free, 489, 27.

Knives :

- Present of, 473, 9.

Knots [*nadmand*] : Heptad [LXXV.]

- Seven that do not (bind, the contracts being impugned), 365, 19 :—
- 1. Contracts of son of a living father, 24.
- 2. Contracts of pupil during his tutelage, 26.
- 3. Contracts of a monk, in the power of the abbot, 30.
- 4. Contracts of a 'suidir,' the *deoraid*, 31.
- 5. Contracts of a *mur-churthe*, slave from over the sea, 32.
- 6. Contracts of an 'adulteress without sons,' x.
- 7. Contracts of an exile under protection, z.

Knots [*nadmand*] : Heptad [LXXVI.]

- Seven, that are binding (in reference to a woman's claims), 367, 1 :—
- 1. The head of the tribe, 6.
- 2, 3, 4. Her father, son, and brother, 10.
- 5, 6, 7. Her '*ferguia*,' adviser, and husband, 11.

Lamb :

Worth sack of wheat [=1 screp.] for *glescach*, 85, 29.

Land :

Of disputed ownership, 209, 35.

Taking possession of, without sense or rational claim, *defd.* 211, 16.

Which grows only bald wheat, 223, 29.

Three, that are really transferred, because of the presence at the sale of all who *might* have opposed it, and did not, 427, 1.

That supports a chief, 429, 3.

Given to a church, for one's soul, 429, 5.

Sale of, that cannot be set aside, 429, 7, 31.

Sale of, annulled, on the ground of the nonpayment of the price, 431, 7, 120.

Not given in share, to a bastard, 453, 17.

Not suable, by a son of doubtful paternity, 453, 19.

Not given to the son of the daughter of a *sen-chleithe*, 457, 22.

And dead-chattels, balancing between, 461, 12.

To be entered, in distraint, accompanied by two cows, 465, 6.

To be divided into three parts, after absconding, 509, 6.

Language [*berla*, see *Glossary*]:

Brehon of three [vulgar, poetic, Latin ?], 101, 20.

The white, [Latin ?], 93, 22.

Names of 'treading' in the [?], 85, 21.

Latin :

Reference of a word to, a sufficient etymology, 5, 15.

Law [*dligid*]:

Confirmed upon verbal contracts and acknowledgement, 7, 27.

Truth and, upon a '*nemed*,' 9, 18.

Canon, 9, 21.

Not easily applied against a church, 133, 10.

Seven sections of *Cáin*-, 365, 7 (brehon must know).

Forced upon a man, 479, 28.

Lay-'*erennach*': see '*Erennach*'.**'Leac leanmanach':**

'Stone that binds possessions' (?), 499, 8; 501, 2, 'like a rock'.

The three, 499, 13:—

1. Full payment having been made.

2. Its gift to the church for the soul.

3. Re-division by the chief after the absconding of an offender.

Leathern-bottle makers :

Honour-price of, 81, 1; 107, 21.

Legal rules :

Established to avoid litigation, 481, 30.

Leinsterman, the Old : 473, 9.

Leithglin, Long Book of: 473, 26.

Leper:

Loved for his property, 455, 6.

Lestar Baduirn:

Test of, 471, 39.

Virtues of, 473, 16, 18.

Levyng [*tobach*]: Heptad [XVI.].

Seven, that may properly be evaded, 179, 1:—

1. By a chief who pronounces false judgement.
2. By an ecclesiastic who is indifferant to truth.
3. By a man who does not yield justice.
4. By a man who has given a pledge wrongfully (181, 20).
5. By a man who has given a pledge unlawfully, (181, 31).
6. By a surety (*raith*) that gives injustice (?), 12 (183, 1), with a view to increase debts unlawfully upon anyone.
7. By 'eric' for exile, 13; 183, 6, for two years.

Levyng:

Offences in, to be paid for first, 353, 22.

Levyng share:

Not less due to tribesman than to extern, 323, 31.

Due to levier, for the non-conceding of right [*cert*], 335, 15.

In levyng honour-price. (441, y), 443, 20.

Lex defendens (?): 293, 3.

'Likely place':

Things found in, 321, 15 seqq.

Place frequented by everybody, 325, 24; 327, 11 seqq.

Proportion of share in, or in unlikely, 325, 10 seqq.

Limit:

Loan, with or without, 369, 13.

Borrowing, with or without, 371, 15.

'Lis'-fort:

In the circuit of a, 327, 29, 34.

Lismore:

Privilege of abbotship of, 267, 9.

Ill-word on the women of, 273, 32.

Litigation:

'Cáin'-rules established to prevent, 481, 30.

Load: the seven, see *Burden*.

Loan: Heptad [XVIII.].

Seven, that involve no penalty, though damaged, 279, 1:—

1. Of a boat upon the sea, 4.
 2. Of a man employed in a dangerous work, (battle), 5.
 3. Of arms in a battle-field, 5.
 4. Of a horse in battle, 6.
 5. Of a horse for ploughing for a fixed time [in a test], 6, 281, 27.
 6. Of a hound, for a hunt, 8 [regulations, 281, 30].
 7. Of salt, 9, [regulations, 283, 1 seqq.].
- [Save the above, every loan is to be restored (*uisic*), even though there be no security, 279, 11; 283, 24].

Loan: Heptad [LXXX.].

Seven, that involve no *aithgin*, though there was a bond,
371, 1:—

1. In exemption of death (†) 3.
2. To a man, who is killed suddenly (†) 3.
3. To a poor man, whom obligations do not bind, 4.
4. To a half-witted person, living on charity, 6.
5. To a noble, who is *above* obligations, 7.
6. To a man, who is heedless of law, 9.
7. To a dead man, 10.

[But there is no commentary to the above, and the text is not sound].

Loan:

Of perishable articles, 279, 1; 283, 1, 18.

To be restored, save seven, 279, 12.

Of cattle, with knowledge of disease, 279, 26 seqq.

For a fixed period, 281, 27; 369, 16.

Of *indefinite* amount, the return of a small portion secures immunity to the borrower; but if none is restored, or if, in a case—

Of *definite* amount, either a smaller amount or none at all is restored, the borrower is amerced in 'compensation,' &c., 283, 1, seqq.

Law of, two-fold, with or without limit, 369, 13.

Involve honour-price, if not returned in time, 373, 15.

Excess in use of, 477, 27.

Of land, expiry of term, 497, x.

'Long-caire' (†): 413, 35; 415, 12.

Long-fetter:

On horses, 479, 22.

Looker-on:

Fines to which is liable a, 435, 40, see *Glossary*, 'sellach'.

Lordship [*flathamnus*]:

Attack on, 239, 1 seqq.

Love:

Of 'eric,' or hatred of the man, evidence to be given without, 461, x.

Lunatic:

Bar of a, 509, 29.

Lying:

Cow, 'in urine,' or 'in litter,' 469, 12.

'Mac fuirmid':

Poet, 'dire' of, 61, 15 (three seds).

Poet, metre of, 61, 29, *setrad*, *sain-emain*.

'Mac gor':

Contracts of, impugned, 185, 16.

Son of living father, 205, 6.

Has to take care of parents, 237, 11.

Or (*ingor*), who makes bad bargains, 357, 32.

Dissolves every bad contract, 439, 3.

Maintenance (of parents):

Under the yoke of, to his father, 365, 25.

Contracts not dissoluble for, 437, 29; 439, 15.

A son who fulfils the duty of, 481, 17.

Maintenance: see *Sick-maintenance*.**Maintenance** [*folach*]: Heptad [LX.].

Seven wounded persons, whose support is difficult,* 313, 1:—

1. A King, 3.
2. A brewy, 4.
3. A smith, 4.
4. A carpenter, 5.
5. A wise man, 6.
6. An embroideress, 7.
7. [Wanting].

Malt:

Made in unlawful houses, 167, 25 seqq.

Man-trespass:

Fine for, viz., three incalf cows, 469, 23.

Manufacture:

Enhances value of material by a half, 83, 6.

'Marcach duaine':

'Knight of song,' 231, 23, 26, 33 seqq.

Marriage: see *Husband*, Heptad [III.].

Contracts of, prohibited, with whom, 133, 1.

Marriage:

Of daughter of '*bo-aire*,' 287, 4; 291, 4.

Of daughter of '*aire feibe*,' 287, 7; 291, 17.

Four lawful, 287, 28.

Dowry of woman in, 289, 25.

'*Tinol*' in cases of, 289, 27 seqq.

Of different grades, 291, 6.

Woman cheated of her dues in, 293, 34.

Mast:

Of acorns, fruit, free, 485, 19.

Meals:

Three full, to pregnant women, 489, 9.

Mercenaries:

Native or foreign, 75, 1 seqq.

Messenger:

With a horse, how far liable, 195, 5.

Not able to guard, free, 493, 5.

Metres:

Anair, 59, 10; 69, 13.

Anamain, 59, 7; 63, x; 71, 5.

Dian, 61, 1 seqq.

Emain, 63, 29.

Emain imrinn, 67, 20.

* These are not to be taken to the home of the inflicter of their wound, to be fed and kept there: but, (in mercy to the offender, as he would also have to provide a substitute for them to perform these services at home), the expenses of their sick-maintenance at home are sent to them, 315, 2.

- Laid*, 63, 21.
Nath, 59, 10; 69, 29; 71, 2.
Suin-emain, 61, 29.
Setrud, 61, 29.
 'Mic leigind':
 Students, 'honour-price' of, 103, 7.
 Middle-theft:
 Man of, pays half, 219, 22.
 'Milan':
 Vessels of brass, equal 'dire' of, 409, 22.
 Milch cow:
 Difficult of compensation and 'double,' 221, 24.
 The highest 'sed,' 393, 19.
 Minor poets:
 Specimens of, 65, 18.
 Mockery:
 Of one's person, involves $\frac{1}{3}$ th of honour-price, 293, 11.
 Monk:
 Property at death not to be seized by the strange church at which he died, 433, 11.
 Mothers:
 Peculiar use, [including *grand-m.* or *aunt* ?], 481, 13.
 Mountain:
 The common, 487, 2, 3.
 'Mucsaid':
 The daughter of a bond-*fuidir*, 457, 13 (her son not to be a chief).
 Mugdorn:
 First 'cunial' that took quern in hand, 395, 5.
 'Muir-chuirthe' [sea-borne (slave)]:
 Eric for a free, 183, 12.
 Munster:
 King of, an *ollam* over kings, 111, 21.
 Munstermen:
 Relations of, to Conn's Half, 219, 34.
 'Mur-luaith':
 'Sea-ash' (potash ?), sack of, 90, 21, note*; 489, 25.
 Musician:
 'Cronan'-player, man of 'mean arts,' 109, 24.
 Mutuum:
 Loan for consumption, to be repaid *in genere*, 283, 22.
 Nature:
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 Gl., the nature of righteous men, 431, 29; 451, 2; 483, 23.

Needle :

- Pledge-interests of, 381, 18, 24, 29.
- For embroidery, one ounce of silver, 29.
- (Common) slender, merely a 'dairt,' 28.

Negligence :

- Of guarding cattle, involves 'aithgin,' 163, 10.
- Taking security of immunity for, 197, y.
- Of chief in impugning bad contracts, 445, 3.

'Nemed' :

- Person, an authority for confirming law, 9, 19.
- '*Saer*' and '*daer*,' distinctions of, 15, 1.
- Is one of septenary grade, 257, 2.
- Sanctuary of, church and its 'termonn,' 7 inviolable, 303, 39.
- Opposition of, to borrowing, invalidates it, 373, 2.

'Nemed'-cattle : Heptad [XLI].

- Seven, beasts that it is prohibited to distrain, 261, 1 :—
- 1. Milch cow just calved, 2.
- 2. '*Craibech*,' 3, (*branch* shaken at her, 11).
- 3. '*Uairtnech*,' 3, (with the *salt*, 13).
- 4. Cow milked for a repast, 4.
- 5. Diseased cow, 4.
- 6. Fat cow that pays the rent, 5, (to chief or church), 17).
- 7. Cow whose milk supplies a sick person, 5.

'Nemthus-dire' :

- Of a vacant church, 121, 5, y; 125, 34; 127, 4, 20, 27; 129, 9.

Net :

- One pull at the, allowed free, 485, 14.

Nickname :

- That clings, involving honour-price, 231, 9.

Niggardly :

- Treatment of a wife, 297, 13.

Night :

- Notice of five, on a defaulter of Feine grade, 347, 36.
- Three, demanded of the *bo-aire*, 439, 29; 441, 8.

Nine :

- Days, three periods of, to pay interest of '*dire*,' 395, 13; 397, 3.
- Waves, spoils taken over, 299, 28; 327, 5.
- Waves, property salvaged over, 337, 21, 32; 339, 2.

Nobility :

- Can be purchased by a man's art [*dán*], 15, 36.
- '*Suire*,' i.e. carries *eneclann*, honour-price, 107, 35, 38.

Noble :

- Loan to a, whom no knots can reach owing to his nobility, 371, 7.

Notice :

- Not necessary, where dfldt. is contumacious, 207, 16.

Nursing :

- Of certain children, devolves on the man, 199, 21, 33 seqq.
- As 'eric' for abduction, 199, 25.
- On the man who violates a woman, 201, 12.
- Not incumbent on a diseased woman, 201, 2.

Nut :

- (Petrified ?) in a bog, value of, 409, 23.
- (Cocon ?), 409, 17.

Oar :

- Wood for, [or spade ?], free, 489, 29.

Oath :

- Of chief for his vassals, 443, 9.
- By a man's member, 455, 33.
- Of proof, 461, 30.
- Respective value of, 461, 20.
- Of surgeon who has extracted a spearhead, 493, 24.

Oats :

- Relative value of, 83, 27.

Obstruction [*frithbert*] : Heptad [LI].

- Seven, that are difficult to oppose, 291, 21 ; [where protection is illegal, 292, 5].
- 1. Debtor who elopes from his surety, 25.
- 2. Son who elopes from his father, 25.
- 3. Daughter who elopes from her mother, 26.
- 4. Serf who elopes from his master, 27.
- 5. Monk who elopes from his church, 28.
- 6. Man who elopes from the law, 29.
- 7. Woman who elopes from marriage, 30.

Offerings :

- Section referring to, 129, 1.
- Invalidation of, 129, 17 seqq.

'Og-aire' :

- Status of, 89, 1.
- Three, the best the *bo-aire* tanaise, 87, 29.

Old writing :

- Document as proof, 369, 4.

Older :

- Person takes precedence, 53, 27 ; see IV. 372, 8.

'Ollam' :

- Qualifications of, 29, note.
- Safe-conduct wand of, 29, 26 ; 31, 13.
- 'Dire' of, 57, 16.
- If ordained by king, 75, 24 ; 115, 7 seqq.
- Poet, or brehon, 93, x.
- Builder, status of, 93, 36 ; 95, 25.
- Of the sages, 'dire' of, 93, 29.

- Of brehons, to pronounce judgement, 101, 40.
- Over kings, the King of Munster, 111, 21.
- High bishop, status of, 113, 1.
- Of *Cáin*-law, 113, 2.
- Of wisdom, poets, and brewys, 113, 10.
- Ol-Feine :**
 - Cup at the period of (Feine drinking), 393, 17 ; 415, note.
- 'Ol Patraic' :
 - One half of the *ol-Feine*, 415, 10, note.
- 'Opposition' [*fresabra*] :
 - King of Ireland, with, 51, 35.
- Onions :**
 - Planted by absconding debtor, how allowed for, 501, 35
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 - Status of builder of an, 103, 34.
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 - Work of embroidery, 383, 2, 13.
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- Outcast :**
 - Of tribe, 185, 27 ; 205, 21.
- Outside-the-green :**
 - Distance of, 329, 12.
- Over-driving :**
 - Of cattle, 'dire' for, 477, 35, (479, 34).
- Owner :**
 - Consent of, given or refused, 299, 32 seqq.
- Ownership :**
 - Of object, when everybody else refuses, 263, 7.
- Pagan :**
 - Test, what makes, 473, 25
- Part-pledge (?) :**
 - '*In-gille*,' 417, 9, 24, 26.
- Patrick, St. :**
 - Ordered equal 'dire' for certain things, 479, 1 ; (491, 17).
- Patron-saint :**
 - Church in time of, 55, 30.
 - Of church, 121, 6 ; 127, 30.
 - Festival of, 129, x.
 - The founder of a church, 319, 15.
 - Circuit (visitation) of, 451, 12.
 - Rod (or collin) of, 473, 2.
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 - The form in which a suit is to be brought, &c., 3, 17 ; 7, 20, 25 ; 9, 12, 16 ; 365, note.

Pay :

- Of artizans, 99, 14.
- Prescribed for art, 267, 16.

Penance [*pennait*] :

- For grades of church, extra, 53, 33.
- According to a confessor, 449, 12.
- Due to God, '*eric*' to man, 471, 29.

Penitence [*aithrige*] :

- Priest or bishop, who after sinning with a woman, turns to, 205, 27, seqq.

Period :

- Three, for pledges, 247, 25.
- Fixed for the validation of contracts, 357, 2 seqq.

Permission :

- Fines for failure to ask, 475, 21 seqq.

Pestilence :

- Brought on the people, one of the three *teilm*, 451, y.

Petition :

- Compact with extern chief, on, 443, 15 seqq.

Philtre :

- Administered, to excite lust, 293, 32.
- Before marriage, 297, 1.

Physician :

- Shedding blood justifiably, by a lawfully appointed, 143, 11 ; 147, 23 seqq. ; 489, 6.
- Takes half the fine due for a wound, 355, 10 ; 363, 20.
- Fee of, 489, 4.

Pig :

- Privileged in committing damage, four cases of, 155, 28.
- Loss, after twenty-seven years, 221, 36.

Pilgrimage :

- Promise to go on, unfulfilled, involves loss of honour-price, 125, 4.
- '*Aire*,' who breaks his vow to go on, 175, 23.

Pillow :

- Disclosure to one, fine of '*dairt*'-heifer, 135, 23, see 295, 12.

Pilot :

- Practises a '*mean art*,' 109, 25.

Place [*maigen*] : Heptad [LVI.]

Seven, in which battles are not to be fought, 303, 38 :—

1. *Nemed*-sanctuary with its '*termonn*,' 39.
2. Court of king with its green, 40.
3. A fair, in fair-time, x.
4. A court, in court-time, x.
5. House-floor of an '*aire*,' y.
6. Fair-green of a brewy, z.
7. Fair-green of a poet, z.

Plague :

- Three, that are difficult, 451, 30.

Plaintiff:

Action of, causes forfeit of the debt, when, 311 12 seqq.

Plant:

What a man, with his own hand, 501, 16, 35; 503, 19.

Pleading:

Fee for, $\frac{1}{3}$ rd to $\frac{1}{4}$ th, 213, 28.

Pleading [*tacrad*]: Heptad [XXXVIII].

Seven, that do not diminish the brehon's honour-price, 253, 6:—

1. That the suitors accept his initial decision as to the procedure, 9.
2. That the pleadings may be amended (?), 10.
3. That his decision be upheld, 10.
4. Made for a pilgrim, 11.
5. Made for a woman, 12.
6. Made for a tongued-tied man, 13.
7. Made for an ignorant man, 14.

Pledge [*gell*]:

Release put on fasting, 181, 12, 23.

No release for, in case of man who does not accept law, 181, 17.

Interest of, not to be paid, 181, 26, 32.

Given to increase debts unlawfully, 181, 29.

Nothing paid for unlawful, 187, 16.

Two idle, 187, 17; 189, 36; 191, 15.

Of a kind not right either to give, or to redeem, 187, 21.

Damage to, to be made good by pledgee, 217, 18.

Increased by one ounce for each higher grade, 245, 1.

Three periods for, 247, 25.

Of compensation, 251, 31.

Of double, 251, 32.

In the hand of the person whose property it is, 377, 5 [*Hypotheca*].

In the hand of the head of the tribe, 377, 13; to become the property of the plaintiff if not redeemed within the time stipulated or legal, 379, 13.

Of a lord, not to be forfeited, 379, 6.

Of needle, 381, 18.

That has a triple division, 385, 24.

Relative estimation of, 391, 24.

Part-, full-, 417, 24.

Carried off, and so lost to the holder, 423, 1, 10.

Sufficient to save from death, 439, 9.

Of two screpalls, for the farm, 463, 32; [see IV. 75, 33].

Pledge [*gell*]: Heptad [XVIII].

Seven, unlawful, that have no value, 187, 1:—

1. Given unlawfully, to accumulate debt, 4, 27.
2. Given by a king out of arrogance [not need], 5, x.
3. Son of a living father, who has proclaimed him, 7.
4. In a bet about information about a thief, 8; 189, 11.

5. For a tribe-outcast, 10 ; 189, 21.
6. For foolhardiness (?), 10 ; 189, 24.
7. For boastful shouting (?), 11 ; 191, 1 seqq.

Pledge [*gell*] : Heptad [XXXII].

Seven, that have neither honour-price, nor interest, 229, 13 :—

1. For the son of a living father, who has proclaimed him, 16.
2. For an exile [*ambui*] abroad, 17.
3. For an absconding serf, 18.
4. For a tribe outcast, 19.
5. For a wife, whom her husband has proclaimed, 20.
6. For a noble, 21.
7. For a prohibited person, 21.

Pledge [*gell*] : Heptad [XXXVI].

Seven, of difficult exemption [*slán*] and interest [*fuillem*], 239, 23 :—

1. Of head of tribe, 25, [silver brooch of the tribe, 243, 5].
2. Goblet of the house of an '*aire*,' 25.
3. Steed of a 'messenger,' 26.
4. Clothes of a brehon, 27, (243, 24).
5. Arms of a champion, 28, (243, 26 the *aire echta*).
6. Cauldron of a hospitable brewy, 28, (243, 28).
7. Land of an unknown man, 29.
- [8. Valuable [*sed*] of every great lord, 30.]
[Here *slán* is gl. 'honour-price,' and *fuillem* 'dairt'-heifers, 243, 2.]

Pledge [*gell*] : Heptad [XXXVII].

Seven, of no great value to be given, &c., 251, 1 :—

1. Chess-board, 4.
2. Whale's tooth, 5.
3. Whale's eyebrow, 5.
4. Child's playthings, 6.
5. Hound as yet untrained, 6.
6. Unmanageable horses or oxen, 7.
7. Stolen articles, 8.
- [8. Unprofitable land, 8.
9. Articles that were only lent or deposited, 9.]

Pledge-Interests, Judgements on : pp. 377 to 423 ; details on the legal 'interest' to be paid for the use of an article given in pledge : on the expiry of the term for which it was pledged, the object itself had to be given back, or *aithgin*-compensation paid.

What is the smallest in the interests [*fuillem*] of pledges, 377, 1.

What is the smallest *dire* of pledges, 379, 1 [*six screpalls*].

Of a needle, the lawful interests of the pledge, 381, 18 (heifer).

Of an embroidery needle, interests of, 383, 1 (ounce of silver).

Of a queen's workbag, interests of, 383, 6 (six choice seds).

Of a wife's dress, interests of, 385, 1 (another of equal value).

- Of an *aire feibe's* wife's workbag, interests of, 385, 29 (three seds).
- Of the brewy's wife, interests of, 387, 16 (one sed).
- Of the *bo-aire's* [or *og-aire's*] wife, interests of, 387, 28 (two cows).
- Of a female satirist, interests of, 389, 1 (three seds *gabla*).
- Of a male satirist, interests of, 5 (three seds *gabla*).
- Of a sage (*sui*), or his tanist, interests of, 23 (five seds).
- Of each grade of the church, interests of, 31 (three seds).
- Of a bishop or sage (*sui*), interests of, 391, 7 (six seds).
- Of a green, 391, 25 (horse valued at two cows).
- Of plough-irons, 31 (up to the value of a drinking-horn f).
- The best 'sed' of the honour of *bo-aire*, a cumal of an ounce, 393, 1.
- Mugdornn, the bondwoman, valued at a cumal of an ounce, 395, 1.
- Estimation of a slave, does not extend to a pledge of gold, 395, 7.
- Pledge of gold not lawful, save for a king, &c., 395, 10.
- Pledge paid in three decades, 395, 13.
- Pledge interest of a silver article, 395, 32 [in *dairts*].
- Pledge interest of a silver article of an *og-aire*, 397, 1 (three *dairts*).
- Pledge interest of a silver-pin of a *bo-aire*, 397, 10 (five *dairts*).
- Pledge interest of a silver-pin of an *aire forgaill*, 397, 15 (fifteen *dairts*).
- Pledge interest of a silver-pin of a king or sage, 397, 18 (thirty *dairts*).
- Pledge to be returned on festival days, 28.
- Pledge interests of working-dress of chieftain grade, 399, 1 (seven *dairts*).
- Pledge interests of festal-dress of chieftain grade, 399, 9 (same value).
- Pledge interests of working-dress of a king, 399, 27 (seven *dairts* and another dress).
- Pledge-interests of festal-dress of a king, 399, 31, (three dresses).
- Pledge-interests of working-dress of *og-aire*, 401, 10 (3 *dairts*, and dress).
- Pledge-interests of festal-dress of *og-aire*, 401, 14 (equal dress).
- Pledge-interests, most difficult, the cows of a brewy, 401, 24. [Ten cows for 1st cow, five for 2nd, three for 3rd, double for rest, 403, 6].
- Pledge-interests of the cow of an *aire-forgaill*: ($\frac{3}{4}$ of above), 403, 19.
- Pledge-interests of the cow of an '*aire between two aires*,' &c., 403, 24 [4, 3, 2, 1].
- Pledge-interests of the cow of a *bo-aire*, 403, 37 (3, 2, 1, $\frac{1}{2}$).
- Pledge-interests of the sheep of everybody, 405 10 (one sheep).

- Pledge-interests of the pigs of everybody, 405, 20 (double up to 3 pigs).
- Pledge-interests of the horses, &c., of everybody, 405, 31 (one sed and compensation).
- Pledge-interests of the car-horse of everybody, 407, 1 (three horses and compensation).
- Pledge-interests of the race-horse (!) of everybody, 407, 7 (equivalent horse and compensation).
- Pledge-interests of the household utensils of everybody, 407, 16 (one sed and compensation).
- Pledge-interests of the curios (nuts, &c.) of everybody, 407, 29 (five seds &c.).
- Pledge-interests of the brass *escra* of everybody, 411, 1 (five seds, &c.).
- Pledge-interests of the goblet (*cingit*) of everybody, 411, 20 (three seds, &c.).
- Pledge-interests of the cup (*treneg*) of everybody, 411, 29 (three seds, &c.).
- Pledge-interests of the cup of a king or bishop, 413, 2 (ten heifers).
- Pledge-interests of the cup of an aire, 413, 14.
- Pledge-interests of a cup of a bo-aire, 413, 16 ($\frac{1}{3}$ of king's).
- Pledge-interests of a cup of a priest, 413, 19 ($\frac{1}{3}$ of bishop's).
- Pledge-interests of a cup of a deacon, 413, 21 ($\frac{1}{3}$ of bishop's).
- Pledge-interests of a cup of a lower grades, 413, 22 ($\frac{1}{3}$ of five seds).
- Pledge-interests of foreign *seds*, bridles of gold, &c., 413, 30 (10, 20, and 5).
- Pledge-interests of a half-*ol*, 415, 1 (five seds).
- Pledge-interests of a bridle of gold or silver, 415, 21 (paid in horses).
- Pledge-interests of a bridle of gold of *og-aire*, 415, 25 (horse = a cumal-echta).
- Pledge-interests of a bridle of gold of an *aire-feiba*, 415, 28 (horse = 10 seds).
- Pledge-interests of a bridle of gold of a king, 415, 31 (horse = 30 seds).
- Pledge-interests of a girdle, 417, 9 seqq. ; 419, 1.
- Pledge-interests of a weapon, 419, 16 seqq.
- Pledge interests of a weapon, three persons not entitled to, 421, 8.
- Pledge given for a fair consideration belongs to holder, 421, 21.
- Pledge given, regulations concerning, 423, 1 seqq.

Plough :

- irons, i.e. share, coulter, and goad, in pledge, 393, 13.
- timber, free to be cut, 485, 21 ; 489, 38.

Ploughing :

- Immunity for damage to idlers done by animals in, 489, 36.

Podiciciniast :

- Exercises a 'mean-art,' 109, 27, 38.

Poem :

- Reward given after recitation of, 213, 23.
- Payment for, 233, 1 seqq.
- Satirical, wrongly attributed to another, 233, 24.

Poet :

- Seven grades of, 57, 15.
- Reward to, 265, 17, 33.
- Bound to fairness in his dealings about his composition, 459, 31.

Points :

- Of arms, of satire, 13, 40, [cf. LL. 187 β , ro-segat renna na n-ær, conair nach rochet renna na n-arm].

Port flach :

- 'Bank of debts,' 501, note; 503, 2; 509, 10.
- [The man had *not* entered on the land of his absconding debtor].

Possession-taking [*techtugad*] :

- Of land, entries for, 211, 10 seqq.
- Tuinide*, 211, 25 (210, 3, 17).
- Without sense or rational claim, defd., 211, 22.

Potash (?) :

- Not likely to be unappropriated, 489, 26.

Potherbs :

- Free to gather, even in an appropriated place, 489, 10.

Pound :

- With what exception any green may be turned into a distrain, 267, 34.
- Cattle taken without permission out of, 479, 14.

Powerlessness :

- On declaration, gives immunity, 157, 24.

Pregnant :

- Woman, the fancy-bit of, 489, 8 ('three full meals').

Prescription [*'rudrad'*] : Heptad [LXI.]

- Seven, that transfer rights of property, 315, 12 :—

1. Land in which a permanent coarb is acknowledged, for a year or two, 18.
2. Land given to a king's court [one day prescription], 20.
3. Land given to a church [50 years prescription], 21 (317, 26).
4. Land recognized by the chief as the tenant's, 24.
5. Land offered to a church for one's soul, 25 (317, 33).
6. Land given by chief or church to lawful members, on conditions being fulfilled, 26.
7. Bargains of two sensible adults with proper security, 30.

Prescription :

- Buildings made with a view to, 317, 15.
- Bilding with cognizance of land-owner, goes into, 317, 11.
- Contracts are like, unless impugned, 357, 4.

Cognizance of the land's having been undisturbed in the possession of an extern (chief or church) during a period of 50 years, 367, 35.

Surety of, 369, 3.

Annulled, 497, 1.

Period of, (40 or 50 years, three lives), 497, 18.

Of three lives, for chiefship, abbacy, or tenants, 497, 20.

Price [*log*] :

For language or hand produce, 213, 4.

Of learning, one-twelfth, 26.

Of pleading, &c., $\frac{1}{3}$, $\frac{1}{4}$, $\frac{1}{8}$, $\frac{1}{16}$, 28.

Of tutorage (?), honour-price of pupil, 29.

For riding (breaking-in), 31, seqq.

Of wear and tear, 389, *y* (*tomalta*) ; 391, *y* (*l. fomalta*).

Privilege [*ruidles*] :

Of 'erennach,' damage done on, 127, 25.

Prohibition [*oll-geis*] : Heptad [LXVI.].

Seven, imposed on the brehon, 353, 1 :—

1. To give judgement without *dilse*, 5.

2. To give judgement without precedent [*fasach*], 6.

3. To give judgement without bond [*fonaidm*], 7.

4. To give judgement on mere assertion, 8.

5. To give judgement on merely half-pleading (hearing only one side), 9.

[6 and 7, wanting].

Prohibited (person) :

To go surety for three, 227, 43, (bard, half-artist [*leth-cerd*], and satirist).

Prohibition [*urgairt*] :

Of distraint (seven houses), 267, 27.

Of evidence (seven kinds of persons), 285, 8.

Promise :

On, not on 'entreaty,' 443, 20.

Proof [*indenum*] :

Burden of, on the borrower, 283, 14.

Oath of [*forthach indemma*], 461, 30.

That the chief gave 'seds' in the stock, *ibid*.

[*Fir*] of conscience, not of territory, 491, 12.

Proper-driving [*cert-imdin*] :

Of cattle, 137, 16, 18, 21, 31.

Infractions of, 137, x.

Property [*tochus*] :

Relation of, to honour-price, 71, 22 seqq.

Excellence of, [*feb tochusa*], 79, *y* ; 291, 38.

Protection :

Seds of, [adoption], 277, 31 ; 453, 28 ; 457, 31 (price of).

Against legal proceedings, 291, 37.

Proximorum nostrum munus, &c. : 371, 25.

Psalms :

The twelve, 391, 5.

Purchase :

Of a child, into a family, 199, 20 seqq. ; 277, 33.

Of a child, by its real father, 201, 16.

Of a child, from the mother's tribe, 203, 23, note ; 455, 11

Quern :

Who first took in hand a, 395, 5.

Rape :

Of certain women, not finable, 277, 10.

Reading :

(= Latin ?), 93, 24, y.

Confers nobility, 103, 9.

Rebounding [*aithsceinn*] : Heptad [VIII].

Seven, that incur neither debt nor sick-maintenance, 157,

15:—

1. Of a chip in carpentering, 17.

2. Of a piece from a flesh-fork, 19.

3. Of a branch backwards, 19.

4. Of a flail from the ground, 20.

5. Of a horse's shoes, 21.

6. Of a hammer in a forge, 22.

7. Of a [mill]-stone off another, 23.

[With immunity of a conscientious declaration (*slan cuibsi*) on the part of the agent that he was unable to avoid the incident, 157, 28 ; 159, 37 ; see details, p. 159.]

Recalling [*tingaire*] : 447, 1 seqq., see Glossary, V. 461.**Red-morsels :**

(A). The three, put into the mouth of a church, 431, 28 :—

Seizing the *dibad*-property of a dead monk,

1. If it had not been given to her, 433, 8 ;

2. If the monk had only come on a journey to her, 11 ;

3. If he had only died on her land, 16.

(B). The three, of a chief, 433, 19 :—

1. Claiming a cow extra, 435, 9 ;

2. Claiming too much food-supply, 13 ;

3. Seizing full 'eric' (instead of $\frac{1}{7}$ th), 15, 18.

Redeem :

A distress, as the friend of the two parties, 465, 29.

Refection [*biad*] :

For seven, to chief, 266, 15 ; 429, 14.

Refusal :

To receive a company, when permissible, 173, 22.

And consent, 299, 27 seqq.

Relatives :

By marriage [*clernaib*], full company of, 313, 21.

Relics :

Church without, 223, 25.

Given under seven, 425, y.

Relieving wages :

Of a lord, which he grants to a poor man, 265, 22.

Reliquary :

Payment for use of, 265, 21.

Remedy [*frithir*] :

The three, against the three plagues of the world, 453, 1 :

1. True judgement by brehons ;

2. Alms given of every fruit ;

3. Truthful evidence universally given.

Rent [*cís*] :

To chief or church, the cow of, 261, 16.

Battle to ward off, 301, 29.

Of chief, family of the, 319, 4.

Of chief, security for, 443, 30.

Acknowledged during three lives, 451, 4.

Son of a ' mucsaid ' under, 457, 8, 21.

' Fuidir ' who pays, 481, 19.

Repudiation [*freitech*] :

Of a wife, entitles her to dowry and honour-price, 295, 33.

Request [*ailges*] :

The unlawful, 217, 8.

Seven unlawful, of judgement, 353, 1, see *Prohibition*.

Requiem :

Land offered for singing of, 317, 34 ; 429, 20 ; 213, 16 seqq.

Contract in respect of, 507, 24 seqq.

Re-seizure :

Of distraint, 257, 42 ; 259, 31.

Residence :

Fine of three, 349, 29.

The three chief, 441, 3, 14, (49, 5 ; 53, 25).

Respite [*turbaid*] :

Of three, seven, or ten days, 307, 9, 17, 27, 33 seqq.

False, 311, 19 seqq.

Respite [*turbaid*] : Heptad [LVIII.]

Seven, that shelter a person in battle-time, 309, 18 :—

1. Pledge of hosting, 19.

2. *Fuba* and *ruba*, 20.

3. Pledge of debt on oath, 20.

4. Suing for debts, (as a woman's advocate?), 21.

5. Taking away a child (?), 22.

6. Debt of a pledge of honour, 23.

7. Being under treatment by a doctor, 24.

Restoration :

' *Taisic*, ' 279, 11 ; 283, 25 ; 403, 18.

Athchur, 255, 18 ; 259, 3.

Returnable 'seds' :

Not given, after promise, 359, 22.

Reversion :

Of land, impossible, when, 429, 17.

Revocation :

Of grants, an evil that involves loss, 451, 17.

Reward :

For evidence, not lawful, 285, 16.

Right [*fod*] : Heptad [XLIII.]

Seven, that are not recoverable by distraint, 265, 14 :—

1. What is brought in matrimony, 15.
2. What a person sells, 17.
3. What is given as payment to a poet, 18.
4. Cattle found on the land of a king, 19 [on the day he takes the kingship], 35.
5. What is forgiven in *coibnes* (!), 20 [for benediction, 267, 12].
6. Wages of a reliquary, 21 [tithes, &c., 267, 14].
7. Pay of every artizan, 21.
- [8. Relieving wages of a lord, 22 (267, 19)].

Rindile [satirist] :

Son of, to be nursed by his mother, 203, 9.

Rival :

Disqualified to give evidence, 285, 22.

Road :

Not cleaned, '*smacht*'-fine for, 477, 21 (five seds).

Robbery [*merle*] :

Full fines for, 459, 20.

Rock :

Oath of evidence, steady as, 501, 4 ; cf. 369, 3.

The three durable, 451, 1 :—

1. Documents ;
2. Acknowledgement of rent during three lives ;
3. Immemorial custom (!).

Ro-diles, ruidles :

Indefeasible right, 421, 26 (443, 33) (no distraint in *spring*-time).

Indefeasible right of correlatives, 481, 9.

Indefeasible right of a territory, 483, 28.

Indefeasible right of everybody, 491, 17, 23.

Rope-climber (!) :

No *eric* for the violent death of, 239, 19.

Champion-burden, sought by, 301, 21.

Bust :

Of crime, the 'old,' 365, 17.

Rut :

No fine for hurts inflicted by animals in season of, 155, 39.

No fine for trespass of co-tenancy during, 271, 11.

Sacks [*meich*]:

The, as fine for cattle-trespass, 463, 34, cf. 269, 32.

'Saer':

By property, '*daer*' by contract, 19, 16.

By losing property, &c., becomes *daer*, 21, 1.

'Saer-nemed':

Persons, viz, church, chief, poet, *Feine* [= '*brewy*'], 15, 11

Safe-conduct:

Wand of, why so called, 31, 13.

Safety [*slán*]:

i.e. log-enech, honour-price, 187, 12; usually *eneclann*, 218,

2; 227, 1; 229, 2, 15; 247, 18; 343, 3.

Sage [*sas*]:

Litri, sage of letters, 103, 1 (= *fer leiginn*, 12); tanist of, 2.

Canoiné, sage of Canon, 103, 23.

Young, the *forcelluid*-teacher, 16.

In the fourth place from the, viz., the historian, 19.

Status of the grades up to, 29.

Sail:

A moving (?), 301, 23.

'Saire':

'Nobility' i.e. '*eneclann*, honour-price, 107, 23, 29, 40.

Sale:

Of object transfers its ownership, 265, 16, 31; even though the price of it has not been paid, 421, 32.

To be public, and before witnesses, 445, 10.

Salmon:

Free to give *one* thrust at, 485, 13.

Salt:

Loan of (as an article that dies in the loan, *mutui datio*, 'loan for consumption'), 279, 9.

Debt for excessive use of, &c., 283, 1 seqq.

Salt-leaf [*duilisc*]:

Res nullius, 485, 34.

Sanctuary:

Person who can give (*turtugad foesam*), 259, 24.

A *neimed-s.* with its '*termonn*,' 303, 39 (church).

Of God [the church], or of man [the laity], 321, 4.

Satire: Heptad [XXXIII.].

Seven, for which '*diré*' [and honour-price] is estimated, 229, 27:—

1. A nickname that clings, 28, 34, (233, 28).
2. Repeating a satire, 29.
3. Satire of one's face, 1, 30 ('*glas gabail*,' 231, 14).
4. Laughter on all sides, 31 (231, 16 seqq.).
5. Mockery of one's personal appearance, 31, (233, 11).
6. Magnifying a blemish, 31.
7. Repeating verses of, made by a distant bard (?), 32 double '*eric*,' 33, (233, 15).

Satire :

- Toleration of, mulcted by half honour-price, 171, 4 (369, 7).
- Not to be tolerated by a king, &c., 173, 25, (175, 9); 175, 22.
- Four, for which honour-price is to descendants, 231, 8.
- Involving a *name* [and an ending in *us* (?)], 231, 11.
- Fine for false attribution of, 233, 19 seqq.
- Honour-price for, to descendants, &c., 235, 1 seqq.
- Five classes of, that involve full honour-price, 235, 14.
- Subsequent recital of, 235, 18 seqq.
- Circulated by a husband, 293, 25, (295, 10 seqq.).

Satirist :

- Woman, mulcted of honour-price, 177, 17.
- Styled '*birid*,' 457, 14.
- House of, one of the 'prohibitions of distraint,' 267, 30, 27.

Scales, measuring- :

- For common use, free, 489, 18.

Scarifiers :

- Who produce a green sore on the eyes, 109, 36 (mean-art).

Screaming :

- Of woman, indispensable in a charge of rape, 275, 15 seqq.

Screpall :

- Purchasing power of, 81, 20 seqq.
- Twenty-four, = one cow, 343, 24.
- 'Sed' of six, the smallest 'dire' for pledges, 379, 1, 8, 20, 26 seqq.

Sea-waif :

- To be proclaimed, where, 331, 32.
- The ³/₈th to the owner, remainder to finder, 335 x.

Sea-wrack [*feam*] :

- Of each strand, a *res nullius*, 485, 1.

Seasoning :

- For cakes, (garlic, honey, &c.), 41, 34.

Security : see *Surety* Heptada.**Security :**

- [= '*satisfatio*'] 283, 30 seqq., ['*trebaire*'].
- Upon a good bond, 367, 16, ['*arach*'].

'Sed' :

- How calculated, 47, 35 ; e.gr., for the three '*aire-forgaill*' :—
- 1. 30 seds = 30 samaisc-heifers = 15 cows, 33 ;
- 2. 30 seds = 24 samaisc-heifers [= 12 cows] + 6 cows = 18 cows, 35 [417, 2].
- 3. 30 seds = 27 in-calf [= 18 cows] + 3 cows = 21 cows.
- Gabla*, (the lowest) 59, 21 ; 389, 5, 13 ; 479, 30.
- May be *colpach* or *samaisc*-heifer, 87, 32.
- Eight seds = four cows, 95, 37, [i.e. one cow + 6 samaiscs.
- Five seds, normal *smacht* fine, 257, 4 ; 481, 6 (two cows).
- Of protection [adoption ?], 277, 31 ; 453, 28 ; 455, 1.

One sed = one half ounce (of silver), 387, 8; 413, 40.

One sed = one '*samaisc*,' 389, 30; 391, 2, 15.

Six, = six heifers = three cows, 383, 34.

Best, [*clithar*], 391, y.

Ten seds = six cows, 417, 2.

Three seds = a cow, a *samaisc*, and a *dartaid*, 465, 4.

Three seds = three in-calf cows, 469, 18.

[By this last, the *sed* would have a larger value than usual, for the 'in-calf cow, is equated with $\frac{2}{3}$ of the 'great cow,' see 49, 2 (and note*)].

'Sen-chlethe':

The '*fine*' that pays his rents to the chief, 319, 13.

The bond-tenant, 483, 13.

Bondsman, during the lives of four persons, 513, 18.

Senseless:

Person to have a guardian, 491, 8.

Separation [*indscuchad*]:

Seven, that are [temporary or] final and legal withal, 297, 18:—

1. Owing to disease, or sickness, 21 [seems one case].
2. Going into a ship, or a pilgrimage, [seems one case].
3. Owing to a blemish, 23.
4. Seeking a friend beyond the border, 25.
5. Setting-out to avenge an aggression, 26.
6. Seeking children, if either party be barren, 27.
7. Hurt of a man's senses, 28.

Separation [*ur-dluide*]: Heptad [LXXVII].

Seven, which validate transfer of possession, 367, 13:—

1. Testimony by witnesses, 16.
2. Security [*arach*] upon a good bond, 17.
3. Usucaption [*tuinide*] upon good sureties, 17.
4. Validation on full value given, 18.
5. Allowing a sale, without prohibition, 19.
6. Acknowledgement [of possession] by an extern church, 19.
7. Refection [*congel*] to a chief, 20, the chief to consume the 'seds' of his tenant during his life-time, and to share his *dibad*-property after death, x.

Separation [*imscar*]:

Trespass of, 203, x.

Detention till full [settlement] of, in case of absconding tenant, or wife, 263, 23, 26.

Temporary, to seek children by prayer, 299, 6.

Permanent, through barrenness, 299, 7, [though all through this heptad, the word for separation is elsewhere *indscuchad*, either 'for a time' (298, 1, 4), or 'for ever'].

Serf [*mug*]: see *Slave*.

Service [*fognam*]:

Owed, when stock-giving is proved, 461, 34.

Service [*giall*]: Heptad [XXVII].

Seven '*ceilsime*'-tenancies that do not increase the honour-price of the chief to whom such service is given, 217, 24:—

1. On a gift of stolen goods as stock, 28 (219, 17).
2. What is not sold (?) to God or man, 28 (219, 25 ?).
3. Of a child yet in the womb, (not binding on him when adult, 29 (219, 29).
4. At the point of a spear, 31, (219, 34 q.v.).
5. Enjoined on a tenant after the death of his chief, 32 (inside the territory).
6. Enjoined on a follower who is residing with an extern chief, 33 (outside the territory), till the obligations to his own chief are released.
7. To a chief who has passed a false judgement on his tenant, y.

Set-off [*comlogad*]:

Adjustment of counter-claims by correlates, 481, 14 (483, 6 seqq.)

Settlement [*suidiugad*]:

- The three 'great' (*ro-s.*), that prove rights, 499, 1, viz., *tradition, poem, and documents.*

Seven:

Grades, the three men of, 55, 24.
Grades, of church, and of wisdom, 237, 6 (exempt).

Seventh:

One-, of dead '*coirp-dire*' to chief when his tenant is killed, 435, 23; (437, 10).

Severance:

From A, and conveyance to B, in ownership, 367, 25.

Severity:

Versus '*leniency*' of law, 249, 35, 42.

Share:

Waif, levying-, bringing-, &c., 333, 16 seqq.
Of the tribe-land, not to be given to bastard, 453, x.

Sheep:

Value of, 2 screpalls, 81, 33; 85, 31.
The weakest cattle the tribe possess, 471, 19.

Sherkins:

Small boats, not fitted for long voyage, 105, 5.

Shield:

Honour-price of coverer of, 107, 10.
Of protection against the law, 291, 22, 34.
Strap of, bursting, (a sign of falsehood), 311, 40.

Ships:

For long voyages, &c., sea-, honour-price of builder of 105
1, 5.

Shouting:

After a victory, a proclamation of incapacity, 359, 8.

Sick-maintenance [*othrus*]:

A wounds B; A may choose whether he shall take B to his own (A's) house, or send the expenses of B's *s.-m.* to B's house along with him, 313, 12 seqq.

'Side':

The Fairy Hills, the three women out of, 473, 14.

Sieve:

Use of the common, free, 489, 20.

Silver:

Pin, pledge-interests of, 395, 30, 35.

Not made up into a trinket, 397, 24.

Sinew:

Not to be cut by surgeon, 489, 7.

"Si quis manu sua," &c.: 369, y.**Skill:**

Increases the value of a manufactured article, 43, 5; 83, 6.

Fee for, how divided, 215, 8.

Slave [*mug*]:

'Eric' for an absconding, 183, 14.

Estimation of, 395, 7.

(*Daer*), Irish and foreign, 111, 1.

'Smacht':

For the cock, 85, 22.

In *Cáin*-law, an 'erennach,' 123, 21; 131, 16.

Of a *cét-muinter*, 145, 26.

Of failure [*metka*], 167, 13.

Defined as 'the sacks,' 269, 31.

Fine of 'half-fence,' 271, 28, x.

Fine of cohabitation, 297, 3, 8, x.

Particular, definite, *s.* fine, 313, 31.

Largest, for '*aire forgaill*,' 395, 15, x.

Of '*cáin*'-law, 441, 4; 443, 6.

For 'failure of food,' 449, 25.

For taking possession of land, 471, 13.

For not cleansing a road, 477, 21.

Small Primer: pp. 1 to 116.**Smith:**

A '*daer-nemed*' person, 91, 25; 95, 27.

Honour-price of, 105, 25.

Soilbech bethach:

Good milch-cow, 343, 29; 345, 8.

Solemnities:

Between two [= two Easters, 259, 15], 257, 38.

Son:

And surety (*mac ocus raith*), 293, 21, [with gloss, *mac nas-caire, raith trebairi*, as two persons, 295, 2]; 315, 30; 373, 10.

Bond upon 'son and surety,' a valid bond, 295 2.

Tests as to a doubtful, 455, 19.

Three, that do not become chiefs, 457, 1.

- Spade :**
 Wood for handle of, free, 489, 29.
- Spancel :**
 Twigs for, free, 485, 26.
- Spear :**
 Service at points of, exemplified, 219, 33.
- Spear-fishing :**
 'For ind in *bera*,' (in a weir), 479, 10.
- Spear-head :**
 Extraction of, legalised, 493, 17, 24.
- Specification :**
 Of time for the return of loans, 373, 15 seqq.
- Sport-makers :**
 Flautists, mean artists, 109, 24.
- Sports :**
 Of boys, damages at, 151, 14 seqq.
- Spring :**
 No distraint for cattle in, 445, 26.
- Stain :**
 On the honour (*ón i n-inchaib*), 443, 5.
- Stakes :**
 Of land, burning the space of twelve, 475, 35; 477, 19.
- Standing at altar :**
 Test, 471, 40.
- Stealing :**
 From a chief at a banquet, 441, 27.
 From a tenant, on a chief's visit, 447, 24.
- Steward [*rechtaire*] :**
 Half honour-price to, 71, 33 (of king, y), 75, 11, 34 [*maer*].
- Steward-bailiff [*athach forrtha*] :**
 And king, correlation of, 483, 14.
- Stock [*raith* = 'security'] : Heptad [XXVIII].**
 Seven, that are difficult of restitution and double, 221, 11 :—
 1. Milch-cows, 14.
 2. Oxen for service, 14.
 3. Foreign curiosities (?) [British mares, &c.], 14, 28.
 4. Land in which corn is sown, 15.
 5. Brass ('*uma*'), 15.
 6. Pigs up to 27 years, 16.
 7. Pledge to death, (to redeem one from the gallows), 17.
- Stock [*raith* = 'security'] : Heptad [XXIX].**
 Seven impossibilities of [*ecmachta ratha*], 223, 1 :—
 1. A serf, '*mug*,' 2.
 2. A bondmaid, '*cumal*,' 2.
 3. A criminal, 3.
 4. A woman in marriage, 3.
 5. A church with its furniture, 3.
 6. A 'dun' with its appurtenances, 4.
 7. Land '*di-aithgina*' (?), 5.

Stock [*raith*]:

The seven, and the seven hostages, and the seven pledges,
idem, 223, y.

Stock:

Indigent receiver of, 267, 23.
To be returned, in what case, 429, 19.
To tenants, secures rent to chief, 445, 19.
Does not increase on a tomb [at death of chief], 449, 29.
Forfeiture of [*airem*], for entry, when, 463, 25.
To be returned, 521, 17 [a *raith* d'aisic=*na teit i n-airim*, 2].

Stolen:

'Seds' given in stock, 219, 12 seqq.
Seds, given on pledge, 251, 25 seqq.
Immunity for damage in capturing 'seds', 491, y.

Stone:

In the dark, the three, 473, 21 (a test).

Stranger (!):

Reception of, incumbent on a church-servant, 121, 28

Stripping:

Of land, fine for, 475, x.

Strumpet:

Of a brake, without honour-price, 177, 5, 24.

Student [*mac leigind*]:

Under-graduate, honour-price of, 103, 7, 27.
In a church, 123, 14.

Substitute:

Required for certain persons, 313, 7, (315, 5).

Suit [*imacloid*]:

Does not lie, cases in which, 481, 8 seqq.

Supplies [*riara*]:

The fifty, 359, 18, note^b.

Support:

Seven cases of difficult, 313, 10.

Surety [*raith* = *fideiussor*]: Heptad [XXX.].

Seven, that deserve neither *slán*, nor *somúine*, 225, 1:—

1. For the 'proclaimed' son of a living father, 4.
2. For an exile [*ambui*] abroad, 4.
3. For an absconding serf [*mug*], 5.
4. For tribe-outcasts, 6.
5. For a 'proclaimed' wife, 7.
6. For unjust attack, 9.
7. For a noble, and for a prohibited personage, 10.

Surety: [Heptad LXV.].

Seven, of different classes, distinguished, 341, 21:—

1. Of recovery by trial [*fechemnus*, advocacy], 24.
2. For a pauper (*ambui*), 25.
3. Who binds, 26.
4. Whom his tribe command, 26.

5. Who is freed (?) from contracts, 27 (three of them, 343, 11).
6. At the back, 28.
7. Who sues his tribe, 29, (the best *bo-aire*), 343, 15).
[Here the word is glossed *trebaire*, 343, 1, but the concrete and the abstract seem used for each other, and the distinction involved in *fideiussor* and *satisfactio* can hardly be maintained].
- Surety :**
Three circumstances of discrimination, 341, 24 :—
1. As to honour-price, *slan* = *eneclann*, 343, 2 ;
2. Time of payment and of repayment, 4 ;
3. The '*dairt*'-heifers, 6.
Due to, when debtor absconds, 343, 16 seqq. ; 345, 18 seqq.
'*Raith*,' gl. '*trebaire*,' 343, 1.
'*Trebaire*,' who goes surety for a person, 227, 18 seqq.
When the surety [*raith*] pays, 225, 14 seqq.
Whom one has no power to sue, 227, 44.
- Swearing :**
Oath, of the grades, 461, 20.
Tests [of truth, *fír*], settled by St. Patrick, 469, 3.
- Sword :**
'The two-edged,' metaphor of, 223, 31.
- 'Tairgsen'**-guard :
Of each tribe, 437, 19
- 'Tairgille'** (?) :
As a fine, 445, 37 ; 447, 3.
- 'Taisic'** [restoration] :
Of deposit, 191, 18.
Of animals (alive), 279, 17.
- Tanist :**
i.e. 'the second,' next in command and in dignity, 87, 21, 29 ; 95 y.
Of 'sage of letters,' 103, 2 ; 113, 21.
Of '*ollam*'-poet is the '*anrad*,' 389, 23, 27.
- 'Tarrying'** [*toirisen*] :
Fine for entry under half, 463, 27 ; 465, 14, 28.
- Teeth :**
'*Eric*' for breaking, 355, 10.
- 'Teinm laegda'** : 57, 29.
- Tempest :**
Effect of, in case of a deposit, 191, 34.
- Tír :**
t. darta, *t. cumail*, 467, 22.
- Termonn :**
Sanctuary, 127, 40 ; 303, 39 ; 305, 4.
- 'Territory'** [*tuath*] :
A '*cantred*' of land ; 700 its population, 51, 5.

- Test :**
 Of God, 455, 30.
 Of cauldron, 457, 32.
 Religious v. pagan, 473, 6.
- Testament :**
 At death, a valid document, 369, 5.
- Testing :**
 Of malt, 167, 26 seqq.
- Theft :**
 Fine of, 123, 26, 32 ; 131, 22, x ; 283, 4.
 Path of, 321, 1.
 Intentional, 459, 6, 13.
- Thread :**
 Ball of, value of, $\frac{1}{2}$ scropalls, 83, 1.
- Three lives :**
 Prescription of, for chiefship, &c., 497, 20
- Threshing-floor :**
 Sweepings of, free, 489, 16.
- 'Tigern'-bard :**
 To '*dris*'-poet, 389, 7.
- 'Tigradus' :**
 Gl. by '*dire*,' 137, 18 ; 491, 33.
- Time :**
 For interest on pledge, determined by chief, 379, 36.
 Three, in which crops are ruined, 451, 15.
- 'Tinne' :**
 Weight of, 120 ounces, 19, 11.
- 'Tinol' :**
 Wife brings to husband, one half of her father's, 289, 23 seqq.
- Tithes :**
 Of church, not to be abolished, 451, 18, 28.
- 'Toeb-fine' :**
 Land of, that came to '*geil-fine*,' 211, 31.
- Tomb :**
 Of chieftain, making the, 307, 7 ; 309, 1, 8 (ten days respite).
 No increase of '*raith*' on a, 449, 29.
- Tongue :**
 Over red-hot adze, test of, 473, 1.
 Twelve [= the tribe itself], able to set aside contracts, 511, 12.
- Town-land :**
 Four nearest [*celhar-aird*], bound to co-herding, 323, 26.
 Four farther off [*cul-aird*], bound to co-herding, 323, 27.
- Toys :**
 Of a child, not given in pledge, 251, 19.
- Trainer :**
 Horse-, fee of, 251, 1 seqq.
- Training :**
 Of horses, no fines for damage in, 491, 29.
- Treading :**
 Names [animals?] of, '*anmand iunta*,' 85, 21.

Trespass [*orgain*] : Heptad [XLV].

Seven, in co-tenancy, that do not involve fines, 269, 22 :—

1. Cow finding her way back to her old home, 24.
2. Mad cow, 25.
3. Cattle accompanying one who is making an entry, 26.
4. Cow given to God, 27.
5. Fierce unyoked beast in rut, 27.
6. Cows calving, 28.
7. Cows left to be sold, 29.

Trespass :

[*Fogail*], no eric for thief killed when committing, 237, 30.

To be paid for, before receiving his own debts, 353, 21.

[*Cathaig*], of cattle, 463, 24, 33.

Tribe [*fine*] :

Power of, over contracts of members, 131, 11.

Outcasts of, 183, 15.

Guilty of neglect, in case of non-impugning of a bad contract, 443, 24.

'Notice' due to, 443, 28.

Rights of, to its property, 445, 6.

Voice, form, and habits of, in a child, 455, 21 ; 459, 3.

Hereditary-land [*duthaig*] of the, 463, 1.

Tribe [*cinell*] :

Slaughter of, under its chief, a plague, 451, 34.

Tribesman [*fer fine*] :

And 'extern,' 'an-fine,' in respect of waif-share, 323, 20 ; of levy-share, 30.

Bar of a, who pays for his fellow, 501, 21.

Tripartite :

Division of pledge-interests, 385, 8, 24.

Division of woods, 483, 33 ; involves appropriation, 485, 39.

Truth :

Confirmed on glossaries, &c., 7, 15.

Tulach Leis :

Behaviour of women of, 277, 27.

'Turcreic' :

Stock given by chief, fine for giving stolen goods as, 219, 7.

Turner :

Honour-price of, 107, 21.

Tutor :

And pupil, correlations of, 97, 25.

Tutorage-fee :

The honour-price of the pupil, 213, 29.

Twelve :

Cows, claimed for absconding of debtor, 345, 21 seqq.

Tongues, vague name for 'the tribe,' 511, 12.

Two :

'Two-edged sword,' metaphor of, 223, 4.

Two illegalities face-to-face, 305, 30 ; 479, 25.

Two sensible adults, bargain by, 317, 43.

- 'Uairtnech' :**
Cow (milked with the salt ?), 261, 12.
- Ui Cendselaig :**
Tenure of, 219, 38.
- Untonsured :**
'Erennach,' eight cumals, honour-price of, 55, 34.
- Unworthiness :**
A disqualification, 177, 10; 519, 7.
- Unyoked :**
Animals, free of damage to idlers, 489, 43.
- Urine :**
'*Feis i fual*,' when animals are lying in a dirty cattle-shed, 469, 12.
'*Fual fo trebaire*,' 'under a surety,' metaphor for the violation of man's honour, 507 18.
- 'Urradus'-law ;**
Compared with *Cáin-law*, 423, 13; 447, 18; 449, 6; 465, 1.
- Use ;**
Of loans, the proper, 439, 21.
- Usucapion [*tuinide*] :**
Upon good sureties, 367, 30; [211, note*].
- Usurper :**
Of the chiefship of the '*geil-fine*,' 439, 35.
- Validation :**
On the consideration of full value given, 367, 32.
- Validity :**
Of gift, with binder and surety, 217, 3, (213, 9).
- Valuables :**
Deposited in unsafe places, 161, 21 seqq.
- Vassal :**
Not got after the lapse of a month, 509, 3.
- Vassalage :**
'*Giallna*,-, no distraint for, 445, 28.
- Vices :**
i.e. Disqualifications, of a child, like those of its mother, 457, 7.
- Viciousness :**
Of animals, half debt for the habitual, 139, 6.
- Violation :**
Of a woman in a house, 275, 16.
- Visitation :**
Of God, death by, 193, 19

Waif [*friths*]: Heptad [LXIV.].

Seven things found, and named according to locality,
(arranged according to the progression of the
fractions), 321, 8:—

1. Of a house, $\frac{1}{7}$ to finder, 12.
2. Of a church, $\frac{1}{4}$ to finder, 17.
3. Of a green, $\frac{1}{3}$ to finder, 21.
4. Of a road, $\frac{1}{2}$ to finder, 24.
5. Of a wood or mountain, $\frac{2}{3}$ to finder, 26.
6. Of a strand, $\frac{4}{5}$ to finder, 323, 2.
7. Of a sea, $\frac{5}{6}$ to finder, 323, 8.

Waif:

Tribesman and extern, relations of, as to share, 323, 21, 37.
None from tribesman to another, 23.
None to *geil-fine*, in life-goods, of the 4 nearest townlands, 25.
Likelihood and unlikelihood of, 37; 325, 11 seqq.
Proclamation of, indispensable, 325, 1; (341, 12); 331, 30.
Strand and sea versus mountain and wood, 325, 20; 327, 10.
In circuit of co-tenancy, 325, 27.
Law of 'gift' v. law of 'waif,' y; [327, 3, 6]; 337, 34 seqq.
After search for the missing object, 325, 6; 327, 22.
In circuit of 'lis'-fort, 327, 29, 34.
Of a green, or 'outside the green,' 329, 9, 12.
Of a pasturage, defd., 329, 20.
'Discovery in absence,' of loan, 329, 26, 30, 36; 331, 1.
Taken and placed elsewhere, 331, 9.
Of an ox killed on a mountain, [I. 272, 2], 331, 19.
To be proclaimed, up to seven places, 331, 30; v. III. 273, 19.
Sea-waif, proclaimed, in the three nearest sea-districts, 331, 33.
On circuit of grazing, live v. dead cattle, 338, 18 seqq.
One-twelfth part of, 333, x.
Share of, where due, 335, 10.
Finder of, how to act, 337, 1 seqq.
Found between nine-waves and land, 337, 30. z.
Found between, based on 'refusal,' &c., 339, 1.
Out of bees and run-away slaves, 339, 10.

Wand:

'Of safe-conduct,' 31, 13.

Wealth:

Dignity of, 441, 1.
Sufficient to give security, 499, x.

Wearing:

A dress before purchase, (trying it on), free, 489, 33.

Weir:

Plundering of, 479, 11.

Whale:

Tooth, or eyebrow of, 251, 17, 18.

Wheat:

An ounce contains a definite number of grains of, 19, 8.
Relative value of, to barley, 83, 29.
Sack of, worth one screpall, 85, 30.

Whetstone :

Grinding on, free, 485, 40.

Wicker :

House of, built on another's land, 317, 10.

House of, may be removed, 497, 11.

Widow :

Technical name of a, who is now '*ainder*,' 449, 1.

Wife : [see *Woman*].

Half honour-price of a man, to his, 71, 32 ; (517, 4, 21).

Varieties of, 73, 3 seqq.

The first-wife, (chief-w.), $\frac{1}{2}$ honour-price, 73, 3.

The '*airech*' [concubine],

The '*carrthach*' [concubine],

The '*dormuine*' [concubine],

The '*ben imruma*' [concubine],

The '*ben indlis*' [concubine], with the assent of her (own) man, 22.

} with the consent of his
wife and tribe, 73, 20.

Not lawful for ecclesiastics, 123, 8 ; (129, 35).

The four lawful :—the *cetmuintir*-wife, (a) with or (b) without sons, the *concubine* with sons, and the *rival* wife, 287, 27.

Contracts made by the four lawful, without consent of the husband, 357, 24.

Of king, workbag of, pledge-interests, 383, 6.

Of anybody, dress of, pledge-interests, 385, 1.

Of '*aire feibe*,' workbag of, pledge-interests, 385, 28.

Of brewy, (cattle ?), pledge-interests, 16.

Of '*bo-aire*,' (cattle), pledge-interests, 28.

Son of a lawful, to become chief, 457, 26.

Pays for her husband's crimes, when, 517, 13.

Three, who can impugn the contracts of their husbands, 517, 32.

Husband's honour-price not diminished by unworthiness of, 517, x.

Does not lose her honour-price, through her husband losing his, 519, 10.

On whose property her husband is living, 519, 15.

Wild animals :

Even in an appropriated wood, free, 485, 30.

Witness :

Or antiquary, validity of evidence of, 317, 20 ; 361, 9.

Woman : Heptad [XV].

Seven, not entitled to '*dire*,' nor '*log-enech*,' 177, 1 :—

1. Who steals, 3 (half hon.-p., 15).

2. Who satirizes, 3.

3. Who betrays, 4.

4. Who lies, 4 (gives false evidence, 22).

5. Who is a strumpet, 5.

6. Who wounds, 6.

7. Who refuses hospitality, 6.

Woman : Heptad [XXI].

Seven cases where the nursing of the child is not upon the mother's tribe, 199, 1, 33 :—

1. Child got from a bondmaid secretly, 4.
2. Child of a madwoman, 6.
3. Child of rape, 6.
4. Child of a girl abducted, 6, 26.
5. Child given back to the father's family, on its mother's death, 8, 32.
6. Child of a wife divorced temporarily, 10, [201, 27].
7. Child of a diseased woman, 11.

Woman : Heptad [XXII].

Seven, who themselves have to nurse the child, 203, 1 :—

1. Child of a slave and a free-woman secretly, 4.
2. Child of the son of a living father, 7.
3. Child of a strumpet, 8.
4. Child of a 'cu-glas,' 9.
5. Child of a satirist, 9.
6. Child of a tribe-outcast, 10.
7. Child of a degraded priest, 11.

Woman : Heptad [XLVII].

Seven, whose misconduct deprives them of claims to '*dire*,' &c., 273, 1 :—

1. A prostitute, 6, (275, 7).
2. Who yields too lightly to force, 8.
3. Who conceals that she has been violated, 10, or who does not scream until after the rape, 10, [275, 16].
4. Who openly avows adultery, 12.
5. Who makes an assignation, 14.
6. Who tempts a hostage of church or laity, 16.
7. Who offers her body on a difficult condition, 17.

Woman : Heptad [LII].

Seven, who though legally bound, may separate from their husbands, and go away with their dowry, 293, 20 :—

1. Whose husband circulates a lie about her, 25.
2. Whose husband circulates a satire, 26.
3. Upon whom a blemish is put, 27.
4. Who is divorced for another, 28.
5. Who is cheated of bed-rites, &c., 29.
6. To whom a love-philtre has been administered, 32.
7. Who cannot get her rights in marriage, 34.

Woman :

In case of child born to a bondmaid, secretly, co-relations of the chief of the tribe, her owner, and the father [1], 199, 20.

Abduction of, involves 'nursing' of the child as *eric*, 25.

Sale of the child, 30 ; 201, 16.

Nursing of child of dead, not upon the tribe of its mother, because this tribe does not inherit her property, 34.

Some of the *dibad* of dead, given to the father's tribe, 201, 5.

- Rape of married, involves 'nursing,' *coirp-dire*, and honour-price, 14.
 Transfer (divorce) of, married, 25.
 The 'girdle'-woman (?), 203, 20.
Ingenia and *srens*, child of, payment for, 203, 23.
 Knowledge of, as to her paramour being an emancipated son, 205, 6.
 Concealed, is a strumpet, 205, 10 [I. 190, 27].
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55, 10	read	'attending on'	for	'employing.'
59, 22	"	'dire'	"	'due.'
109, 25, 34	"	'conjurers'	"	'conjurers.'
121, 15	"	'renounce'	"	'answer for.'
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125, 35	"	'trespass'	"	'distribution.'
127, 32	"	'attends on'	"	'hires.'
131, 2	"	'hcr' [the church]	"	'him.'
132, 22	"	<i>ro-fet-tar.</i>		
137, 24	"	'youth'	"	'wand.'
— note ^a	"	'O'D.'	"	'O'Dav.'
146, 19	"	<i>sathanda.</i>		
161, 34	"	'both have' [ILL. 276, 18]	"	'there was ample.'
167, 14	"	'failure was made'	"	'it was imposed.'
174, 25	"	<i>na nod.</i>		
217, 28	"	'scld to'	"	'purchased from.'
271, 6	"	'bequeathed'	"	'drove.'
281, 19	"	'guided into'	"	'provided for.'
297, 19, 30	"	'social correlation'	"	'marriage.'
313, 7	"	'it does not tolerate beyond'	"	'he did not exact.'
321, 25	"	'two-thirds'		
329, 25	"	'likely'	"	'unlikely,' and v.v.
345, 31, 33	"	'driving'	"	'guarding.'
360, 3	"	<i>arbal-cilas scott</i>		
391, 12	"	'debtor'		

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